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messenger

URCH OF THE BRETHREN JANUARY 1990

ASSESSING the '80s

contents

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COVER: The sands of time have run out on the 1980s. Were there any Brethren achievements of the decade that we could celebrate? See Dale Minnich's answer, on page 10.

In Touch profiles Mary Tate, Lone Star, Kan.; Becky Kreps, Wabash, Ind.; and Lucy Hendrickson, Modesto, Calif. (2) . . . **Outlook** reports on El Salvador, lawsuits, NCC leaders, Bethany Seminary location, young adult conference, Elkhart Valley, hymnal project, BBT Brethren Foundation, National Youth Conference, BHF/BHWA affiliation, youth leadership training, Honduras workcamp, disaster grants. (starts on 4) . . . **Update** (8) . . . **Pontius' Puddle** (27) . . . **Turning Points** (31) . . . **Editorial,** "Freedom: A longing old as Exodus" (32).

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messenger

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CREDITS: Cover, 4 Religious News Service. 1, 6, 7, 11 bottom, 19 Kermon Thomasson. 2 left Irene S. Reynolds. 5 Rodney Leard. 8 McPherson College. 11 top left Nguyen Van Gia. 11 lower left, 12 center Phil Grout. 11 top right Maurice Bosserman. 12 top, 15-17 David Radcliff. 20 Julius Belser. 24-25 art by Kermon Thomasson.

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letters

SETTING YOUTH RECORD STRAIGHT

In her article "Beginning a youth movement'
(October 1989), Dorris Murdock speaks of th
establishment of "Church of the Brethren Yout
Fellowships (CBYFs)" with the implication thi
name was used in the 1920s, when youth worl
began. Actually, when the youth work was firs
organized it was named "Brethren Youn
People's Department," soon shortened to BYPI
and referred to informally as "BY" (as in "Ar
you going to 'BY' tonight?").

When the name was changed to CBYF w
were assured that we could continue to refer t
the youth group as "BY."

Also, I would have expected to see the name o
Joe Van Dyke among early camp leaders.
believe he was one of that group as well.

EVELYN FRANTZ
Harrisburg, Pa.

(You are right. The initials BYPD appeared fo
the first time in February 1927 in the heading fo
the "Young People's Department" in Our Youn
People, *the denominational youth publicatio*
BYPD was used to refer to youth programs on th
congregational level until 1948, when Church o
the Brethren Youth Fellowship—CBYF—wa
adopted.

You are right, also, about Joe Van Dyke, wh
should have been listed with other early campin
leaders. In addition, during the 1930s, Joe wrote
series of 30 articles for The Gospel Messenger *title*
"The Roamer." In them Joe argued for a more sens
tive social conscience for Brethren, championin
causes that eventually became part of the Brethre
agenda. At age 86, Joe lives in Alma, Mich., and sti
writes occasionally for MESSENGER. *His most recen*
article appeared on page 27 of the June 1988 issu
and he had a letter to the editor in the November 198
issue. Joe and old friend Chauncey Shamberger sta
in touch.—Ed.)

OLIVER NORTH A MODEL FOR CHURCH

MESSENGER went out of its way in the Septembe
1989 issue to insult and attack Col. Oliver Nort
It identified him as a criminal and gave co
siderable attention to the church's attempt
embarrass him and disrupt his appearance a
nearby meeting in Orlando, Fla., during Annu
Conference (see "Ollie and the activists," pag
34).

The epithet "criminal" also applies to Jes
Christ, convicted of crimes and punished for it.
wish our church leaders possessed the selfles
ness, honor, courage, and dedication to freedo
for others that Col. North exemplifies.

The Young Republicans to whom Col. Nort
was speaking in Orlando did not attempt to di
rupt our Annual Conference. Rather, it was t
Church of the Brethren that went over to t
meeting of Young Republicans to embarrass an
disrupt them.

It is very distressing to see our church trying
get its members to legalize sodomy, suppo
communism in Central America, and promo
abortion, apparently because these are t
positions of the Democratic party. Our church

ing politicized and our church leaders appear be Democrats first, Democrats second, and ristians somewhere far back in the line.

M. R. MCSHERRY

w York, N.Y.

ESSENGER DEPENDS ON HAIR LENGTH

m 84 years old and live in the Scalp Level urch of the Brethren home for people my age. ust read the November 1989 MESSENGER and I s so happy to see photos of men with their hair a decent length. If their hair had been long I uld have asked the Moxham congregation to continue my subscription.

n 1 Corinthians 11:14, we read "Does not ure itself teach you that for a man to wear long r is degrading to him . . .?"

am not a religious fanatic. There are many e-looking men, but you can't see them for ir hair.

SUSANNA HANN

ndber, Pa.

OUGHTS ON DEATH PENALTY

I read letters in the October 1989 MESSENGER arding the death penalty, I was moved to write follows:

apital punishment is justified
d killing in self-defense is justified
en killing terrorists becomes justified
d killing any citizen of a terrorist nation
ecomes justified.
ling leaders of opposing nations becomes
ustified
d killing any citizen of an opposing
ation becomes justified.
clear bombing becomes justified.
ling of the oppressed poor who are
ighting the rich becomes justified.
d killing humanitarians who help the poor
ecomes justified.
ortion becomes justified
d killing children becomes justified.
nocide becomes justified.

saic law says "Do not kill," but also
ives the death penalty for various sins.
us Christ said that he came not to
estroy the law but to fulfill it: "Love
our enemies and do good to those who
ersecute you."

lieve in the power of love. God is love.

EVERETT B. MYER

natchee, Wash.

LLOWING MY LORD

jamin Haldeman (Letters, October 1989), ending capital punishment, interprets nans 13:1-7 to mean "the state is God's minis- of law and justice."

oes that mean that all laws and actions of h government are ordained by God? If so, d ordains abortion, which kills innocent ies; sanctions contra soldiers in Central America, who kill innocent citizens and destroy hospitals, schools, and other public institutions; and condones war and the draft. All of these are actions and laws of the United States government.

I agree with Paul that "every person be subject to the governing authorities." But God's laws are higher than human laws. When human laws diverge from God's laws, I, as a Christian, will follow my Lord.

KORENE WILE

Frederick, Md.

BADLY MANGLED FACTS ON KILLINGS

I was glad to see my photograph of Ed Myer and Erik Lopez on the cover of the August MESSENGER, but dismayed at the lead sentence of the cover blurb on the contents page. It indicated that there had been 1,748 Nicaraguan civilian casualties during all the recent years of fighting in Central America. Actually, there were 1,748 civilian casualties in 1988 alone. And the "humanitarian aid" label was only applied in the most recent of the "past several years," tribute, no doubt, to the peace movement's effectiveness (sic).

LLOYD DUREN

Newburgh, N.Y.

(We regret badly mangling the death statistics.—Ed.)

ISRAEL HAS NOT CHOSEN LIFE

Contrary to Ellis G. Guthrie (Letters, November), I support the Annual Conference resolution "No force in religion," in what it says about the Middle East.

In Deuteronomy 30:19 it is stated, "'I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live, loving the Lord your God. . . .'" According to statistics I have read, 550 Arabs and 36 Israelis have been killed in the present Palestinian uprising. Have we already forgotten the invasion of Lebanon? How can the Palestinians forget the slaughter by Lebanese Christian forces under the direction of Ariel Sharon? Why did Israel destroy the dwellings on the Sinai Peninsula that were built with US aid after the treaty with Menachem Begin? Israel has not chosen life.

In biblical times Jews never controlled the whole area occupied by Israel today, so why should we believe that this land should forever and ever be under Israeli control?

DAVID B. KRUGER

Lebanon, Pa.

NO FARTHER THAN PAGE 7

Discontinue my subscription. When you publish any article about homosexuality, as you did on page 7 of the November 1989 MESSENGER, it is truly an abomination to the Lord and a sin against the very heart of the Word of God.

We did not read any farther in this issue. The rest all went into the trash.

GEORGE A. BOWER

Manassas, Va.

page one

Dale Minnich has compiled a list (see page 10) of General Board program achievements of the 1980s that we can celebrate. Working with the editing and layout of that article, I got to mulling over the 1980s myself. Beyond just General Board program, I thought in terms of individuals as well as events.

As the decade ended we were hearing a lot about a revived youth program in the Church of the Brethren. But that doesn't mean that youth were not doing things in the decade's first years. One youth—Enten Eller—was making national headlines in 1982 when he was put on trial in federal court for refusing to register for the draft. His brave stand and his forthright defense of his religious convictions stirred the Brethren to admiration for his faithfulness. Convicted, and still refusing to register, Enten was sentenced to 18 months of community service. He currently is a Bethany Seminary student.

Enten Eller

Appearing with Enten on the September 1982 MESSENGER cover was Anna Mow, one of his mentors. Sister Anna was a mentor of sorts for all of us. Teaching, preaching, writing books, she was an inspiration for Brethren young and old.

In October 1985 death claimed another aged Brethren mentor/hero, M. R. Zigler. He had been prominent in Brethren life since 1919, simultaneously an imaginative, devil-take-the-hindmost leader who inspired his followers and an irritating gadfly who ignored the system and complicated things for his colleagues.

Two other Brethren figures of the 1980s certainly must be mentioned. In 1988 William A. Hayes served the Church of the Brethren as the first moderator of Annual Conference who was a black, symbolizing the growing ethnic diversity of the denomination. And this past year another precedent was set when moderator Elaine Sollenberger skillfully moved Conference through its agenda, breaking another barrier in the church. Hitherto, no sister had served in this highest elective office of the denomination.

I could go on, were it not for space limitations, but these are my first five candidates for "Dunkers of the Decade." Who are yours?—THE EDITOR

in touch

Mary Tate: Needing acceptance of autistic persons

Ways to enable autistic people to lead a more normal life are still being sought, but Mary and Lanny Tate have seen some progress since their daughter, Dawn, was born 21 years ago.

Dawn suffers with Kanner syndrome, which happens in approximately five out of every 10,000 births. The Tates noticed that between age 18 months and two years, Dawn became withdrawn, began losing vocabulary instead of gaining, and repeatedly woke in the middle of the night and cried for long periods of time. "She didn't seem to hear us, although tests proved she was not deaf," says Mary.

Although they had her checked at various hospitals over the next several years, the report was only, "She has a behavioral problem."

Downs syndrome individuals seek lots of love and affection, but an autistic person is stand-offish and resists cuddling, even eye contact. Some with Kanner syndrome exhibit genius-like abilities and rock back and forth, as Dustin Hoffman demonstrated in the movie "Rain Man." Dawn does neither.

For Mary and Lanny Tate, members of the Lone Star (Kan.) Church of the Brethren, their life during Dawn's early years was filled with learning "the patience of Job" as they coped with an overactive child with an extremely short attention span who resisted normal teaching methods of the simplest activities. "We went to the park every day to use up as much of Dawn's aggressive energy as possible," says Mary, who found support by joining the Autism Society of Kansas. She now is serving the organization as secretary.

"Everything is a *struggle* for autistic people because their brain is blocked. They can't communicate. Just trying to take Dawn's temperature was nearly impossible," Mary says. Research has not yet pinpointed the chemical or physiological processes that shut an autistic individual out of the normal world.

Such persons perform best in structured family and community activities. Any change in routine distresses them.

Federal law now requires that to get a HUD loan, each behavior-handicapped person living in a community living opportunity (CLO) home must attend an annual workshop or be employed. Therefore Dawn attended a training workshop last year soon after graduating from a Kansas City high school with her autistic behavioral disorder class.

She is able to perform, although not for a very long period, repetitious-type jobs—assembling flashlights, collating paper pages, or packaging floral supply kits. Although learning each simple task is hard, she likes to accomplish.

Before she was two, Dawn spoke such words as "kitty" and "puppy." Today she talks less. "Even getting her to say 'Mom' is a struggle," Mary says.

Dawn now lives in one of eight CLO homes in a Kansas City suburb. There are eight handicapped residents living under close supervision, in each house. Dawn has her own room there, but her eyes light up when she visits her parents' home each weekend.

Mary feels society's acceptance of the autistic person is much needed. She recommends that churches encourage the building of community homes in their parish and invite residents to worship services and social activities. Nearby church women made the curtains for Dawn's home. Such help in decorating community homes is needed because funds are always limited.

"I often ponder how the cost of one nuclear bomb could be utilized to build group homes or even nursing homes, not only providing employment for others, but satisfied living for residents," says Mary.

Dealing with the problem of raising an autistic child is a lonely task. It's even lonelier without help from outside the home.—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer, from Lawrence, Kan.

Becky Kreps: Removing the latchkey stigma

"I think they're pretty burned out, just like we are when we come home from work." Becky Kreps is talking about the children who come to her child care program, after school is out and before parents are home from work.

Although the program is housed in a school library, the children "don't spend a lot of time reading books," she says. "I don't want them to have to go back into that school setting where they have to sit still and read. I want them to cut loose—within limits."

A member of the Wabash (Ind.) Church of the Brethren and a 1988 Manchester College graduate, Becky administers the new Wabash City Schools Child Care Program, which began August 22. The program serves children from the city's four elementary schools—three public and one private.

The program provides child care on

Lucy Hendrickson: Working to make life beautiful

In the Modesto (Calif.) Church of the Brethren, deacons usually hold responsibilities for only a few years, says Lucy Hendrickson. So when she and her husband, Roy, were made deacons one Sunday 30 years ago, she had no idea she was beginning work that would become "my whole life."

The day she became a deacon, Lucy received a call from her pastor's wife. Would she go to call on a woman with seven children who needed help?

Lucy began to think about what the family might need. She brought along jackets for the children, who had come to church without any, and a set of silverware that she did not need.

"Things were in pretty bad shape" at the woman's house, Lucy remembers. The woman's husband had run off to Alaska. There was only one fork in the house. The family had been eating only bread and butter, which the woman made from government surplus food.

So Lucy started to get them free vegetables from sympathetic grocers. Then after one child's hair began to fall out and the doctor prescribed eggs, Lucy got eggs from friends who owned a poultry ranch.

"As time went on, I said something about the beds," Lucy recalls. The woman wanted triple bunkbeds for the children, so Lucy bought them for her and was repaid as the woman could get the money. The children loved the beds. "They were one happy bunch of girls," Lucy says.

Lucy's work with this first family expanded quickly to others. She began to make comforters—she estimates now that she makes 150 a year—and to buy up used furniture to refinish and sell to needy people at nominal prices.

Lucy looks especially for used blankets and comforters that are still soft enough for small children. When women with small children come to her shop, "I'm always prepared," she says, with a store of such items. She can afford to give them away because she earns money from the sales of refinished antiques to people who *can* afford to pay higher prices.

An old chicken house on Lucy's five-acre farm houses her "shop." Since Roy died 10 years ago, she has relied on friends to help her with her work there. Her most recent helper just "found" Lucy. He brought an antique bed, which needed refinishing, became interested in her work, and lent a hand a few afternoons. Lucy hopes he will continue. "I hope he sees my need," she says.

Lucy has achieved a lot in 87 years. "I surprise myself at the work I get accomplished," she admits. Despite hazards involved—she has had several thefts over the years—her work is a blessing. "Oh, a blessing's the word. This is my whole life. I feel so dedicated to it."

Lucy's children and grandchildren are no longer at home, and arthritis has kept her from quilting with the women at the church. She is "not much of a joiner," either. But "life is beautiful," Lucy insists. "You just have to work at it to make it that way."—CHERYL CAYFORD

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school days in the morning before school starts and in the afternoon after school is over. Fees paid by parents ($1.50 an hour for one child, $2.25 for two children, $3 for three) makes the project self-supporting.

During her senior year at Manchester, Becky was a social worker in the Wabash schools. Her principal asked her to help with his idea for a child care program. She worked on the grant proposal—the program began with a $5,000 grant from the Indiana Department of Human Services—and he worked on the budget. Now the program has a seven-member advisory board, which meets monthly to review and suggest improvements.

So far, the largest problem the program has run into occurred at its very beginning, when the group tried to start the project in October 1988. But parents had already made babysitting arrangements, so the program began with the new school year.

Problems have been minor since then, such things as bus schedules to and from the schools. "It's really going well," Becky says. The children "sure seem to be having a good time. The parents really appreciate it and the kids enjoy it."

Becky works mostly in administration, leaving supervision of the children to the program's two other staff. Volunteers help with the 22 children who come in the morning, and the 27 who come after school.

The program has a total of 38 children enrolled. The youngest is 5, the oldest 11, and most, Becky says, are from the first, second, and third grades. The children come from families in which both parents work, or are living with single mothers.

"It's unfortunate that so many kids are at home alone," Becky says. "I hope our program helps to take the stigma from this sort of latchkey program."

Becky's ideas for the future include making such care available in more than one of the city's schools, involving volunteers from retirement homes, and providing child care on vacation days. As the program becomes more well-known, she hopes that more children will use its services.

The program has also "been a good experience for me," Becky says. "It's a lot of work, but a lot of good people are working with me."—CHERYL CAYFORD

Brethren take up El Salvador issue

Church of the Brethren staff and members have protested the treatment of church workers in El Salvador during the recent escalation of the civil war there.

Brethren were active in particular on behalf of US volunteer Jennifer Casolo, who was released and deported from El Salvador December 13 after being detained by the Salvadoran military for more than two weeks. Casolo was arrested after weapons were found buried in the backyard of the house she had been renting.

Casolo took a "gospel posture" in response to her arrest, said Yvonne Dilling, General Board Latin America representative. Casolo, who served in Brethren Volunteer Service 1983-85, felt her innocence meant she had nothing to fear, Dilling said.

Dilling was in El Salvador November 30-December 8 with a delegation supporting Casolo, including Dan Long, chairman of the board of Christian Education Seminars–Casolo's employer; Donovan Cook, pastor of University Baptist Church in Seattle, Wash., where Casolo is a member; and Ramsey Clark, former US attorney general, who assisted in Casolo's defense.

At the time of her arrest, Casolo was a coordinator for an ecumenical education program. She was in contact with the US embassy in El Salvador and organized itineraries for visits of church members, congressional, and human rights groups.

"We know Casolo to be a dedicated Christian pacifist," said general secretary Donald Miller in a joint statement with Dilling shortly after Casolo was detained. "She is the victim of a campaign by the Salvadoran military to discredit the ministry of all churches in El Salvador today."

The detention came as part of a wave of military and government harassment of Salvadoran and foreign church workers. Six Jesuit priests, who were intellectual leaders in the country, were killed November 16 by men a witness identified as belonging to the Salvadoran army. After receiving death threats, several Salvadoran church leaders fled the country, including Lutheran Bishop Medardo Gomez (see August page 14). Others were arrested or detained.

Three of the Brethren Volunteer Service workers in El Salvador—Jacquie and Jeff Schoonover-Higgins (see September page 4) and Christy Rodgers—have left the country. BVSer Tania Mireles, who works in a literacy program with Christian Volunteer Ministries, has stayed.

City workers in San Salvador bury some of the victims of the civil war in El Salvador. Christian leaders around the world have called on both sides of the conflict to end the violence.

Brethren staff and members were also active in demonstrations against the escalation of the civil war, the bombing of civilian neighborhoods, and US military support for the Salvadoran government.

Jan Schrock and Yvonne Dilling, with BVSer Sylvia Metzler, were among 11 people arrested at Representative Dennis Hastert's office in Batavia, Ill., November 20 after their demand that Hastert telephone the head of the Salvadoran air force to ask him to stop the bombing of civilian neighborhoods was refused.

A group of 14 people who met with Representative Beverly Byron December 5 to talk about the situation of church workers in El Salvador included General Board member David Eastis and refugee/disaster program director Donna Derr.

General secretary Don Miller was also one of 10 religious leaders who met with House Speaker Thomas Foley December 7. The group complained of being stonewalled by the administration over their concerns for US church workers in El Salvador.

"The speaker was very open to our concerns about persecution and religious freedom," Bishop Edmond Browning of the Episcopal Church said. "We have tried to meet with someone from the administration and we haven't had much success, and that's disappointing," he added.

The group reissued a November 29 statement, signed by top officials of 15 US religious bodies, contending that "the action of the US government has not been sufficient to bring about any significant change in the behavior of the Salvadoran government."

The violence has forced 12 Brethren women from the Northern Indiana and Michigan Districts to abandon a November trip to El Salvador. The women were to have taken crib comforters and children's covers with them. Now the more than 1,000 blankets will be distributed by Church World Service.

"We wanted to take baby blankets to babies who really need them," said Dorothy Maust, of Goshen, Ind. "I just feel love and sorrow for the people who have to live there, with such turmoil in their own country."

Executive Committee supports two lawsuits

At its October meeting, the Executive Committee of the General Board signed an amicus brief in a lawsuit brought by the Christic Institute, which works on public policy issues through legal processes.

A Florida district court has dismissed the institute's 1988 suit against the federal government. The case was based on Iran-Contra revelations of possible federal involvement in the drug trade into the US. The institute was ordered to pay $1,038,000 for filing suit without sufficient evidence.

The institute is appealing, suggesting the fine was levied to discourage embarrassment to the government. "The order threatens to discourage other attorneys from taking unpopular or risky cases," says Ralph Watkins, institute staff attorney.

In a second amicus brief, the Executive Committee again supported the American Friends Service Committee's suit challenging immigration law.

The AFSC is appealing the suit's dismissal without trial by a federal district judge in Los Angeles. The judge stated, on grounds that freedom of religion yields to any government border control effort that is not "wholly irrational," that the government's interest was compelling.

The 1986 law requires employers to

verify that new employees are US citizens or authorized to work in the US. The AFSC has not complied on grounds that the law requires discrimination, denies employment to undocumented people, and violates Quaker beliefs and principles.

NCC chooses new leaders

The National Council of Churches has chosen its first president and president-elect who were not born in the US.

Appointed president for 1990-91 was Leonid Kishkovsky, an archpriest of the Orthodox Church in America who fled Warsaw, Poland, with his parents as an infant during World War II. He succeeds Patricia McClurg in the position.

Another refugee, Syngman Rhee, a Presbyterian Church (USA) missions executive who left North Korea after his father was killed by the Communists, was appointed president-elect.

The appointments were approved at a meeting of the NCC Governing Board November 15-17 in Pittsburgh, Pa. The board also approved the appointment of James Hamilton as general secretary, the NCC's top staff position. Hamilton, a United Methodist and head of the NCC's Washington office, will fill the position until a permanent successor is named to Arie Brouwer, who resigned after a tense Governing Board meeting in May.

Amidst discussion of the continuing reorganization and restructure of the NCC, the board observed five minutes of silence for the war in El Salvador. The group heard a report of government and military action against church and medical workers there and issued a resolution which called, in part, on "the US Congress and all other outside forces to cease immediately the delivery of any military-related assistance to El Salvador."

The board also heard a report from the Ecumenical Minority Bail Bond Fund on the occasion of the fund's 15th anniversary. In an unexpected move, for the first time delegates of Black denominations pledged to enroll their churches in the fund.

Bethany board hears final location report

Bethany Theological Seminary's Board of Directors, meeting in November, heard a report from MPC and Associates, a firm hired by the school to do research among faculty, students, and the Brethren as to the desirability of selling all or part of Bethany's valuable property in Oak Brook, Ill.

The firm reported that the faculty prefers to stay in the Chicago area, as do the students, but this preference does not necessarily include Oak Brook.

There is also little attachment to the present site among Church of the Brethren members, who show almost no support for "reconfiguring" the Oak Brook campus. The wider church's main concerns, the report says, are to maximize return from the land, taking care as to the nature of the business of the purchaser, and to provide an excellent teaching faculty and preparation of students for pastoral ministry.

After several hours of discussion, the board decided to re-employ MPC for a Phase II location study, dealing with premarketing, and decided to host a consultation on the future of theological education in the Church of the Brethren early this year. The board also authorized Bethany's president to contact other seminaries regarding possible future relationships.

Young adults discuss Brethren identity

The November 23-25 Young Adult Conference at Camp Mack in Indiana was one of the largest such Thanksgiving conferences in recent years, with 113 participants.

"Hearing so much about the woes of the denomination, you don't get the feeling that there are so many young Brethren who would come so far to talk about anything," said David Radcliff, General Board peace consultant and main speaker at the meeting.

Radcliff began the first of three sessions on the conference theme, "Being Brethren—Yesterday, Today, and Tomorrow," by pointing out that, "It's a great time for young adults to be together. . . . Young adults are on the top of the Berlin wall . . . a young Palestinian was on the cover of *Time* . . . Shalom! is on the cover of MESSENGER" (see October 1989).

In presentations of three interrelated parts of Brethren heritage—simple living, peace, and community—Radcliff used a slide show, an impromptu panel discussion with five conference participants, and a speech as the late German theologian Dietrich Bonhoeffer to rekindle enthusiasm and raise new questions about traditional values.

A service on the first evening introduced the group to old Brethren traditions of worship. The women sat on the right side and the men on the left. Hymns were "lined," the group prayed facing the back of the room, and three men gave short extemporaneous sermons on Romans 12, focusing on the text's emphasis on transformation.

The conference also included small group discussion of questions raised in Radcliff's presentations, an afternoon for recreation, a talent show, a late-night coffee house, and a variety of workshops, including "Salvation and the Work of the Holy Spirit," "Intentional and Unintentional Community," "Being Brethren from a BRF Perspective," and "The Gay/Lesbian Community: Where is it in the Church of the Brethren Today?"

David Radcliff speaks to the young adults as German theologian Dietrich Bonhoeffer.

Many conference participants signed a petition asking the US government to end support for the government of El Salvador, and the group collected over $300 to help pay the way of one conference participant to go to her sister, who was very sick with cancer. Concern was also felt for a woman from another church who left because she did not feel part of the Brethren group.

The conference was planned by three members of the Young Adult Steering Committee: Kim Yaussy, of Oak Brook, Ill.; Chris Bohlander, a student at Bethany Seminary in Oak Brook; and Sue Minnich, of Goshen, Ind. The steering committee also includes Eric Switzer, a student at Manchester College in Indiana; Karin Heckman, controller for the General Board's New Windsor Service Center in Maryland; Zandra Wagoner, a student at Bethany Seminary; and Chris Michael, General Board staff for youth and young adult ministry.—CHERYL CAYFORD

Elkhart Valley church supports S. Africans

After a mixed-race South African family accepted the Elkhart (Ind.) Valley church's invitation to worship together during a stay in the US in 1988, the Brethren congregation has become a center of enthusiastic support for the South Africans in their work at home.

Leslie and Lorraine Mathys and their daughter, Lee-Jane, became "a set of faces to connect with South Africa," according to Elkhart Valley pastor Dean R. Heisey. "Our congregation's awareness heightened drastically."

Around 30 church members have joined the Shell boycott as a result of the church's relationship with the South African family. The church has established monthly correspondence with the Mathys, who have returned to South Africa, a weekly prayer schedule for them has been set up, and the church is planning a workshop on South Africa. Elkhart Valley has also made a friendship comforter as a Christmas gift for the family.

On September 17, the church shared a worship service with the Mathys through a speaker telephone. The children's choir sang in English and Zulu, "We Are Marching in the Light of God," a South African rally song. "Both sides of the conversation sensed the ecstasy of the moment," Heisey said.

The South African couple attended Associate Mennonite Biblical Seminaries in Elkhart and visited US schools during their stay in the US. On returning to South Africa, Leslie Mathys finished seminary and has been assigned to serve a church in the city of Port Elizabeth.

The deaf study committee formed by Annual Conference in 1989 to study the Conference statement on deaf ministry met in November at the General Offices. Members are (from left): Francis Bourne, Donna Graff, Jan Eisemann, Bob Gessinger, and Korene Wile.

"Deaf individuals have the same rights to be involved with the worship services, Sunday school programs, and meetings as anyone else in the church," a statement from the group says. "There is a successful Deaf Fellowship in the Frederick (Md.) Church of the Brethren. . . . Our aim is to have more deaf fellowships like this in our nation."

The committee wants to hear from deaf/hearing-impaired Brethren and churches with deaf/hearing-impaired members to help guide ministries with those individuals. The group also intends to conduct a census of the deaf in the Church of the Brethren.

Church leaves hymnal project

The Churches of God, General Conference, has withdrawn from the interdenominational hymnal project as of January 1.

"The majority of our elected leadership question whether the hymnbook will be well received by a sufficiently large number of our congregations," stated Churches of God administrator William H. Reist, in a letter to project chairwoman, Brethren Nancy R. Faus.

The decision came on the heels of the publication of the *Hymnal Sampler*, a representative collection of material to be included in the new hymnal. The sampler was introduced to delegates at the Churches of God conference in June.

Denominations which continue to participate are the Church of the Brethren, the Mennonite Church, and the General Conference Mennonite Church. The Mennonite Brethren send a representative as an observer-participant to the project.

At its meeting October 23-27 in Harrisonburg, Va., the Hymnal Council voted in another 58 hymns, worked on an additional 40 hymns, and approved a recommendation from its worship committee that multiple translations of the Scripture be used.

"Even though we don't clearly see how all the details will be completed, we do see a hymnal in our future," said Faus. The hymnal is scheduled for publication in 1992.

Benefit Trust begins Brethren Foundation

The board of the Brethren Benefit Trust (BBT) has approved starting Brethren Foundation services, providing investment and gift management services for congregations and church agencies.

"We hope to begin investment management services early in 1990," said Wilfred Nolen, BBT executive secretary. "Deferred gift management services should begin within two years." A search for a director for the foundation has also begun.

The action of the board came at its November 18-19 meeting at The Brethren Home in New Oxford, Pa., as a result of a series of events that began five years ago. After the 1984 Annual Conference established a committee to study the feasibility of forming a foundation, its establishment was approved by Conference in 1987 and added in 1988 to the BBT's list of responsibilities.

NYC plans continue, registration begins

Registrations are now being taken for National Youth Conference, which will take place August 1-6 at Colorado State University in Fort Collins, Colo. Around 3,500 youth are expected to attend the event, which is held every four years.

This year's speakers include well-known evangelical Tony Campolo, who spoke at Annual Conference in 1988 (see May 1988, page 14); Andy Murray, chaplain and associate professor of peace and conflict studies at Juniata College in Pennsylvania;

David Radcliff, peace consultant for the General Board; and Deanna Brown, pastor of the Skyridge church in Kalamazoo, Mich.

Concerts will be given by signer David Parker, who appeared at NYC in 1986 (see November 1986, page 20); San Francisco-based Christian musician Ken Medema; and Brethren musicians Andy and Terry Murray.

Each day's schedule features worship, a variety of workshops, small group sessions, and recreation. A trip to Rocky Mountain National Park is also planned.

Registration brochures are available from district offices and the NYC office, 1451 Dundee Ave., Elgin, IL 60120. Registrations from youth in the first year of high school through one year out of high school will be accepted through June 1. Those who register before March 1 will receive a free NYC '90 T-shirt.

A videotape promoting NYC is also available. The 11-minute tape introduces NYC coordinator Rhonda Pittman, the National Youth Cabinet, the national youth staff, and Colorado State University. It also gives a glimpse of the many elements that are a part of the NYC experience. Contact district offices or the NYC office.

BHF, BHWA meet to discuss affiliation

Affiliation was the key topic at board meetings of the Brethren Health Foundation and the Brethren Health and Welfare Association, November 2-6. In two joint sessions the boards explored types of partnership in health ministries.

The discussion indicates that the groups will likely form some connection. One possibility, according to Warren Eshbach, Southern Pennsylvania District Executive and BHWA board chairman, is an "umbrella health ministries organization with a programming arm and a fundraising arm."

BHF, formed in the 1987 merger of the Bethany Hospital Foundation and the Brethren Health Education Foundation, raises money for health-related ventures and gives grants to people studying health professions. BHWA, established in 1962, works on education and advocacy on health issues such as substance abuse, aging, wholistic health, and disabilities.

In addition to joint sessions, each board met separately. BHF voted to move ahead with a fundraising campaign to assist Hospital Castañer, Puerto Rico, in building housing to attract doctors to the remote area, and to develop a project to further health-promoter ministries within congregations, communities, and the denomination. BHWA heard reports of its task groups, made plans for Annual Conference, and heard a report from the Annual Conference deaf study committee.—Jay Gibble

Church announces staff appointments

Ralph and Carol Mason have returned to Garkida, Nigeria, to manage the mechanical workshop there and to work on development of a technical training school. From 1983-86 they served in Garkida in the same position, and in 1986 returned to the state of Washington where both earned Masters degrees. The Masons return to Nigeria with their sons, Kephran and Samuel.

James Replogle

James Replogle has been named acting coordinator of planned giving for the General Board, through 1991. He served as general manager/publisher of Brethren Press from December 1978 to July 1984. Since then he has worked as vice president of administration for Good Printers, Inc., in Bridgewater, Va. He will continue to live with his family in Harrisonburg, Va.

Seven districts hold youth training event

Members of the West Marva, Virlina, Atlantic Northeast, Shenandoah, Mid-Atlantic, Southern Pennsylvania, and Middle Pennsylvania District Youth Cabinets met at the New Windsor (Md.) Service Center November 17-19 for a leadership training event.

The meeting focused on the characteristics of good leadership, but also discussed varying leadership styles, the role of adult advisors for youth, the role of youth officers, creative ideas for youth ministry, and how to involve youth in peer ministry. Each district group also set its own goals for youth ministry in the coming year.

Leadership was provided by Jim Replogle, board chairman for Shenandoah District; Bruce Dillon, associate pastor of the Trotwood church in Southern Ohio District; Chris Michael, staff for youth ministry; and Rhonda Pittman, National Youth Conference coordinator.

Peace office sponsors Honduras workcamp

The office of the peace consultant for the General Board has announced a workcamp to be held in Honduras May 12-22. Participants will work at reconciliation with the Honduran people through construction of a community center in the town of Los Pozos. The 15 to 20 Brethren will work alongside Honduran Christians in the project.

Workcampers will also meet with church leaders and leaders of other Honduran organizations and become better informed about the country and its people. The group will do some sightseeing and visit communities which have received Heifer Project livestock.

The workcamp is open to all ages. High school youth need adult accompaniment. Cost, including airfare, will be around $550 (from Miami). Participants are expected to raise $150-$200 to purchase construction materials. Congregations are encouraged to sponsor workcamp participants. Registration forms are available from the Office of the Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120.

Disaster Fund sends additional grants

The General Board's Emergency Disaster Fund has allocated an additional $25,000 in response to Hurricane Hugo. The grant is specifically for Puerto Rico, where Brethren disaster response teams have had to supplement the grants people have received for building supplies in order to complete work on many homes.

This is the third appropriation of $25,000 for clean-up and rebuilding in the wake of the hurricane which devastated parts of Puerto Rico, the Virgin Islands, and South Carolina in September.

A grant of $2,000 has been allocated in response to severe storms in the Philippines. A series of four typhoons from July through October has rendered tens of thousands of people homeless. The World Council of Churches is coordinating relief efforts.

The EDF has also given $4,611.58 to reimburse the Cooperative Disaster Child Care for the cost of training 31 Church of the Brethren disaster childcare givers.

In addition, the Global Food Crisis Fund has received $8,000 from the Association for the Arts in the Church of the Brethren, to be used for relief efforts in Sudan.

Going on the record. **Virlina District Board** sent a resolution to Virginia Attorney General Mary Sue Terry and Governor Gerald Baliles objecting to advertising for the "Pick 3" game in the Virginia lottery, which the board says is contrary to guidelines limiting lottery advertising to information only. . . . Six women from the **Chiques** church in Manheim, Pa., were among 8,500 at the October 3 Rally for Life in Harrisburg who support Pennsylvania's 1989 Abortion Control Act.

Flamingo fundraising. Youth from the **Beaver Creek** church, near Floyd, Va., hope a lawn flamingo will help them raise $5,000 for National Youth Conference. The youth try to place the bird secretly on church members' lawns. If caught, the youth contribute to the fund. If not, the church members contribute. Many members have also paid for the flamingo to be removed from their lawns.

New life. The **Mountain Grove Chapel Fellowship** church, in Dyke, Va., increased membership by almost a quarter with the baptism of six new members, including Lila Finnell, wife to pastor Ralph T. Finnell. "It was a ceremony of very special significance for the two of us," he said.

Invitations. **Manchester College** in Indiana is co-sponsoring a seminar, "Faith Perspectives on Peace," February 24-25, with speakers from a wide variety of faith traditions. Other sponsors are the Manchester Church of the Brethren and the Teacher's College of Columbia University in New York City. Contact Carl Cawood, Office of Church Relations, Box 175, Manchester College, North Manchester, IN 46962; 219 982-5223. . . . The **National Coalition to Abolish the Death Penalty** invites participation in its 4th Annual Fastathon the last week of February. Contact Michelle Smith, NCADP, 1419 V St. N.W., Washington, D.C. 20009; 202 797-7090. . . . The **Brethren/Mennonite Parents of Gay and Lesbian Children** will hold a retreat March 16-18 at Laurelville Mennonite Church, near Pittsburgh, Pa. Contact the group at P.O. Box 1708, Lima, OH 45802.

Names in the news. **Toma Ragnjiya,** former executive secretary of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) is studying at Ashland (Ohio) Theological Seminary. . . . **David C. Jehnsen,** of the New Covenant church, in Powell, Ohio, has been a consultant for the State of New York for two years, training leadership in methods of nonviolence. . . . **Valerie Boyer,** of the La Verne (Calif.) church, was recognized as one of 100 outstanding beginning teachers in the US in 1989 and received $1,000 from the Sallie Mae Corporation. . . . **Almeda Eshelman,** age 107 and a member of the Hartville (Ohio) church, has been honored by Northern Ohio District as its oldest member.

Happy Birthday Dr. Dotzour
100

The women of Dotzour Hall at McPherson College celebrated Royer Dotzour's 100th birthday, Oct. 4. Royer Dotzour and his wife, the late Edna Price Dotzour, donated funds to construct and furnish Dotzour Hall in 1953.

Campus comments. Two residents of Dotzour Hall at **McPherson**–Sally Geisert, of Kingman, Iowa, and Denise Butler, of Grundy Center, Iowa–gave a musical program for Royer Dotzour on his 100th birthday October 4. . . . **Bridgewater** honored Robert L. Stuhr with its 1989 Outstanding Achievement Award November 3.

Milestones. A new church building was dedicated by the **Good Shepherd Fellowship** in Blacksburg, Va., November 5. . . . The **Cedar Rapids** (Iowa) Church of the Brethren and Baptists dedicated a new sanctuary October 8. . . . The **North Webster** (Ind.) church held the first worship service in its new facility September 10. . . . The **Burnettsville** (Ind.) church observed its 100th anniversary October 1. . . . The **Peak Creek** church, near Laurel Springs, N.C., commemorated its 100th anniversary June 8-11. . . . The **Bear Creek** church, near Accident, Md., celebrated the 100th anniversary of the restructure of its church building November 19. . . . The **Pittsburg** (Ind.) church observed its 50th anniversary September 17. . . . The **Hutchinson** (Kan.) church celebrated its 30th anniversary September 24. . . . The **Ivy Farms** church, in Newport News, Va., celebrated 25 years August 20. . . . The **Hanover** (Pa.) church observed its 20th anniversary August 27.

Remembered. **Daryl M. Parker,** 85, died November 17 in Greenville, Ohio. He and his wife, Martha, served as missionaries in China and Puerto Rico in the 1930s and '40s, and in Nigeria in the 1960s and '70s. . . . **Anton Preisinger,** 77, died October 15 in Oberammergau, West Germany. Brethren who have attended the well-known passion play performed there will remember him for his 1950 and 1960 role as Christ.

A hero for us all

I grew up in the segregated South. I drank from the "white" water fountain and used the "white" rest room. During my junior high school years, as I daily rode a city bus to and from school, I sat in the front. It never occurred to me that there was anything wrong with this arrangement.

Many times I sat on the bus, chatting with my 13-year-old friends about clothes or some cute boy, while black women, tired from doing white families' ironing and cleaning, stood in the aisle. But I never noticed. In my world, blacks were invisible.

Martin Luther King Jr. and other courageous black leaders disrupted that insular world. Into my family's living room came pictures of dogs attacking civil rights workers, of white people cursing and throwing rocks at blacks. I saw the church where four little girls had been killed by a bomb. My world, destined to be forever smaller than it should, could never again be quite as parochial.

Last year, shortly after Martin Luther King Jr.'s birthday, a well-meaning white colleague asked a black acquaintance of mine: "Did you enjoy your holiday?" To the black woman, the question implied that King's birthday was a holiday for black Americans.

Each January I become increasingly aware that King's birthday is more than a holiday for blacks. It is a national holiday. In January we *all* honor a national leader, a man whose ideas, actions, and courage affected *all* Americans, white as well as black.

There are two main reasons why I honor the memory of Martin Luther King Jr.

First, I am grateful to King for making my vision a little less myopic. Thanks to Martin Luther King Jr., I discovered the existence of a world beyond my set of friends, my job, my family.

This new awareness has not always been pleasant. I haven't welcomed the loss of innocence. In seeing beyond my limited experiences I have discovered that within my country, within my neighborhood, there are people for whom injustice is a daily reality. It is a reality because of my self-advancement and complacency. But as painful as it is to see injustice unveiled, I can never again choose ignorance.

King's presence among us forced our nation's white population to look at racism and to look at ourselves. We have not moved far enough or rapidly enough. And although we might prefer ignorance, we also know that we can only be strong, we can only be whole, as we face ourselves and commit ourselves to change.

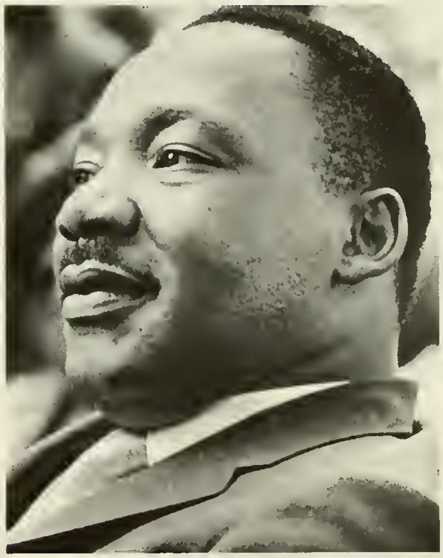
Second, I honor Martin Luther King Jr. for opening the vast mine of human resources long buried by racism. We have learned that an elite few cannot solve the tremendous problems facing our communities. Our cities and our world need all the intellect, creativity, and energy that is available.

Through his own person, Martin Luther King Jr. showed that vision, talent, and genius are not limited to one race of people. Inspired by King, a black man who grew up in the public housing of Charleston, today speaks eloquently of a vision for America. A black woman writer helps us all see the universality of human experience and the resilience of the human spirit. A former drug addict gets a college degree and devotes his life to freeing others from addiction. A grandson of slaves is governor of Virginia.

The contributions of these people are not solely to the black community; they are to all. Through the emergence of black leaders in business, politics, and the arts, we are today beginning to see the vast human resources that were always available but repressed. Our communities, our cities, our nation, and the world need all that talented, committed people have to give.

This year on Martin Luther King Jr.'s birthday I will join millions of Americans in singing "We Shall Overcome." As I sing, I will be singing of a hope within me that I can overcome the complacency that continues to make me an oppressor. I will be singing of a hope that someday we as a nation will overcome those attitudes that separate us. I will be singing that deep in my heart I do believe that someday we will join together—we will utilize everyone's intellect and energy—in tackling the social, political, and ecological problems that confront us. And we shall overcome. ☐

Nancy Werking Poling is a freelance writer, from Rochester, N.Y. This article appeared earlier in Upstate Magazine.



by Nancy Werking Poling

The 1980s: A decade to celebrate

The '80s are over and what did the Church of the Brethren accomplish in that decade? Rather than dwell on membership slippage and flat budgets, let's give a cheer for all the solid achievements.

by Dale E. Minnich

A 10-year period has ended in the Church of the Brethren. The decade had its reverses: Membership decline has continued. At one point denominational ministries were cut sharply because of a financial pinch. Some opportunities were missed.

But the Brethren, under the banner of Micah 6:8, found many ways to share the love of Jesus Christ in the '80s. Indeed, as we review a partial list of service and commitment by Brethren during the past 10 years, we believe all will agree: It was a decade to celebrate!

Goals for the '80s. A mission statement for the decade was built around the words of the prophet Micah, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" The themes of justice, love, and humble service recurred repeatedly throughout the decade.

Response to hunger and disasters. Brethren are concerned for the immediate needs of persons around the world. During the '80s over $5.2 million was contributed for disaster and hunger relief. Some 8,885 persons were involved in disaster relief as volunteers. A new disaster child care program was begun. During the height of the Ethiopia famine, a 2¢-a-Meal campaign was launched that resulted in Brethren providing over $1.1 million for persons in this devastated area.

New church development. For the first time since the 1950s, Brethren turned in a major way to the starting of new congregations. A goal of 40 new starts during the decade was established. Exceeding the goal, 55 congregations or fellowships were launched. Most represented a partnership among congregations, the district, and the General Board. The new starts have included 18 ethnic congregations representing Hispanic, black, Korean, Filipino, and Haitian groups.

Sudan—new mission partnerships. In 1980 Roger and Carolyn Schrock became the first Brethren personnel in Sudan, responding to an invitation from the Sudan Christian Council to assist them in mounting a major primary health program in impoverished southern Sudan, using the model of the highly successful rural health program in Nigeria. Civil war interrupted these developments and many of the residents of southern Sudan are now refugees in the north. However, the Brethren have found creative ways to be in ministry with the Sudanese and now work in partnership with both the Sudan Council of Churches and the Presbyterian Church in Sudan.

Passing On the Promise. Evangelism has emerged as an important emphasis for the Brethren. With strong encouragement from the church, the General Board has organized a three-year program of intentional Bible study, self-examination and planning focused at enabling individuals and congregations to share their faith with others. Passing On the Promise had reached 16 districts and 227 congregations by the end of the decade.

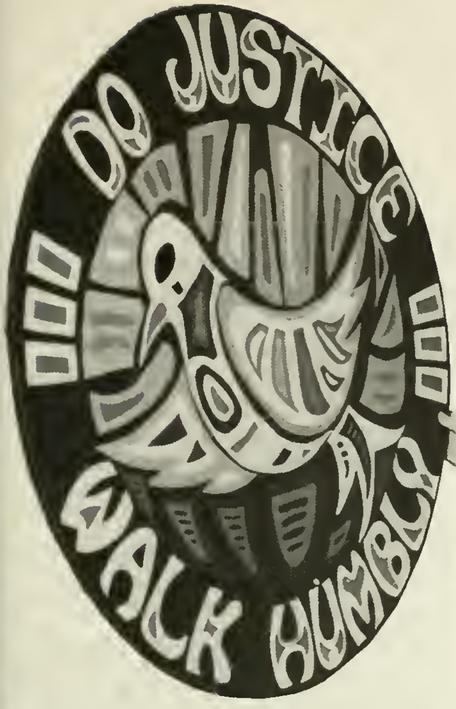
EYN—a growing partner church. The World Ministries Commission has continued to work in partnership with the Church of the Brethren in Nigeria (EYN). During the 1980s the relationship continued to emerge from a parental partnership toward a more fully mutual relationship. In all of this the EYN church continues to grow numerically (to an average worshiping attendance of more the 90,000) and in maturity.

People of the Covenant. A new effort to help congregations develop their spiritual life through Bible study, action, and personal sharing and support took shape as People of the Covenant was launched in 1982. At the end of 1989 165 congregations in 21 districts were involved. An outgrowth of this program has been a new Covenant Bible Study series, offering relational Bible study materials to the wider church.

Nigeria wells. An important health need in much of the third world is clean drinking water. Missionaries Owen and Celia Shankster have organized self-help projects over a wide area in Nigeria that have resulted in the construction of more than 1,500 village wells during the 1980s. In this way, Brethren around the world participated in offering a "cup of cold water"in the spirit of Christian love.

Publishing and communication. Ministries of word and image are important in sharing the Good News. During the 1980s, Brethren Press published over 100 books on faith, practice, and heritage. New church school curriculum was introduced. The Brethren family communicated, one member with another, via MESSENGER, *Agenda*, and *Source*. A series of live and audiovisual reports at Annual Conference were introduced. Integrated study packets were produced featuring anointing, homelessness, and Brethren Volunteer Service. Brethren participated in new broadcast ministries, and in the last years of the '80s video productions became an important means of program interpretation.

Brethren Volunteer Service. BVS is an important way of giving young (and older) people a way to express their faith in action and to cultivate the spirit of service and concern for justice in our church. Over 1,000 BVSers in the '80s served in soup kitchens, reconciliation projects, and a wide variety of ministries



Below: *Robert W. Neff, general secretary during the first half of the decade, displays one of a pair of plaques interpreting the Micah 6:8 text that guided the "Goals for the '80s."*

Below: *Rolan Norsworthy, Peace Valley (Mo.) pastor, is one of the many leaders in small congregations who has received training through the Education For a Shared Ministry (EFSM) program.*

Left: *In the 1980s it became traditional at Conference to feature new-church plantings. Gloria Gaytán introduces her husband, Gilberto, pastor of Iglesia Anabautista Emanuel Fellowship, South Bend, Ind., in 1987.*

Below: *Over 1,500 wells have been dug in Nigeria under a program directed by missionary Owen Shankster.*

with refugees, children, youth, the handicapped, the poor, and the hurting.

Adventure in Mission. Over 600 congregations were involved in a three-year program focusing on Christian stewardship of our time, financial resources, and creative energies. In 1987 the fully participating congregations experienced average giving increases of 11 percent and outreach giving increases of 20 percent.

China exchange. In 1982 an exchange program with the Chinese Ministry of Agriculture was begun, modeled after the successful exchange between Poland and the Church of the Brethren. Chinese

Above: *Joel Meyer pied-pipers the 1989 Shalom! Peace Pilgrimage, symbolically leading the Church of the Brethren into a new and much appreciated emphasis on youth as the decade closed.*

Right: *Miller Davis, director of the New Windsor Service Center, helps load hay destined for Virginia farmers in the 1986 drought. For disaster and hunger relief in the '80s, Brethren donated $5.2 million, and 8,885 Brethren volunteered.*

Below: *Paul Mundey, Parish Ministries staff for evangelism, and Margaret Johnson, of the Brook Park (Ohio) congregation, review aspects of Passing on the Promise at a 1987 Evangelism Leaders Academy. By decade's end the Passing on the Promise program had reached 16 districts.*

scientists have come to the US for study and Brethren volunteers have been assigned to English teaching posts in China. During the decade over 500 persons were involved in the China and Poland exchanges, making an important contribution to the building of mutual understanding and concern among persons of leadership in the three countries.

Training in Ministry. The leadership needs of the small congregation have been addressed during the 1980s by the Education For a Shared Ministry program (EFSM) and more recently by TRaining in Ministry (TRIM.) Through TRIM the persons called to the Christian ministry who cannot realistically pursue the traditional preparation of college and seminary are enabled to prepare for ministry, often on a bi-vocational basis. With many small congregations, the Church of the Brethren relies increasingly on these creative programs to prepare leadership for ministry.

Youth ministries. Youth conferences are often life-changing experiences. During the 1980s over 14,000 youth were involved in national and regional youth conferences. More than 1,200 were immersed in consideration of the church's peace position through On Earth Peace academies. Many others participated in citizenship seminars, work camps and other growth experiences.

Refugee resettlement. The Brethren were once refugees from a hostile homeland. Now many Brethren are involved in helping refugees from other countries get a fresh start in the U.S. During the '80s Brethren assisted the resettlement of 1,351 refugees.

Brethren Builders. The disaster network includes many persons who have skills in the building trades. Often these gifts are used in rebuilding work in the wake of disasters. However, in the late '80s a new project was undertaken providing skilled volunteer workers to new church construction projects. The Brethren Builders have made solid contributions to several new church projects in the past two years.

Doing justice. Loving kindness. Walking humbly with God. These banners have served the Church of the Brethren well during the decade of the 1980s. ☐

Dale E. Minnich is executive for the General Services Commission.

Brethren facing the future

We belong to the world

by T. Wayne Rieman

This article is the first in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

The world is in our hands. God has placed it there. We have been given dominion over it, not to exploit and destroy it, but to use it for the glory of God and our neighbor's good.

The Psalmist is clear about this, as are a host of other biblical writers:

> *You appointed us ruler*
> *over everything you made.*
> *You placed us over all creation.*
> *We are inferior only to God!*
> *God has crowned us with glory and*
> *honor.*
> *(Psa. 8:5-6 GNB)*

What a marvelous affirmation of our humanness and responsibility.

We are entering the last decade of the 20th century. What do these texts and affirmations have to do with life in the 10 years ahead of us?

The biblical mandate provides guidelines for the turn of a new millennium. They demand of us conversion, many rebirths, action, and a new way of being.

We stand on the brink of a new age.
Few recognize what it is. No one knows what it will be. It is a time of dying and resurrection. Old things pass away—structures, forms, institutions, and ways of doing things. All things are new (2 Cor. 5:17; Rev. 21:1,3,5; Matt. 4:17b). The future is open. It is a world of tremendous possibilities. Impossibilities are becoming possible. Old boundaries and limitations are breaking. We are thinking the unthinkables, and doing the "undoables." Who knows what God has in store for us in the magnificent future God has planned for us (Rom. 8:18-19)?

A new world is waiting to be born.
The battles of modernity are being waged. Some want to stay put. The status quo satisfies them. It provides security. Some desire to turn back. Change is too rapid. It causes "future shock." When the pace is too fast, most people look backward to the "good old days." These people are apprehensive about the future. Other people, however, see a magnificent future of vast, new possibilities (Rom. 8:18-25, 28, 38-39)

We must change.
Jesus said to deeply religious people: "You must change your whole way of thinking for a new order of the spirit is impinging upon you" (Matt. 4:17b, Cotton Patch Version).

Many changes are required of us. Racism, sexism, nationalism, denominationalism, an exploitive economic system, Brethren arrogance—these have to go.

The new world is a world of openness.
Jesus calls us to move mountains. He concludes this potent parable by saying "You can do *anything*" (Matt. 17:20). Jesus was deeply concerned about moving the mountains of ill-will, hatred, prejudice, war, oppression of the poor, inferiority, evil economic and political systems, and a vicious sacrificial system.

Jesus said that if we believed in him we could do the works he did, and "even greater works," (John 14:12). Reinhold Niebuhr reminds us that "life is filled with indeterminate possibilities for good"!

One world is in the making.
Wendell Wilkie, presidential candidate in 1940, made a trip around the world after his defeat. Immediately thereafter he wrote a book entitled *One World*. What a marvelous title. He saw the birthing of one world. It is happening. We are bound together by instantaneous communication, a world economy with its common markets, and increasing dependence on each other. We are all God's children. The Ephesian vision speaks of Christ creating "one new humanity" (1:10-11). Some of God's purposes are coming to fruition . . . now.

A theological task is paramount.
Out times and the biblical mandate require prayerful rethinking of:

- The relationship between God's glorious gift of human freedom and the sovereignty of God. What God can and cannot do must be faced.
- Will Jesus Christ be the Head of the Church? Will Jesus' words, life, death, resurrection and Living Presence be our plumb line? Or do we take *final orders* from the state, the Selective Service, the IRS, or a materialistic secular society?
- What does it mean to trust in love and love alone? Since God *is* love, this is the core question.
- Jesus as the Living Lord. Since Jesus is always coming to every city, society, person, and situation, why do we wait for another physical appearance of him? The Lord has come. Let us receive him and practice his presence.

We can invent the future.
As good stewards of God, let us grasp the future with eagerness. We can shape it with God inspired vision. Things don't have to stay the way they are.

We can get rid of war. It is God's will that we do. We can eliminate poverty from our planet in a decade if we want to. We can fashion a new economy to serve humanity rather than for profits. We can clean up our environment and make our world a safe and healthy place. We can develop courage to raise taxes and pay our way as a nation. It is *immoral* to shift responsibility for paying our national debt to our grandchildren.

Everything is part of everything.
In our era of increasing complexity, it is impossible to do one thing. The conse-

Tim Rieman: Helping others grow

Readers who follow the Rieman series this year and who have known Tim through the years will not be surprised to see familiar themes emerge. Tim believes that people are still in the process of becoming human. "That's what the Christian faith is all about," he stresses. "It moves us toward wholeness. It moves us toward becoming what we were meant to be." Becoming, for Tim, is salvation.

Tim has had plenty of time to hone his message, having taught for 32 years at Manchester College, where he was (at one time or another) campus minister, Bible teacher, and head of the religion and philosophy department. Since his retirement in the late 1970s, he has returned five times to Manchester to teach again, on an interim basis.

Since 1980, Tim has conducted 133 workshops around the country. He offers these on a variety of topics, such as the future, simple living, prayer in contemporary life, and Brethren heritage. But in all his workshops, teaching, and preaching, Tim works toward helping others "grow, become, mature, make humane judgments, and swim against the stream."

Tim has been a pastor, as well as a teacher, and since retiring from Manchester College, he has held interim pastorates in Wabash, Ind., and Huntingdon, Pa. Currently he is pastor of the Highland Avenue Church of the Brethren, in Elgin, Ill.—KERMON THOMASSON

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quences of our thoughts and actions go out, out, out, like the widening concentric circles as a pebble drops into a pool of water. "It's my life! I can do as I please," or "How I use my money is my business." These are deadly lies we tell ourselves.

We are not our own. We belong to the world. Every child of God is a sister or brother of ours. With less than six percent of the world's population in the USA, we consume between 40 and 50 percent of the material resources that are available each year. Such piggish gluttony has a direct effect on billions of God's children who live with us on a planet with limited resources.

Human survival on Planet Earth has become a primary issue.

For over forty years we lived under the nuclear cloud. The danger of nuclear annihilation is diminishing. Other survival issues press upon us. We may suffocate in our polluted air, strangle in our sewage, suffer inundation by our garbage, destroy our forests with acid rain, and slowly turn our fair fields into "killing fields." We know how to deal with all of these, but are unwilling to pay the costs. What are our priorities? ☐

T. Wayne Rieman, a retired professor from Manchester College, North Manchester, Ind., is pastor of the Highland Avenue Church of the Brethren, Elgin, Ill.

‘Can yo

by David Radcliff

"Can you tell me what it feels like to be free?" Some questions have a way of striking quickly at the heart of the matter. This one, posed by a 6th-grader in a Palestinian school for girls in East Jerusalem, took me by surprise. I was impressed by the level of maturity and perception such a question implies. At the same time, this question pushed me to face squarely the reality of these young girls' lives.

Their reality is much the same as that of 1.5 million other Palestinians living in areas formerly theirs, but now occupied by Israel. This occupation takes a variety of disturbing forms, many of which I observed during my brief visit to the area this past fall. Nearly every form, however, involves some measure of human rights abuse. Among other purposes for my trip I had come to Israel and the Occupied Areas to observe this human rights situation firsthand.

For many Brethren, the concept of "human rights" may be a relatively new one. While the term itself may not be a common one in our current thinking, the practice of observing human rights is actually as old as the denomination.

For instance, one basic human right is that of freedom of religious expression and freedom from coercion in religious matters. Article 18 of the United Nations Universal Declaration of Human Rights affirms this. Jesus alludes to respect for this freedom in Luke 9:51-56. Yet in the dawning years of the 18th century, when the Brethren first formed a church, deviation from accepted religious practice was grounds for persecution and even capital punishment. The early Brethren contradicted this societal intolerance with a strong insistence on "no force in religion"—respect for freedom of choice and conscience in matters of faith.

Brethren also have been strongly against other human rights abuses that were generally accepted by society. The denomination condemned slave-holding and forbade this practice among its members long before the 13th amendment to the US Constitution was passed. Brethren were among those US citizens who opposed the unjust internment of

ell me what it feels like to be free?”

Since 1948 the Palestinians have lived as refugees in their own homeland, suffering oppression of all sorts. Yet they persist in their determination to take control of their own lives and destinies.

Japanese-Americans during World War II. In the 1960s Brethren gave strong support to the civil rights movement. And, of course, Brethren have long supported rights of conscientious objectors to refrain from participation in war.

There are several reasons for this historic Brethren commitment to human rights. Our denomination began in an era when human rights were often sacrificed to gain political or religious ends. This sensitized our early members to the pain of human rights abuse. We also have looked to Jesus as a pattern for relationship with others. "What would Jesus do?" is not a question that leads to disregard for others' rights and needs.

Brethren approach the world with an emphasis on being open to the human dimension. We have been affected by the pain and suffering of others. We have not allowed ourselves to grow callous to others' oppressive situations. We have not, at least when we are at our best, allowed the fervor of nationalism or the allure of materialism to prevent our standing by the people often sacrificed to these idols.

In light of this historic concern for others' human rights, certainly our eyes must be turning today to places around our globe where these rights are in jeopardy or in outright disregard. Every continent, including our own, contains individuals and groups of people who suffer rights' abuse, ranging from torture to racism to religious persecution to the loss of opportunities of persons to become what God would have them become.

Each of these aforementioned rights have been "wronged" in the course of the Israeli/Palestinian conflict. Certainly the Palestinians have violated some of these in their resistance to Israeli occupation. But in the vast majority of situations the

Ali Fanoon, 13, was shot in the back by Israeli soldiers, leaving him paralyzed from the waist down. He was a bystander as soldiers invaded his village, provoking a demonstration.

Palestinians have used nonviolent means to advance their struggle for self-determination.

The Israelis seem bent on squelching Palestinian demands. During my visit, I heard of Palestinian leaders being sent to special desert prisons for unspecified and never-revealed offenses; of Israeli laws that illegally have set aside 92 percent of former Palestinian land for Israeli settlements; of extra-judicial executions of suspected Palestinian leaders.

In a Muslim hospital on the Mount of Olives I visited teenagers whose limbs had been shattered by Israeli "dum-dum" bullets, which explode upon entry into the body. It was also commonplace to see Palestinians stopped and searched on the streets at the whim of Israeli security forces.

The story of the Palestinian town of Beit Sahur is an example of how the conflict finds expression as both sides attempt to exert their control over the situation. This is a middle-class, primarily Christian village near Bethlehem. Like other Palestinians, the residents of Beit Sahur must pay taxes to the Israeli government. According to Al Haq, a leading Palestinian human rights agency, there is no Israeli accountability for the use of this tax money. It is collected on a per capita rather than a graduated basis, so that it affects the poor disproportionately (and Palestinians' income is, on the average, far below that of the Israelis). The Palestinian people also strongly object to what they consider as paying for their own oppression.

Consequently, the citizens of Beit Sahur began refusing to pay their taxes, while challenging the legality of these taxes. In response, the Israelis declared the area a military zone, sent in security forces and large trucks, and began loading household goods into the trucks for later sale at auction. Food, toys, clothing, furniture were taken. Houses were emptied entirely and indiscriminately.

To publicize this situation, the Palestinian leadership called a press conference at an East Jerusalem hotel (the one where I was staying). Getting wind of the event, Israeli security personnel descended on the area two hours before the press conference was to begin. They sealed off all adjacent streets and declared the area a military zone, thus effectively canceling the press conference.

One might think that this kind of action by an oppressive government, when carried out repeatedly and in a wide scale manner, would eventually crush the body and spirit of a people. Indeed, many Palestinians have lived as refugees since 1948, and many more have suffered more recent loss of homes, civil rights, and family members.

Yet these people persist in their determination to take control of their own lives and destinies. This was made clear to me on a visit to the offices of Al Haq, a Palestinian Human Rights organization to which the Church of the Brethren makes an annual grant. Director Mona Rishmawi spoke with feeling of the illegal and brutal Israeli practices directed against her people. "We have tried to work within the system, but the situation borders on utter lawlessness now." When queried about the attitude of her people in the face of such circumstances, she replied, "Because the situation is hopeless, we now have hope." Pushed down too far for too long, the resolve of the Palestinian people has now become firm.

Of all my experiences during my visit, it was my experience at the girls school in East Jerusalem that put the human rights situation in stark relief for me. The school itself began as a mothers' cooperative educational effort for refugee girls in 1947. It now has some 700 students,

Ken Holderread, Middle East representative c
with Nefez Assaily of the Palestinian Center for
Service worker to the agency. Four BVSers cu

utilizing several buildings converted from other uses. The main building is a three-story structure with a concrete courtyard/ playground and an eight-foot-high surrounding wall. Israeli security practices surveillance from a nearby building. During Palestinian demonstrations the Israeli's often lob teargas into the courtyard to stop the girls from taking part. It does not.

Out of interest for the well-being of the students, the principal requested that neither students' nor the school's name be put in print. I can, however, convey the gist of conversations carried on in the classrooms that I visited.

The third-graders offered a typical giggly welcome to their visitor. Their responses to questions about their interests were also quite "normal." They enjoyed running and playing, going to the beach, and playing in the snow. When the questions began to relate to the *intifada* (the two-year-old Palestinian uprising), their answers moved to another level.

Why is there a general strike? "To sho

solidarity with those in prison." "Because of the dead young men."

What do you wish for? "To be like your daughter, able to play outside without seeing the Jewish soldiers."

Will your people and the Jewish people be able to get along some day? "Yes, there will be a day when Palestinian and Jewish children can play together."

ies staff for the Church of the Brethren, meets 'ence to discuss assigning a Brethren Volunteer West Bank.

Since this was a geography class, the teacher asked the girls, "What nation do you live in?" "Palestine!" came a chorus of responses. Later the children drew pictures for me to take with me. While a few were scenes one might expect from this age level, most contained the Palestinian flag and assorted pictures of the conflict, including one of a gun battle, complete with blood flowing from a wounded Palestinian youth. What a world for these children. What children for this world.

The sixth-graders proved even more astute than the younger students. Many of them were veterans of demonstrations and of confrontations with Israeli defence forces. When I implied that it is the young Palestinian men who take on most of the responsibility for the uprising, I was quickly told, "Liberation is the responsibility of men *and* women."

What role do you play? "We go to the roof tops and stand watch. Sometimes we gather stones for the boys." "I went to the house of a neighbor whose son has been taken away by the Israelis. I wanted to comfort the family."

When are you afraid? "When there is a curfew. This means the soldiers are coming to demolish homes or to collect taxes or to take our fathers."

What are your hopes for the future? "Just as you in America are governed by an American, so we Palestinians wish to be governed by a Palestinian."

Do you have any questions for me? "Yes. Can you tell me what it feels like to be free?"

I thought for a moment, attempting to come to grips with this question and the questioner. "Well, it means to be able to go where you want to and to do what you want to without fear," I began. "But more than that, it is to be able to have dreams and to have a chance to fulfill them. It is to have the opportunity to become whatever you choose to become."

A medical worker exhibits an X-ray photo showing the effects of an Israeli "dum-dum" bullet on the leg bone of a Palestinian girl. These bullets explode after entering the body.

After a pause, I continued: "I promise that I will do whatever I can to see that you will someday have these same opportunities and dreams."

What does the concept of "human rights" mean in this context? Certainly it means those things we normally assume. No person or group should be deprived of civil, political, economic, cultural, religious, or social rights for reasons based on nationality, race, gender, creed, or religious affiliation. The Palestinian people, along with countless others around the globe, have surely been so deprived.

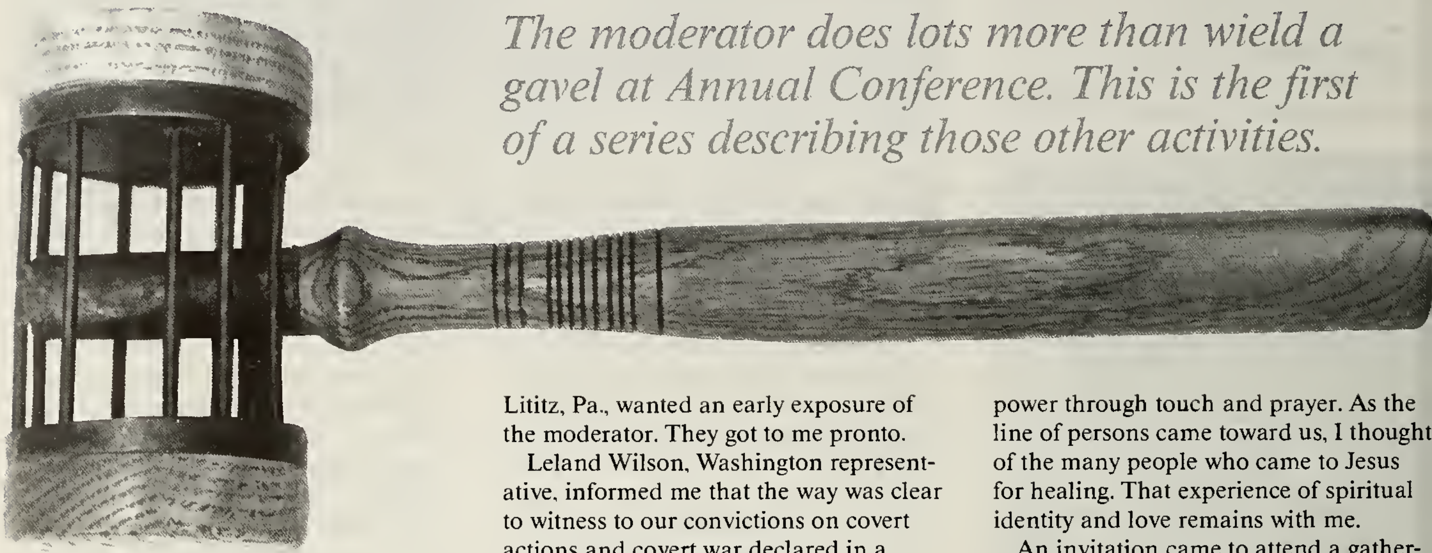
Yet from the perspective of people of faith, there is a further dimension to the idea of human rights. Along with our other understandings, we affirm that to be human is to be created in God's image. Thus created, every person carries a wonderful potential. Each of us has the potential for growing into the full measure of our gifts and abilities. None of us should find this opportunity denied us by others. To be so deprived is to have defamed the divine image within us, frustrating the complete expression of that image. This is an injustice neither the children of Palestine nor of any other place should be forced to endure.

My hope is that whenever and wherever and to whomever such human rights are denied, the Brethren will see the situation with their characteristic concern for the human dimension. It is only in having such a perspective that we will be able to begin to move away the many barriers that constrain God's children, allowing each and all to know what it feels like to be free. ☐

David R. Radcliff is peace consultant on the World Ministries Commission staff.

On the road with the moderator

The moderator does lots more than wield a gavel at Annual Conference. This is the first of a series describing those other activities.



by Curtis W. Dubble

Being moderator of Annual Conference of the Church of the Brethren is both exciting and bewildering. It is exciting to work from a moderator's job description and respond to the numerous invitations to district conferences and congregational meetings as the schedule allows. It is bewildering to discover numerous unwritten expectations of the moderator, entrenched by tradition, that make calls upon my time. But it is going along quite well. A supportive Central Committee and a knowledgeable Annual Conference manager are invaluable resources for the moderator.

What does the schedule look like for the Annual Conference moderator? With few exceptions, weekends from August 1 to Thanksgiving were spent attending district conferences, preaching in congregational worship services, participating in denominational workshops or planning sessions, representing the denomination at ecumenical events, and engaging in consultations or evaluations of the mission of the church. Rarely does a weekend go by without an engagement to preach or speak. It's exciting. I experience tiredness. The blessings are many.

Here are a few very interesting experiences:

The residents of Brethren Village of Lititz, Pa., wanted an early exposure of the moderator. They got to me pronto.

Leland Wilson, Washington representative, informed me that the way was clear to witness to our convictions on covert actions and covert war declared in a paper adopted at the 1988 Annual Conference. As we moved toward the White House offices Leland reminded me that I am the spokesman for the denomination and expected to lead out. He assured me of his back-up support. As I got closer to the office of the director of CIA programs, I sensed how Moses must have felt when he approached Pharaoh.

It was a thrill to preach the ordination sermon for Mark Murray in the Lampeter congregation. This new church planting (begun in 1979) was ordaining its first seminary-trained person and sharing him with the Sugar Ridge Church of the Brethren in Michigan.

At the Sao Paulo Consultation, a conference for Caribbean, Latin American, and North American mission personnel, many participants spoke Spanish. While the spirit was willing, I discovered the 10 easy lessons I had in Spanish last winter were not too effective.

October 15, at the Washington National Cathedral, in Washington, D.C., I joined with representatives of 11 other church bodies in an ecumenical service of compassion and healing for AIDS victims, relatives of those suffering from the disease, and caregivers to such patients. When our time came, Ronald H. Haines and I went to our station of prayer. As persons seeking wholeness came to us, we looked into their eyes and souls, laid our hands upon their heads, and offered ourselves as channels of God's grace and power through touch and prayer. As the line of persons came toward us, I thought of the many people who came to Jesus for healing. That experience of spiritual identity and love remains with me.

An invitation came to attend a gathering of about 45 people from the denominations interested in publishing a hymnal together. It was what I call a checkpoint meeting. It was a time to evaluate, broaden understandings, make corrections, and get consensus for the next major steps for the new hymnal.

My life as moderator was spiritually enriched as I participated in singing familiar and new hymns from the variety of traditions. Extremely interesting were the presentations of each denomination's history of hymn-singing that told what their singing says about the faith and future hope of their congregational life. I was deeply impressed with the hymnal committee's care, sensitivity, courage, and excitement in producing a hymnal for the 21st-century followers of Christ.

At most district conferences that I attended, the *Hymnal Sampler* was used in worship. Listening to youthful and older sisters and brothers sing with joy and volume the familiar and new hymns from the *Hymnal Sampler*, I sensed a readiness to prepare to sing a new song with the 21st-century Christians and also with the ecumenical saints around the throne of God in the end times as envisioned in Revelation.

Being moderator for the Church of the Brethren is so much more than a nomination requested or a majority of check marks on a ballot. ☐

Curtis W. Dubble is moderator of the 1990 Annuol Conference of the Church of the Brethren.

To the deaf, English comes second

by Korene Wile

The 1980s has been a decade in which education has come under close scrutiny. Not only regular school programs, but also deaf education programs in both public and private schools are failing in their attempts to educate children. As recently as February 1989, professionals in the field of deaf education gathered to discuss "the failure of deaf education" and the importance of American Sign Language (ASL) for deaf children.

In their report, Robert Johnson, Scott Liddell, and Carol Erting, three members of Gallaudet University's department of linguistics and interpreting, identified two reasons for this failure. The first problem deaf children encounter is the lack of access to curricular content such as textbooks and discussions. The materials are available but, unfortunately, deaf students cannot understand the language.

What's wrong with them? Are they dumb? No. The problem is that a deaf child's *native* language is not English, but ASL. Like their hearing counterparts, deaf children learn their native language through *seeing* it spoken by deaf adults. Consequently, deaf children born into hearing families (such is the case 90 percent of the time) do not develop a "sophisticated competence in any native language before starting school," according to the report of Johnson, Liddell, and Erting. Thus, they are already behind their hearing peers.

The school system itself uses a method of speaking and signing simultaneously—called "total communication," which is based on the English language. Therefore, the deaf child who does not have an established competency in English is, in effect, being taught academic subjects in a foreign language. Imagine trying to learn history or science in German, when all the German you know is "Guten Tag."

Furthermore, hearing teachers who use "total communication" actually sign very poorly. Now, to continue the German analogy, you not only have to learn history and science from a teacher who speaks imperfect German, but you also are expected to learn to read and speak German fluently from listening to that same teacher. Is it any wonder that deaf education is failing?

The language barrier is not the only problem deaf children face in education. The second reason for failure in deaf education is that teachers expect below grade-level performances. Experts in the education field discuss the concept of "self-fulfilled prophecy." This means that when teachers expect children to fail and actually treat them as failures, the children *will* fail, regardless of their actual capabilities. The opposite, however, also is true. A teacher who challenges students and encourages them to attain high goals will see positive results and high achievement. Consequently for all children, including deaf students, negative attitudes are deadly to learning.

The report from Gallaudet concluded with a recommended educational program. The crux of their plan relied on teaching through American Sign Language as the native language of the deaf population. The recommendation requires either trained deaf teachers or trained hearing teachers who have learned ASL in the deaf community.

What does deaf education have to do with the Church of the Brethren? In Deuteronomy 11:19 God commands us to "teach them (his words) to your children" (NIV). The theme of teaching is repeated throughout the Old Testament and into the New Testament with the coming of the greatest teacher, Jesus Christ. In Matthew 5:19 Christ asserts that "whoever practices and teaches these commandments will be called great in the kingdom of heaven" (NIV). Christ does not say that it is enough to practice his commands for yourself. We are called to go into the world and teach his commands. "The world" includes the deaf population. For lessons as important to life as the saving grace of God, why would we use a method that is a proven failure in education of the deaf?

Paul declares in 1 Corinthians 14:19 that "I would rather speak five words with my understanding, that I might teach others, than ten thousand words in an unknown tongue" (KJV). The 1989 Annual Conference report concerning the response of the Brethren Church regarding public education calls us to bilingual education. The historic perspective found Henry Kurtz, editor of *The Monthly Gospel-Visiter,* writing in June 1856 to recommend that bilingual education is necessary for those who speak German or French and to call for teachers who could work easily in both languages involved. Now as we begin the 1990s, parents and other church members are encouraged by this same report to "*support* . . . efforts to provide education for every non-English speaking person through bilingual education and/or teaching English as a second language."

English is as a *second* language to the deaf community. In reaching out to the deaf population in our church and community, we need to incorporate bilingual education based on American Sign Language, so that they may understand and learn. As we in the Church of the Brethren hear our call to sow the fields of deaf ministry, let us plant seeds of knowledge in obedience to God's calling. ☐

For more information on the Gallaudet report, obtain your free copy by writing to: Scientific Communications Program, Gallaudet Research Institute, Gallaudet University, 800 Florida Avenue, NE, Washington, DC 20002.

Korene Wile, Ronks, Pa., is a Brethren Volunteer Service worker serving in Frederick, Md., and Winchester, Va., with the Church of the Brethren Deaf Fellowship. She also serves on the Annual Conference study committee on deaf ministry.

Carlos is gone

by Julius Belser

Carlos died this morning and our household family is sad. Folks from our congregation have been stopping by all day to share in our sorrow.

Yesterday Carlos' face lit up with a smile when I wheeled my 81-year-old father into his room in the hospital. Carlos was hurting and just a bit disoriented but he made a gallant effort with his big-talk banter to cheer Dad, who has Parkinson's disease. Carlos has been encouraging Dad all seven months of his stay with us, telling Dad how many dollars are added to his bill every time he holds his chair or passes the toast.

From my office I look out on our patio where Carlos sat daily feeding the squirrels and birds. This morning a squirrel sat right outside our screen door as though he didn't trust our word that Carlos was gone and we had no peanuts.

Next Sunday would have been Carlos' birthday. We were looking forward to our household celebration. These special meals, cards, gifts, treasuring-each-other times were especially great for Carlos. On Grandpa's birthday last month, he got a water pistol as a gift and Carlos dared Grandpa to shoot out the candles to roars of laughter all around. Carlos chose his gifts carefully. He gave Grandpa a plaque, "Every Family Needs a Grandpa."

I found a little packet called "God's Papers" among Carlos' belongings. In it he did his "Fearless Moral Inventory" for Alcoholics Anonymous or Narcotics Anonymous. His life as an addict was truly horrendous. The Lord's deliverance about four years ago was miraculous. Life since then was opening up to him—going to college, becoming a substance-abuse counselor. But during his time as an addict he shared a needle with someone who had AIDS. He even felt for a while that God had let him down when in the midst of his fresh hope in life he learned he had the disease.

After severe bouts with meningitis and tuberculosis, Carlos was recovered enough that he didn't need hospitalization. It was a shock to learn that the Christian agency where he had lived was no longer open to him now that he had AIDS. Ralph McFadden, one of the chaplains, called me to see if there would be a home for Carlos in our congregation. I talked at length with Ralph about renting an apartment for Carlos and perhaps for others and forming a ministry housing AIDS victims. I was confident there would be financial support for such a project. But when we talked in our household, Hilda Carper, who coordinates the Evanston shelter for the homeless, reminded me of how isolated AIDS victims usually become. Immediately we began to consider inviting Carlos to become part of our household family.

We did a careful check with medical authorities and discovered that AIDS is communicated through direct sexual contact or through the blood via needles. We were assured that with our regular household sanitation there would be no danger to us. There were many other needs in our household family, but there seemed a speci givenness in Carlos' need and we had one small room. Little did we realize how important Carlos would be to our household family.

We thought of possible fear in our church, but it seemed more important to quietly welcome Carlos in our household if that seemed right rather than have long discus-

Carlos liked to sit on the patio and feed the squirrels. The morning after Carlos died, a squirre came to the window, seeming not to understand that he and the peanuts were gone.

sions. We have since used some good public health videos helpfully in smaller groups of our congregation.

When we were ready as a household to welcome Carlos, we still had to find out if we would fit together, even on an exploratory basis. So we arranged a visit. From our first handshake we got the sense of an open, forthright seeker. Carlos' way of asking questions and the refreshing directness of his street style was a good addition to our more laid-back, cautious, relational style as a household.

On the way home from the hospital Carlos found that he had lost his wallet. We could not cash his check or get medicine without his green card. So we went to the Public Aid office and experienced the long waits and easons why he couldn't get a green card on Friday afternoon. But with persistence we got a substitute card in three hours.

Last Monday, on returning to the hospital, Carlos was quite ill and three emergency-room workers refused to assist him out of the car. It seemed so strange to have our friend Carlos, who was so warm and welcoming, xperiencing such rejection in his hour of need.

I ponder what God has been doing with Carlos and perhaps with us. I talked to Carlos' former wife, daughter, and sister and try to imagine their pain over the years eing wounded and tricked often over the 20 ears of Carlos' addiction. Helplesesly hurting those people you care most about must be a terrible experience. But those losest to Carlos also recognized the efreshing change in his life in the last three r four years.

Carlos often mourned the wasted years but he also treasured the last few years and months. To God the important thing is not the number of sad years minus the number of appy ones. God gave Carlos a refreshing nd to a painful life. It was a gracious gift to Carlos and to all of us.

Though hard for us, God also gave Carlos a uick, relatively painless death for which we are grateful. In the parable of the laborers in the vineyard, those laborers who worked nly one hour received the same as those who worked all day. "So the last will be first nd the first last," reports Matthew's Gospel. In God's heart I have no question that Carlos has an up-front place.

Julius Belser is pastor of Reba Place Church of the rethren, Evanston, Ill.

AIDS: What can we do?

by Ralph McFadden

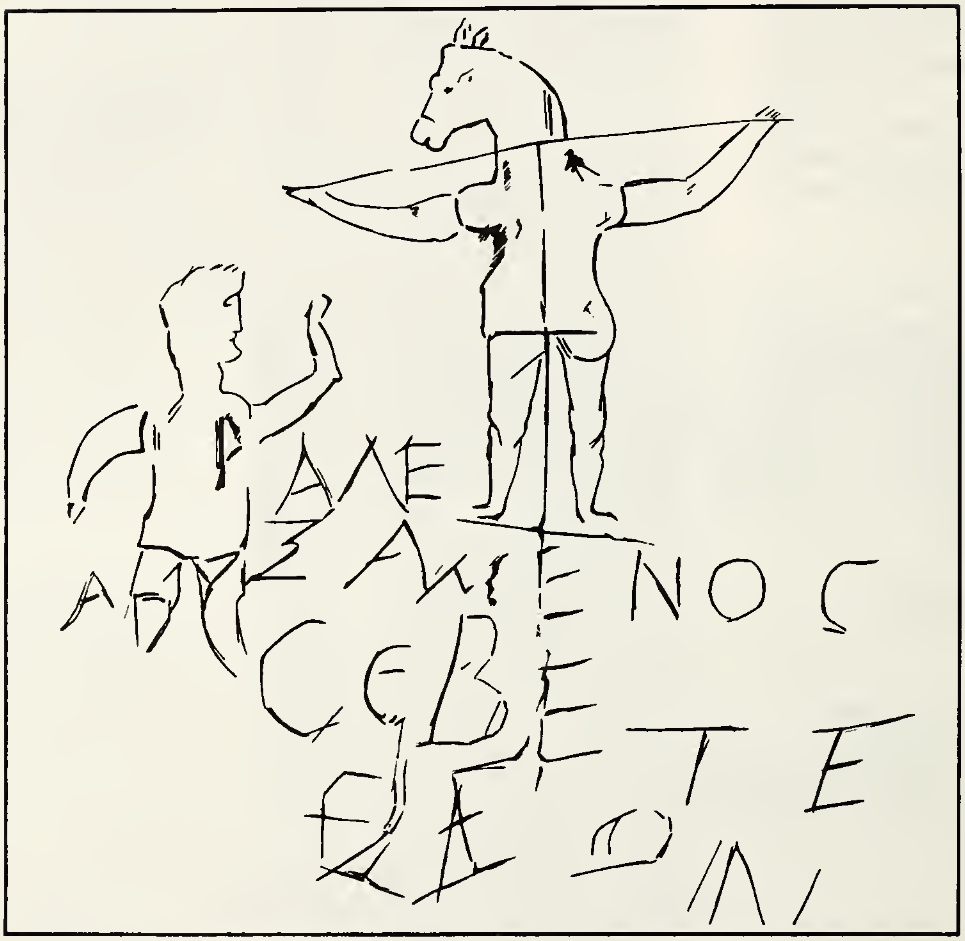
What can I do? What can we do? Or, as some are saying, do we need to do anything? Isn't it going to level out soon?

We are only on the edge of a national and international epidemic. The church can be a powerful influence in ministry in the next 10 years. We must ask "How can our congregation respond to this tragedy?" The Reba Place Fellowship responded to a need in a compassionate and caring way. Some of the following ideas may be helpful to you as you consider a ministry.

- Form an HIV/AIDS Task Team for education and for action. Draw upon health care professionals, teachers, social workers, and other interested persons. Cooperate with other churches in your area. Perhaps some of them already have developed Task Teams.
- Refrain from judgments that fan the flames of fear, prejudice, and homophobia. Talk with the religious and secular communities about the causes and dynamics of discrimination against persons with AIDS.
- Search out the facts in your area. It's easy to assume "There's nothing to be concerned about in my area." Ask the American Red Cross and/or public health agencies about the numbers of persons in your area who may be HIV/AIDS-infected. Find out who is doing what. If you show a caring interest you will find agencies and other interested folks who are looking for support and partnership.
- Ask the pastor to preach a sermon about AIDS and compassion. In the prayer time, lift up the needs of those infected and affected by AIDS.
- Become an AIDS volunteer. Often persons are needed to deliver meals, provide home services, or serve as hospice volunteers. Send persons in your congregation for training to learn how to give support to persons with AIDS. Again, check your social services agencies for suggestions. Many are looking for volunteers.
- Develop a congregational formal protocol on living and working with persons with AIDS.
- Sponsor a mini-fair on health issues and concerns, including AIDS.
- Study the denominations' statement on AIDS "A Call to Compassion." For copies write Jay Gibble, 1451 Dundee Ave., Elgin, IL 60120.
- Through study, recognize that AIDS is pandemic. That is, it is global in nature.
- Find out about seminars on AIDS. Attend and ask others from the congregation to join with you.
- Find out from your state legislator or from the library what legislation has been passed and is being considered in your state. Study the issues in your classes. Advocate and lobby for passage of laws that will prevent government and private institutions from discriminating against those who have AIDS or are perceived to be at higher risk for AIDS.
- What is your school district doing about education for the children? Many states now have mandatory teaching about AIDS. Can the church be supportive of preventative education?
- Exercise neighborly compassion for our sisters and brothers, and the strangers in our midst who suffer from AIDS. Invite a person who is HIV/AIDS-infected to your church. How is the person living with this tragedy? What is the person's opinion about how the church can be involved? Agencies working with HIV/AIDS-infected persons are often willing to make contact with a resource person if the agency trusts your motivation.
- Ask your district board to form a district AIDS task team. Suggest that the pastors of the district have a seminar on the church and AIDS. Assistance to the district or clusters of congregations for seminar leadership and resources is available from the HIV/AIDS Ministries Steering Committee (under the sponsorship of the Brethren Health and Welfare Association). Send inquiries to Ralph McFadden, HIV/AIDS Ministries Convenor. 1451 Dundee Ave., Elgin, IL 60120.

Ralph McFadden is convenor of the denomination's HIV/AIDS Ministries Network.

Burning issues are boring



The issue of flag 'desecration' calls to mind the case of Alexamenos and his crucified God.

by Frank Ramirez

Books by Brethren authors come in all shapes and sizes, but it is a rare volume that might be classified as a coffee-table book. You know the type—large format, profusely illustrated. They invite the leisurely reading of a page or two, selected at random but, they are rarely read from cover to cover. You leave them out to entertain guests who arrive a little earlier than you expect. They flip through the coffee-table books as you frantically attempt to work miracles in the kitchen. Coffee-table are not sensible books. They're half-decoration and, in some instances, half-literate.

A Brethren book that qualifies as a coffee-table opus is *Ante Pacem,* by Graydon F. Snyder. It is a sensible book, yet large enough to lay out for your guests to peruse and enjoy.

Its title refers to its subject, the state of Christianity *ante pacem,* or "before the peace" brought by the legalization of the faith by the emperor Constantine in the fourth century. It is this early Christianity that most denominations claim they are trying to recover. Grady Snyder has worked at the problem of recreating this Christianity through a novel approach that commends itself. We all would agree that Christianity as practiced in the 20th century by the average worshiper is quite different from the faith espoused in the rarified atmosphere of many intellectual communities. The latter may be found by reading articles in scholarly journals. The former may be discerned by watching television, buying Christian magazines, and reading bumper stickers.

If we wish to discover what the early church was like, Snyder suggests, then we had better quit reading the scholarly journals of old and stick with the ancient bumper stickers. *Ante Pacem* presents the bumper stickers in the form of personal letters, art, inscriptions, and church architecture, in order to present a picture of the Christianity of the average believer.

However, the purpose of my excursis is not to drum up sales for a good friend's book, but to call attention to a marvelous bit of graffiti on page 28. It displays pretty much the only depiction of the cross found in art among all the discoveries of the first four Christian centuries. Other symbols of the faith were much more popular—Jonah tops the list easily, but the resurrection of Lazarus, Noah in the ark, Daniel in the lion's den, and the feeding of the five thousand are also quite popular. But no crosses. Except the one on page 28. It is an extraordinary drawing.

It was "found in the servant's quarters of the imperial palace in Rome," to quote the book. It depicts one of the slaves, named Alexamenos, his hand raised in reverence, gazing up at a cross upon which is nailed someone half man, half donkey, with the legend, "Alexamenos worships his god."

The only pictorial representation of the cross that exists for the first four centuries of Christian history was scrawled by an enemy of the faith for the purpose of ridiculing a particular believer. What a contrast to the stark and stylized crosses that adorn most churches.

The drawing came to mind when, in the past year, the specter of the American flag again distracted people from the difficult issues of the day. In the 1988 presidential campaign, one candidate made the salute to the flag a bigger issue than homelessness, terrorism, and budget restraint. In recent months the question of the "desecration" of the flag has become an even bigger issue. The symbol of a people has become more important than that people itself.

These flag issues are becoming boring, and to Christians they are superfluous besides, as our first allegiance is to Christ (or had we forgotten?) and the flag of our faith cannot be harmed.

My mind was drawn to the abuse the symbol of our first citizenship has taken. The cross is first of all a scandalous sign. It is an emblem of a barbaric method of execution, reserved for the scum of the earth. In the earlier example, it was used to ridicule Alexamenos. Over the centuries it has been crushed, bent, and melted. In our century it has been regularly burned as a symbol of racist hatred. Despite the desecration of the symbol, however, The Christian faith itself is unharmed.

Indeed, the opposite is true. In Colossians, Paul writes of the cross, reminding his readers that God forgave our debts, ". . . having cancelled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross" (Col 2:14).

His readers must have cringed every time he spoke of the cross. There is an utter obscenity to such statements as Paul made in his preaching, from which we have become distanced by time. Yet Paul could speak of the unspeakable, and as his hearers pictured, (perhaps against their will), the son of man naked and bleeding on the cross, dying in agony, exposed to the heartless ridicule of the idle witnesses to this shame, they heared the apostle turn the world upside down by adding: "He disarmed the principalities and powers and made a public example of them, triumphing over them in it" (Col. 2:15).

In other words, the world was seeing it wrong. The obscenity of the cross destroyed the old life, and proved the entry to the new life and the kingdom. There is no desecration that can be done to the symbol of our faith that may harm it further. It is a symbol of brokenness. To break it further is redundant. It is a symbol of rescue. So we read: "but far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world" (Gal. 6:14).

So anyone who sins against this cross only makes the task of redemption a more difficult task, and therefore a greater glory if accomplished. Every attempt to alienate us by insulting us as a faith is a greater challenge to forgive, to love, to be broken with the cross, if necessary. We may not feel insulted at the attempted affront. We may only be challenged to prove that the wisdom of this world is folly. For we who are crucified with him may be bent, folded, and mutilated, poured out as an offering as a testimony to God's glory. We too are emblems of the living God, of the body of Christ, we too may be broken in sacrifice. And, paradoxically, our brokenness is a sign of our victory.

Alexamenos worships his God? Yes, laugh if you will, ". . . but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles . . . " (1 Cor. 1:23).

Let the oppressor crush the cross beneath his foot. He will be stung on the heels . . . with love.

And the flag of our country? I wonder if it has occurred to those who are outraged that damage done to that piece of cloth representing the best attempt by humanity to equitably dispense justice in no way harms those who hold the vision of liberty and freedom. The noisy gong and clanging cymbal of those who destroy it were best ignored. And for those who are declared Christians, they might well remind themselves that the flag is a symbol of a lesser if still noble allegiance; that we are citizens of God's kingdom first, a kingdom ruled by one who is risen, who may not be harmed again. ☐

Frank Ramirez is pastor of Ladera Church of the Brethren, Los Angeles, Calif. His novel The Third Letter *will be published by Cliffhanger Press in February.*

Seven ways to kill a pastor

by Chalmer Faw

No congregation plans to have any. Nor are they found in all churches. But long ago I began hearing of "pastor-killers" in certain congregations, people who, intentionally or not, were the cause of the minister moving on before it should have been necessary.

Through the years I have identified some of the tendencies that bring this about.

Wise up the pastor on church problems. All too often there are members who take a new pastor aside and pour in an earfull of talk about people to watch out for and the problems they cause. Any value such one-sided reportings might have is more than offset by the kind of bind it puts the pastor in. For one thing, they rob the pastor of the joy of learning to know members of the congregation *as they are* without prejudment. Such talk also makes it impossible for each member to get off to a fresh start with the new spiritual leader. The pastor might even get off on the wrong foot with some people and end up having to leave earlier than planned.

Talk a lot about former pastors. As a young minister I was really bothered by this one. "Brother So-and-So always did it this way," I heard over and over again. Multiplied by a number of informants and several Pastor So-and-So's, this gave me the idea that if I didn't do things the way previous pastors had done them, I was really off the track.

Put the pastor's family in a glass house. All pastors and their families want to live normal lives and not be the objects of unusual scrutiny or comment. In the early days of supported pastors, the spouse and children were often regarded as belonging to the whole congregation. Any member was free to check on what went on among them and even report this to others in the congregation.

While much of this has changed in recent years, there is still a tendency to b more critical than necessary of the pastor's family. To do so is to contribute to "pastor-killing." When members pick on the pastor or spouse, gossip about them and their children instead of handling matters through proper channels, the pastor's life in that congregation is greatly threatened.

Intentionally or not, members of your flock could be doing harm to you and your pastorate. They may be 'killers' in sheep's clothing.

Keep the pastor informed of all rumors. The pastor comes to call in a home, or meets a member on the street, and immediately that person shares the latest "scoop" on someone else in the congregation, dwelling especially on the negative side of things. While the pastor is usually able to deal with such tale-bearing, there is almost sure to be a *weariness* at having to listen to this sort of thing and a *secret longing* to move on to a better congregation.

The pastor knows that anyone who wil gossip about others this way is also likely spreading rumors about the family that lives in the parsonage. Irresponsible com ments about people eventually can kill the spirit that keeps the fellowship alive.

Maintain an aloofness toward the pastor. There is nothing that discourages a pastor quite as much as to have members remain aloof, whether out of shyness, lack of interest, or some difference of opi nion. Every pastor wants to get close to people. A failure along this line can kill the effectiveness of the ministry and shorten the pastorate.

Now, of course, the failure may be the pastor's. Not all pastors are outgoing anc friendly. Some are reserved and lack social graces. But even then the parishioners have a responsibility here a the *hosts* to do all they can to bring out the warm, human side of the pastor. If they can't, then the term of service may be cut short.

Respond poorly to the pastor's ministry. It is one thing for members not to warm up to the pastor's *personality*, but it is much more discouraging for a number c them to resist the major aspects of the *ministry* itself. One important aspect of that is the preaching. It is not so much those who drowse through the sermon who are the problem, but the wide-awak

(continued on page 26)

How to be a popular pastor

by Carroll M. Petry

So what if you are not on TV with a big budget and millions of dollars coming in each week to support your "ministry." You, too, can succeed as a pastor. Your media-conscious, opinion-conscious members are just waiting to be shaped by—or to shape—you and your ministry.

The Rev. Galen J. Gogetter has granted me permission to tell you how he continues as a popular pastor wherever he goes. He is now in his 10th pastorate. Each one of them lasted for five years, and he was more popular when he left each of them than when he arrived. How does he do it? Read carefully, if you don't already know, and be instructed by his techniques.

Step 1. Find out which direction the congregation leans *politically* and exploit that as much as you can. In the Church of the Brethren, you can be quite successful as a Republican in most areas.

Step 2. Find out which direction the congregation leans *theologically* and exploit that as much as you can. Change the version of the Bible you "recommend" as you discover which version is most acceptable to the most of your members.

Step 3. If influential members have hobbies, such as verbal inspiration, the virgin birth, anti-WCC/NCC feelings, preach on them regularly, and align yourself squarely with these persons.

Step 4. Promote anti-intellectualism.

Step 5. Find out which direction the congregation leans regarding the denomination and its institutions. More mileage can be gained by joining the dissident attacks on the district, the college, the seminary, the general offices, and Annual Conference than by all the other suggestions put together. Even in congregations where there is fairly strong support for the denomination, you will become successful more quickly by attacking those programs than by supporting them.

Since Watergate, you see, it has been fashionable to adopt an adversary relationship in most areas of our lives. When we hate the same people that our church relatives hate, we become more popular and acceptable. Salaries are increased and people like us better.

Snobbery is as active at the congregational level as it is anywhere else in the Church of the Brethren. It is symbolized in the truism that the only important things are those happening at the local level. Never mind that the denominational budget is down and mission work must be curtailed. Never mind that one-third or more of our congregations have decreased their giving to the district over the past 10 years, and that leadership-training, evangelism, and camping programs must suffer. Never mind that the Brethren college president must spend half his time asking for gifts from industries. Never mind that the members have seen regular income increases, even during recession years, and their average giving is still only 2.5 percent of their income to all institutions (including the congregation) of the Church of the Brethren

Baby them along. Resist stewardship enlistment programs along with them. Promote the myth that the church talks too much about money. At board and council meetings tactfully suggest that, "Due to the heavy local burden on the budget this year, it might be better to either cut outreach giving to the retirement home, the district, the college, the seminary, the camp, and the denomination or just leave it the same." Your suggestion will be unanimously accepted. You will solidify your popularity, and the group can get back to the important task of discussing asphalt for the parking lot or keeping the neighborhood children off the church property.

This concludes the success-orientation lecture. Many of you will want to stop reading here, because the going gets tougher and more oriented to faithfulness than to success. (Didn't Jesus refer to faithfulness over success?)

I couldn't find a pastor to serve as a model for this approach—not because there are none, but because most of them don't consider themselves faithful enough to be models. Yet, they are the *salt of the earth* and make their witness faithfully despite all odds and some

(continued on page 26)

You easily can be a popular, successful pastor, but not necessarily . . . particularly if you are oriented toward faithfulness.

FAW / from page 24

ones who couldn't care less whether there is a message preached or not.

Then there are those in a large congregation who criticize the pastor for not visiting them more often, but who will never go to the pastor's office for counseling even when they need it. Still others are largely unaware of, and indifferent to, the great number of sick calls the pastor makes, yet are quick to go around telling what an easy job their pastor has.

Haggle over finances.

Of all the ways to defeat a pastor, this is one of the most effective. There are at least three fronts in this continuing battle. One is the matter of *stewardship.* There are almost always some members who have very little understanding of biblical giving and who therefore complain that the church is always asking for their money. To make it worse, they often take their feelings out on the pastor as the one promoting this "racket."

A second area of possible conflict is over the *budget,* the problem of allocating and spending the funds that do come in. Sometimes it is the partisan battles among special-interest groups, other times the pinch-penny attitudes of persons not willing to spend the Lord's money where it is most needed.

But by far the most sensitive area and most likely to be hurtful has to do with the *pastor's salary.* Occasionally someone making two or three times what the pastor makes is eager to see this servant of the Lord really "sacrifice," so that person votes to keep this budget item as low as possible. Or, members compare what the pastor receives with their own income and, rightly or wrongly, raise a fuss, with enough rancor to put the kiss of death on

Valley of The Shadow
by Ray A. Neff
Second Edition

Valley of the Shadow is the true story of the Civil War in the Shenandoah Valley. If focuses on the lives of Elder John Kline, religious martyr and Col. John Francis Neff of Jackson's 33rd Virginia Infantry. These men, both German Baptist Brethren, gave their lives for the cause they championed. You will follow the activities of the Linville Partisan Rangers, the Federal Detectives based out of Oakland, Maryland, in their search for contraband smugglers, and a bevy of spies, both Union and Confederate. The roles each played during the Civil War became an intricate part in molding the future direction of our country. ***Valley of the Shadow*** is based on new material, most of which has not been previously published and some of which has been added with the second edition printing. The introduction is by Dr. Wayne Geisert, President of Bridgewater College. The author, Dr. Ray Neff, is a native of Prince William County, a graduate of Brentsville District High School, a 1950 graduate of Bridgewater College and an Emeritus Professor of Indiana State University.

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PETRY / from page 25

threats. If you have the stamina to keep on reading rather than rushing out to get started being successful, the entire denomination will be the better for it.

I approach this section on an example basis. I have known real live pastors who have witnessed to their faithfulness as follows:

During a budget crunch, the church board was discussing holding outreach money at the current level in order to give the pastor an increase. The pastor spoke up immediately to say, "If you have to find money for a raise by penalizing outreach, you won't keep this pastor very long."

Another church board, considering what to do when unable to pay outreach commitments, gasped when the pastor suggested that the stewards borrow the money, pay the commitments, and inform the congregation. They finally agreed to do it. It was only a short time until the debt was repaid.

When a congregation finally paid off its building debt, the pastor had already led them in planning to give, at long last, what was their fair share to outreach.

Pastors like these are committed to the wider church, the wider witness, the wider ministry. They would like to be successful, but their constant prayer is to be faithful. How about you?

Okay, you guessed it. This is not an article on how to be a popular pastor. It is a challenge to faithfulness—yes, faithfulness in stewardship. Do you want to be faithful?

the peace and harmony of the congregation.

Those being called to the ministry should not for a moment let these negative aspects of pastoral work discourage them. Actually, they are what separate the faint-hearted from the genuine servants of the Lord. Remember Gideon's army being tested and sifted until only the resolute remained, and the way God used them to gain the victory (Judg. 7:1-7).

These problems should serve as a *challenge* to find *answers*, so that pastors are able, by God's grace, to fulfill their own high calling as ministers of Christ Jesus. ☐

Cholmer Fow, of McPherson, Kan., is a retired Bethany Seminary professor and Nigeria missionary. Most recently he was a teacher at the Brethren Biblical Institute, in North Fort Myers, Fla.

Here's what you can do . . . *seriously*:

- Survey your congregation's outreach giving to the district, denomination, etc., for the past 10 years.
- From your survey, project where your congregation should be in outreach giving instead of where it is.
- Enlist your board chair, committee/commission chairs, and other decision-makers in the commitment to your church's fair share and make it official.
- Help your group to feel good about this growth step in spiritual maturity and celebrate it.
- Challenge the congregation to increase outreach as steadily as it increases other expenditures.

It's good to be successful, but better to be faithful. A number of you have not been faithful in challenging your congregations to be faithful in their stewardship of outreach—supporting the district, the denomination, the college, the seminary, the camp, the retirement home, and ecumenical ministries. Start now to be faithful stewards. Don't bite the hands that nurture you simply because the "anti" group of your congregation will praise you. Be faithful in your ministry of stewardship and call forth that same faithfulness in your people.

"Then the king will say to those at his right hand, 'Come, O blessed of my father, inherit the kingdom prepared for you from the foundation of the world' "(Matt.25:34). ☐

Carroll M. Petry is the executive for South/Central Indiana District of the Church of the Brethren.

Pontius' Puddle

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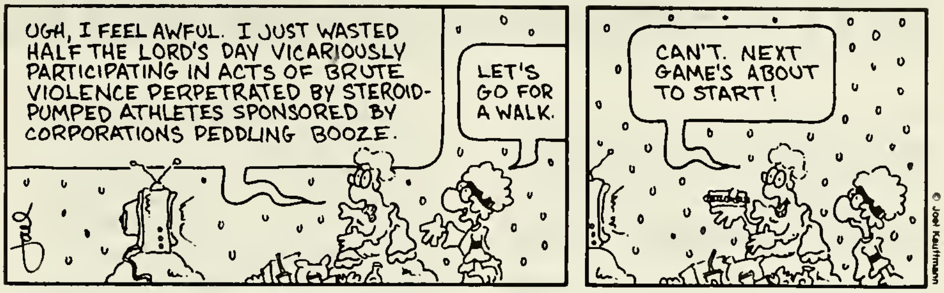
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On tolerance, Mack's beliefs, labelin

John Lefever

Need for loving while disagreeing

I was saddened to learn from reading the September 1989 MESSENGER ("The difficulties of a dialog," page 37, and " 'Dialog room' a bad idea," page 39) that homosexuality is still so divisive an issue in the Church of the Brethren.

The April MESSENGER, a special issue on AIDS, included a reference to reconciliation. This is the thread of hope to which I still cling. Annual Conference Central Committee and MESSENGER should provide more opportunities for "dialog" on reconciliation and fewer on delineating opposing points of view.

We need to be "loving while disagreeing." That means to be true to one's own convictions while being open to hearing those of other people—to be faithful, but to be generous and loving at the same time.

I am amazed by the combative, ruthlessly aggressive behavior of some Brethren "pacifists." Their skilled use of words, biblical phrases, personal influence, etc., to crush those with opposing views and to bully their way through the church probably causes more suffering to Christ than a soldier firing bullets.

People come to the church expecting love and understanding. Naively they assume that Christians will act Christlike. I have felt the pain and sense of betrayal, myself, in my own experience. I have grieved the death of a relationship I once held with the church. So, in a sense, I can empathize with the pain felt by gays and lesbians, in their alienation from the church.

We must *confess* that we don't know and understand everything about the mind of Christ or his will for our lives. Nor are we perfect in acting on what we do know and understand. We must *accept* our brothers and sisters the way they are, just as Christ accepts us in our imperfection. We must *recognize* the faith that others have in God, their understanding of his will for their life, and their need to be faithful to their own convictions. We must *encourage* the growth of faith in others however small it may appear to us. We will still have our honest disagreement, but we will maintain civility and fellowship rather than condemnation and estrangement.

To confess, accept, recognize, and encourage is to CARE. For bilateral reconciliation where relationships have been strained or broken there needs to be forgiveness—spoken forgiveness, without assuming the other party automatically will forgive.

We need to let go of our pride in our knowledge, our self-righteousness, our holier-than-thou attitude, our feeling that we have the inside track, our assumption that we are right and those with contrary views must be wrong.

Let the Holy Spirit guide and convict others. Dialog and give testimony, but shed the burden of convincing others.

Divisive issues must not tear us apart. We must be reconciling so that the church can continue its mission by offering solace and support to those who are hurting. ☐

John Lefever is a member of the Annville (Pa.) Church of the Brethren.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Vernard Eller

Alexander Mack agrees with me

My University of La Verne colleague Bill Willoughby had read my September 1989 MESSENGER article "The Brethren: Theologians all." So, meeting me on our ways to and from classes, he told me that Alexander Mack had said something that

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hrist, faithfulness in marriage

fit my article precisely. He told me he would look it up and make me a copy.

But I was so eager to see the Mack statement that I didn't wait for the copy. Figuring that if Bill recalled such a statement it was likely because he had used it in his biography of Alexander Mack (*Counting the Cost*, Brethren Press), I looked through that book and quickly found the quote. It turned out to be Mack's earliest published work—his acting as spokesman for the Brethren in answering the questions put to the just-five-years-old church by one Eberhard Gruber.

I hied me to Don Durnbaugh's resource book (*European Origins of the Brethren*, Brethren Press, pages 321ff) to see the whole of the Gruber/Mack work. The passage that Bill had in mind has Gruber asking Mack whether the Brethren did not have a truer love for one another *before* they took the step of baptism and organizing as a church.

Mack answers Gruber with a resounding "No!". . . unless, he says, Gruber is thinking of what Mack calls "the simulated love which is feigned for the sake of bread or honor, and which does not punish sins and errors." He continues: "This kind of love says, 'Leave me alone in my own will, opinion, and actions, and I will leave you alone in yours; we will love each other and be brethren.'"

Mack would be utterly horrified to earn just how far his beloved church has slipped into what he also here calls "this pernicious hypocritical love." And when he talks of this love's failure to punish, it s clear he is bemoaning the lack that is now so conspicuous among the Brethren—namely, the lack of any communal discipline concerned with distinguishing between true gospel teaching (theology) and false.

Then, going a bit beyond what Bill Willoughby likely had in mind, I find Mack's answers to Gruber also helpful in delineating the positive alternative of how a true church ought to function.

For one thing, Mack consistently speaks for the church ("We believe . . .") rather than for himself ("I believe . . ."). He becomes quite specific about what "we believe" regarding any number of issues. And one gets the feeling that, beforehand, there had been enough give-and-take within the faith community that Mack could *know* he was speaking out of consensual agreement.

Finally then, Mack pre-speaks my whole article for me: Gruber has asked whether the Brethren can claim always to have been of one heart and soul. Mack responds: "God does not require of us that we should be at this time in the perfection of one heart and soul. We cannot say that we are completely one in spirit, *but we must be one in purpose* (italics mine). That is, we must help one another until we all attain to the same faith and to that unity of fullness in faith of which Ephesians speaks."

In conclusion, "If they do not hear Alexander Mack and his colleagues, neither will they be convinced if some one (or two) should rise from the University of La Verne" (Luke 16:31, revised). ☐

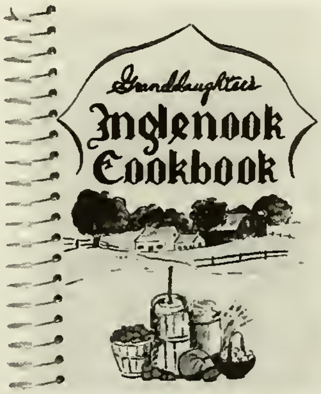
Vernard Eller is professor of religion at the University of La Verne, La Verne, Calif.

Sam Detwiler

Don't put labels on Jesus Christ

Here we go again, trying to define Christ by worldly definitions. In the September 1989 MESSENGER, John McCormick (Opinions, "Jesus was world's foremost liberal," page 39) tries to convince us that Jesus was a liberal. The sad part is that conservative brothers and sisters often are guilty of the flip side of that argument, coming up with scriptural manipulations to contend that Jesus was a conservative.

Liberals and conservatives are both right. Jesus is liberal in his advocation of nonviolence, in his concern for the poor and the oppressed, and in his loving acceptance of the sinner. He is liberal, but he is more than that. But he is also conservative in being pro-life, in defend-



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ing marriage and the home, and in speaking out against lusts of the flesh. He is conservative, but he is more than that.

Christ cannot be confined to any worldly category. No matter how noble or praiseworthy, worldly categories can never capture the true and complete identity of Jesus Christ.

But if we can't use worldly categories, how do we discover his true identity? The answer is found in the Brethren belief identified in the same MESSENGER as McCormick's piece, in Vernard Eller's article, "The Brethren: Theologians all" (page 9). We need to believe in the New Testament as our "rule of faith and practice." In other words, we should not be looking for the "liberal" Christ or the "conservative" Christ. We need to look for the *biblical* Christ.

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Application Deadline: February 15, 1990

Interested and qualified persons may make application by sending a letter of interest and a resume to:

Melanie A. May
1451 Dundee Ave.
Elgin, IL 60120

Applicants are requested to contact 3-4 persons and have them provide a letter of reference. All materials due by deadline date indicated.

Brethren should not be conservative Christians or liberal Christians, but *biblical* Christians. This idea is at the very heart of our Anabaptist and Pietist roots.

We need to be honest with ourselves about why we get trapped in these "us-vs.-them" situations. We get the cart before the horse. We start out with a system of beliefs and then look to the Bible to find justification for those beliefs. We use intellectural and exegetical gymnastics to twist scripture to our liking. To get the horse before the cart we have to go to the Bible with an open mind and heart and, from there, develop a system of beliefs.

Even in this approach, individual interpretations of scripture will result in great diversity. But at least, in this way, we are being more honest in arriving at our system of beliefs. We will be freed from the worldly labels that limit Christ and limit the gospel that we are to proclaim.

We also need to find some common biblical ground on which to build our honest diversity. Unlike most politicians, Jesus spoke plainly about many issues. He said that we are to love our enemy (Matt. 5:43-44). Period. No cultural suppositions and no extenuating circumstances. He said that he was the way, the truth and the life, and that no one could come to the Father but by him (John 14:6). Period. No cultural suppositions and no extenuating circumstances.

Jesus Christ transcends all of our finite opinions and labels with his infinite wisdom, power, and love. The divine cannot be confined in human trappings. Yes, Jesus is liberal, and conservative, but he is more than that. Yes, Jesus is a social revolutionary, a charismatic, and an evangelical, but he is also more than that.

Would that we could be free of our satanic "us-vs.-them" politicking. I hope that we can find a new and greater vision of Christ beyond our personal opinions and worldly categories. And I pray that we can be the body of Christ representing him in all that he truly is. ☐

Sam Detwiler is postor of the Moorefield (W. Va.) Church of the Brethren.

CLASSIFIED ADS

TRAVEL—Grand Tour of Europe June 6-20, 1990. See Netherlands, Germany with Oberammergau Passion Play, Switzerland, Austria, France and Belgium with all the beauty and grandeur of Europe and the Old World. Write John and Naomi Mishler, 168 E. 6th St., Peru, IN 46970 or Tel. (317) 473-7468 for brochure and itinerary. Tours are established on Christian interests and influence. This tour is for you.

TRAVEL—Ken Kreider's traditional European tour (June 11-July 2, 1990) incl. Oberammergau Passion Play, Holland, Paris, Swiss Alps, Venice, Vienna, Schwarzenau, & other Brethren historical sites. 2nd 1990 tour (July 2-16) will be exclusively Italy. For info. on both tours write: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—With a purpose: Summer 1990. Grand Tour of Europe incl. Passion Play in Oberammergau, Germany and Brethren sites in Schwarzenau, Germany. For info. write to: Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067.

WANTED—Family practitioner or internist immediately to join three Christian physicians in south central rural Va. Practice is progressive with lots of pediatrics and busy inpatient service. No administrative duties. Local community hospital practice incl. ICU/CCU responsibilities with good specialty backup. Located in attractive area between historic Richmond and Lynchburg, 3 hrs. fr. Washington, DC. Mountains and oceans within 1-3 hrs. drive. Good schools. Variety of lively Christian churches in area. Contact Mary B. Donovan, M.D., P.O. Box 385, Burkeville, VA 23922. Tel. (804) 767-5511.

WANTED—From within the Church of the Brethren, a teacher with administrative abilities. The Midland Church of the Brethren (Midland, Va.) will begin a Christian school, known as the Midland Christian Academy, in fall of 1990. It will be an expansion of the preschool program. Resumes should be sent to: Midland Christian Academy, Midland Church of the Brethren, Rt. 1, Box 184, Midland, VA 22728. Tel. (703) 439-8800.

WANTED—Youth who aren't afraid to get dirty, work hard, and learn new skills. No experience necessary! Join other youth this summer in Harrisburg, Pa., for a youth work camp. Help renovate housing for homeless families. June 18-24, 1990. $125. For more info. contact: Russ Matteson, Church of the Brethren Offices, 1451 Dundee Ave., Elgin, IL 60120.

TO RENT—Long Beach Brethren Manor, rental retirement community for Senior Citizens, located in Long Beach, Calif., now accepting applications for both one-bedroom and efficiency apts Brethren Manor appeals to those who seek independent living. No waiting at present time. Contact Brethren Manor, 3333 Pacific Ave., Lon Beach, CA 90806. Tel. (213) 426-6547.

RETIREMENT—Consider living in a Church c the Brethren retirement community on the shor of Lake Istokpoga, in the small town of Lorida, in central Fla. 15 mi. s.e. of Sebring. Close to th Lorida Church of the Brethren. A caring community of actively independent residents. Acces to large lake via canal, citrus groves, swimmin pool, opportunities for volunteer service, man activities. Lots available to construct cottages c place single or double-wide mobile homes. TH PALMS ESTATES of Highlands County, Inc. sponsored by the C.O.B. Atlantic Southeast District. Camp in our RV Park while you decic whether this is the place in the sun for you. F info. write Walter C. Gingrich, P.O. Box 36 Lorida, FL 33857. Tel. (813) 655-1909.

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harles and Kathryn Roller

We are proud f Vel's faith

e are responding to a letter by Leslie eese in the August 1989 MESSENGER No need to perpetuate myths"), critical f the April article "Pete and Vel Puig: hrough God they do valiantly." The let- r states, "Sister Puig says if she is faith- l in her marriage, she will not contract IDS—even if her husband has AIDS."

Vel Puig is our daughter. *(Pete Puig died eptember 24, 1989.—Ed.)* A careful read- g of the April article will show that el's statements about faithfulness were the past tense (before she and Pete ctually knew that he was HIV positive). he letter indicates that Leslie Seese terpreted Vel's statements as present nse. The distinction could easily be issed in casual reading.

On discovering that Pete was HIV posi- ve, he and Vel ruled out any further sex- al relations, to protect their family. Certainly no conscientious Christian would knowingly test God with such a deadly plague. In Matthew 4 Jesus states that we are not to tempt the Lord our God.

We must, however, defend our daughter's faith and her statement that the Lord honored her faithfulness and Pete's by keeping her and their daughter, Rebekah, free from the deadly AIDS virus. We are personally aware of six couples who have been affected by AIDS because of the husband's drug addiction (use of "dirty" needles). Of those six couples only Vel and one other wife escaped getting AIDS. Four of the wifes are HIV positive, and all of these four couples had premarital sexual relations.

Six couples' experiences don't constitute a "scientific survey," but for those of us who take God's promises seriously, these numbers rule out coincidence and strengthen our faith and belief in the truth of the Bible. ☐

Charles and Kathryn Roller are members of the West Richmond Church of the Brethren, in Richmond, Vo.

messenger study guide

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urning points

icensing/ rdination

rnum-Steggerda, Daniel S., ordination received July 29, 1989, Christian Church Uniting, Virlina
othe, Fannie W., ordained April 29, 1989, Oakvale, Virlina
andler, Michael, licensed April 29, 1989, Trinity, Virlina
ggs, James Mayo, ordained Sept. 16, 1989, Smith Chapel, Virlina
kin, Michael Dee, ordained Oct. 22, 1989, Danville, North Bend, N. Ohio
uesenberry, James Hebron, licensed July 29 1989, Beaver Creek, Virlina
ed, Lester G., ordained Sept. 16, 1989, Roanoke, Virlina
op, William K., ordained Oct. 20, 1989, University Baptist & Brethren, Mid. Pa.
nes, Irvine Eugene, ordained Sept. 16, 1989, Oak Grove, Virlina
tevens, Carson Berkley, ordained, Sept. 16, 1989, Saunders Grove, Virlina
Thomas, Richard Wood Sr., licensed July 29, 1989, Topeco, Virlina
Turskey, Scott, ordination received Oct. 24, 1989, North Winona, N. Ind.
Varner, James Michael, ordained April 29, 1989, New Hope, Virlina

Pastoral Placements

Gumble, Herman, from other denomination to Walnut Grove, Ill./Wis., PT
Laechlitner, Laurie, from student to Yellow Creek, N. Ind., youth pastor, PT
Roop, William K., from secular to Pasadena, Pac. S.W., FT
Valeta, Gail Erisman, from Trinity, N. Ohio, to Buckeye, W. Plains, PT

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Dilling, Herbert C., 88, N. Manchester, Ind., March 17, 1989
Feightner, Sarah, 82, Phoenix, Ariz., Aug. 22, 1989
Foltz, Billy B., 62, Harrisonburg, Va., Oct. 12, 1989
Garber, Alda Elizabeth, 84, Harrisonburg, Va., Oct. 8, 1989
Good, Jacob B., 86, La Verne, Calif., Sept. 28, 1989
Greenholt, Edward J., 76, Littlestown, Pa., Aug. 22, 1989
Gross, Lester R., 73, York, Pa., Aug. 28, 1989
Harbaugh, Arthur I., 88, Dover, Pa., Oct. 4, 1989
Hartman, Frances M., 81, La Verne, Calif., Oct. 9, 1989
King, Edith E., 86, East Berlin, Pa., Oct. 8, 1989
Knapp, Mary, 88, McPherson, Kan., Oct. 15, 1989
Laszakovits, Kathleen, 40, Phoenix, Ariz., May 25, 1989
Lehman, Sesby M., 82, York, Pa., Oct. 25, 1989
Love, Betty, 67, Thornville, Ohio, Aug. f16, 1989
Markey, Lester M. Sr., 83, York, Pa., Oct. 11, 1989
Mauss, Elise C., 96, York, Pa., Oct. 22, 1989
McClellan, James R., 68, Lake Meade, Pa., Sept. 20, 1989
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Moore, Ernest, 67, Somerset, Pa., Sept. 8, 1989
Myers, Ruth L., 73, Penn Run, Pa., Oct. 18, 1989
Ritenour, Stanley E., 80, Liberty Mills, Ind., Aug. 21, 1989
Roberts, Doris J., 87, Liberty Mills, Ind., Oct. 2, 1989
Rowe, Gladys Cripe, 90, Seattle, Wash., May 26, 1989
Stomberger, Nancy J., 61, Reading, Pa., Oct. 22, 1989
Wickersham, Clarence M., 84, Wilmington, Del., Oct. 2, 1989
Williams, Luther Dean, 64, Chapala, Mexico, Jan. 20, 1989
Wood, James, 53, Bear, Del., Oct. 10, 1989
Yohe, Thelma W., 74, York, Pa., Aug. 26, 1989
Zellers, Patsy A., 37, Red Lion, Pa., Sept. 21, 1989
Zinn, Ruth E., 91, New Carlisle, Ohio, Oct. 25, 1989

Freedom: A longing old as Exodus

I was 12 years old when I met my first "foreigner," a European refugee boy. He showed up one day in my seventh-grade class, introduced to us as Valz Jegermanis by our teacher. She explained to us that he and his family were refugees from Riga, Latvia, and he would be joining our class.

In our rural Virginia school he might as well have been from Mars. For the next several days he laid over everything else for interest. We had a great time marveling over this exotic creature, who fit the image we have today of east European refugees of that era—plastered down blond hair, heavy woolen knickerbockers, thick ribbed socks, high-top shoes. We could hardly take our eyes off him to study our geography book and find out where this country was that we had never heard of before.

Our teacher, using Valz' presence to raise our awareness not only of geography but of current events, encouraged Valz to tell us about himself and his homeland. But in those first days with us, Valz' memories of the horrors of war and political oppression were too vivid for him to dwell on anything else. His sessions with us turned into an emotional defense of his country's right to freedom, crushed by the Soviet Union, which had taken over Latvia about four years earlier. (Latvia had been absorbed by the USSR in 1940, but was invaded by Germany and occupied by that country until 1944.)

Clearly Valz had not led a life approximating in any way our peaceful rural life in Virginia. He would become very agitated and, in broken English, try to tell us of the outrageous way his country had been oppressed. As if he were addressing a street demonstration, Valz would stand by his desk, pound on it, and shout hotly, "Riga must be free!" You had better believe that we sat up and took notice, even if we could not fully appreciate what Valz had been through in his short life.

Wherever he is today, Valz surely must be excited about events in Eastern Europe, as a rebirth of freedom takes place there. Even Latvia, as well as Estonia and Lithuania—the "Baltic states" as we seventh graders learned to call them 41 years ago—are resisting decades of communist rule from Moscow and moving toward democracy.

Valz and his beloved Latvia are not the only memories of the 1940s stirred by recent events in Europe. Likely there are many like me who feel as if we are in a time warp or that we have been in suspended animation since 1945, and suddenly the world is awake and events are moving again, the political questions at the end of World War II being taken up at the point they were left off as the cold war settled in.

The year 1989 will certainly be highlighted in the history books, memorable as the year that Eastern Europe experienced a rebirth of freedom. So fast has been the pace of events of 1989, especially through the autumn, that one wishing to editorialize on them scarcely knows where to begin.

But isn't this all politics? What has it got to do with religion or, specifically, the Christian gospel? Plenty.

Freedom is basic to our Judeo-Christian faith. Moses told Pharaoh, "Thus says the Lord, the God of Israel, 'Let my people go . . ." (Exod. 5:1), launching a campaign that brought freedom to the Hebrews and the birth of their nation. Jesus, teaching in the Nazareth synagogue at the beginning of his ministry, announced (using the words of Isaiah) that he was anointed "to set at liberty those who are oppressed" (Luke 4:18) and proceeded to preach his gospel that still liberates its believers.

What is particularly thrilling in what has happened so far in Eastern Europe is the nonviolence that characterizes it.

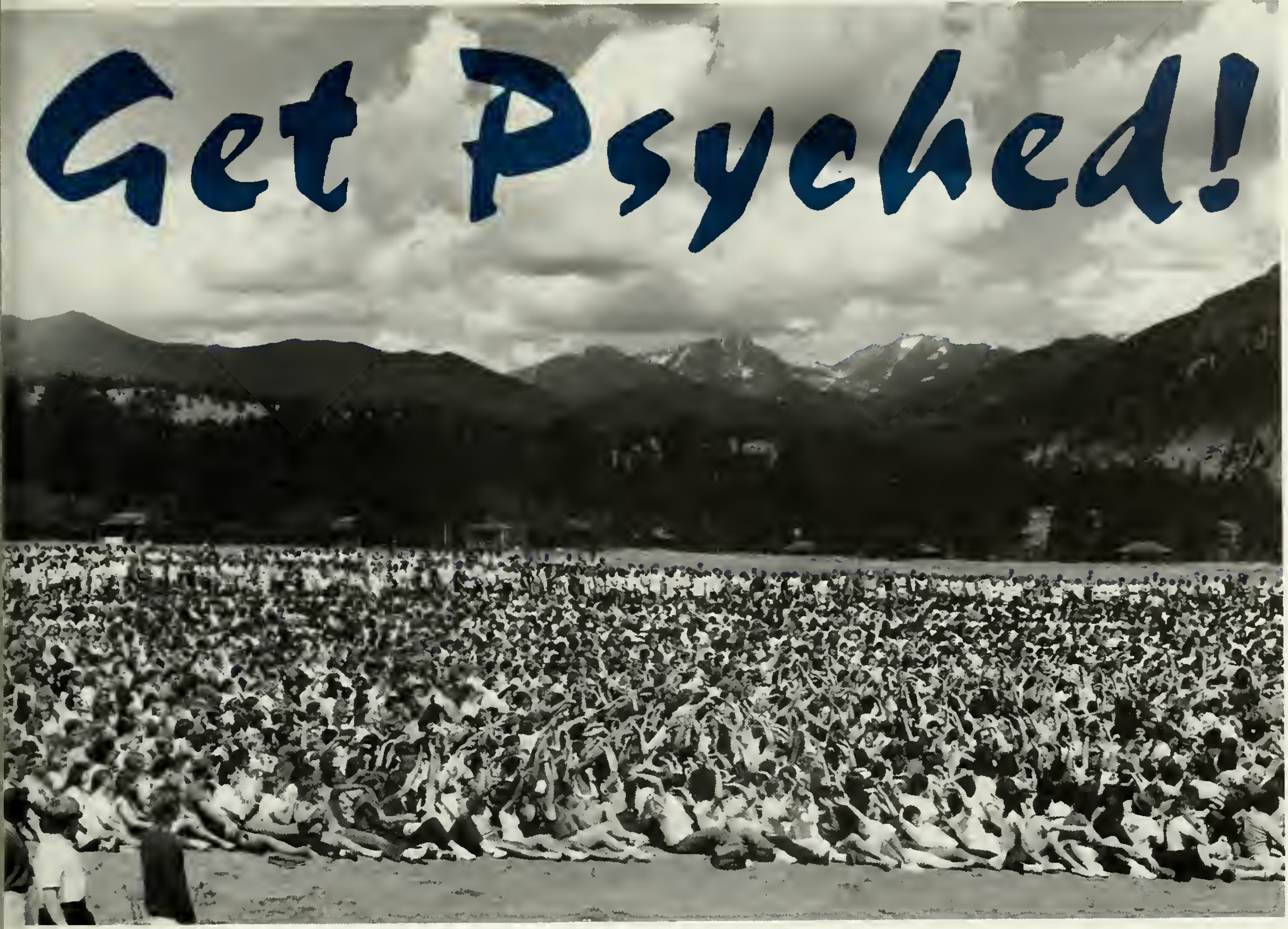
I do not know the religious beliefs of such opposition leaders as Czechoslovakia's Vaclav Havel, but when I hear him describe his revolution based on nonviolence and proclaim to the crowds in Wenceslas Square, "Truth and love must win over lies and hate," I suppose him not far from the kingdom.

Not often am I able to stand at the door of the new year and, as a global citizen, feel so much optimism and excitement about entering through it. My prayer for the new year would be that the freedom emerging in Eastern Europe would spread and spread, that the people of China would find the will to rise up and shake off the shackles forged by the discredited regime in Beijing, that freedom would come to the Palestinians crushed under the heels of Israel, that South Africa's oppressed masses would gain their rights as citizens in their own country, and that my own country would see the folly of supporting tyranny and corruption in other countries for the sake of having loyal allies.

That seems like a large order, but after witnessing the events in Eastern Europe these past few months, I will not be too astonished at what strides freedom may take in 1990.

Who knows, Valz, someday even your beloved Riga may be free.—K.T.

Get Psyched!



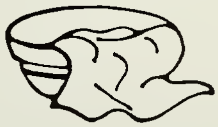
IMAGINE...4000 youth gathered together in Christ to: sing, listen, talk, learn, recreate, and worship. There is nothing like the excitement and inspiration created by such an experience; you will not want to miss it. At National Youth Conference 1990 we will be exploring the theme "Challenged in the '90s...Committed for LIFE!" Andy Murray, Deanna Brown, Tony Campolo, David Radcliff and many others will be guiding us in our exploration. As we face the challenge of the '90s, our goal is to renew our commitment to live Christ's example.

NYC '90 will be held at Colorado State University in Ft. Collins, Colorado, August 1-6, 1990. If you have not made plans to attend, do so now. All youth who have completed the ninth grade to those who graduated in 1989 are invited to attend. For more information contact:

Rhonda K. Pittman,
NYC Coordinator,
1451 Dundee Ave.,
Elgin, IL 60120,
(312)742-5100.

Challenged in the '90s...

Committed for LIFE!



National Youth Conference
August 1-6, 1990

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Marks of congregational vitality are identified in Church of the Brethren parishes in Maryland, Pennsylvania, Michigan, and Missouri. An aid to planning. 16 minutes. $19.95.

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The God of newness leads us on

Church of the Brethren

messenger

CHURCH OF THE BRETHREN
FEBRUARY 1990

CURTIS DUBBLE

MILWAUKEE MODERATOR

contents

9 **Reconsidering a separation.** The present two Germanys have been separated since the end of World War II. The opening of the Berlin Wall also opened the possibility of a new configuration, even reunification into one Germany again. Whatever the future, the German people say they never want to separate again. Report by Karen S. Carter.

11 **Curtis Dubble: Living out a parable.** "I have a basic belief that comes from the parable of the talents," says Curtis Dubble. As writer Don Fitzkee demonstrates, that belief has guided the former pastor and present Annual Conference moderator to the point he is at today.

17 **The great transformation.** In the second installment of a year-long series on the Brethren and the future, T. Wayne Rieman says that we can't stop vast and dramatic changes that are sweeping our world. But, as Christians, it is our task to guide them.

19 **The wrong question: Where will Bethany land?** It is time for Bethany Theological Seminary to make a move—either reconfiguring on its Oak Brook, Ill., property or relocating. Good stewardship demands taking advantage of the high value of the Oak Brook land. But all this leaves a big question, writes Vernard Eller.

22 **When you fast.** Kenneth L. Gibble isn't talking about starving yourself into smaller size clothes. He means fasting of the biblical kind. That kind, carried out with prayerful reflection, may open the way for God to teach you something about yourself.

COVER: Curtis Dubble has come a long way from being a simple Pennsylvania Dutch farmboy to filling the highest elective office in the Church of the Brethren. And he says he did it just by following his basic belief in the parable of the talents. Read the story on the Annual Conference moderator, page 11.

In Touch profiles Stafford Frederick, Olathe, Kan.; Jerry Cooper, Frederick, Md.; and Bill Heckman, Eaton, Ohio (2) . . . **Outlook** reports on Milwaukee Annual Conference, leadership conference, abortion statement, structure review, Brethren Press direct-mail campaign, young adult workcamp, Korean ministry, Karen Peterson Miller resignation, Peters endowment for BHWA (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . "The new hymnal: Questions you ask," by Nancy R. Faus (18) . . . **Pontius' Puddle** (25) . . . **Turning Points** (27) . . . **Editorial,** "Going to war . . . jus' 'cause" (28).

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messenger

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letters

ANOTHER CANADA GOOSE FAN

Murray Wagner's November 1989 article "Th bird that was missed by the Bible" was well don It was perfect—the thoughtful analogies, th knowledge of both church and geese flocks, th humor and the appreciation of both the pros an cons of sharing our world with these wil creatures.

One summer not long ago, I traveled throug the area of this author's world and felt a lack c beauty in the terrain. Now I see the beauty come flying overhead and in the thoughtful eye, min and spirit of a writer able to share a bonus I d not have in my scenic western edge of o country.

This past summer, as I sat by Lake Beauvert i Jasper National Park in the Canadian daw watching Canada geese fly overhead, I wro these lines:

Wild geese flying in dawn
cross-stitchery,
Leader calling directions with
capable high witchery!

Groups of seven, eight, nine,
then a whole convention
Complaining loudly over
mysterious contention.

One little goose speeding
valiantly by,
Matching my presence
observing the sky.

Oh! Here he comes again!
Lost or a stray?
Only God knows;
I just sit and pray.

MARIE BRUNTON
Portland, Ore.

BRETHREN HELP ON ST. CROIX

Over the past 14 years the excellent work Brethren Volunteer Service has been evident me through the many couples who have come our Queen Louise Home for Children *(a progra of Lutheran Social Services of the Virgin Islands, which Julie Swanson is executive director—Ed.)* volunteer cottage parents. These BVSers ha provided quality child care for hundreds children. I thank the Lord for their love a service.

Since Hurricane Hugo (see December 19 page 5), I have experienced first-hand the wo of Brethren Disaster Services. Shortly after Hu hit here, Brethren workers began arriving. N only did they clean and cover my house but th assisted with many, many other houses. At t same time that builders were working, the chi care workers were providing love and care hundreds of island children.

Hurricane Hugo was my first "hands-c experience with disaster. As many of us reso our problems and process the change in our li caused by the hurricane, the good work thren people helps us in physical and psy- logical ways.

he words of Philippians 1:3 expresses my ing for the Church of the Brethren and its nbers: "I thank my God upon every remem- nce of you."

JULIE E. SWANSON
deriksted, St. Croix, US Virgin Islands

'S FILL THE PEWS

ee men purchased a theater that was losing ney. One man thought it would help if they ecorated the theater's interior. The second n suggested that they replace the old seats n more comfortable ones. But the third man l, "We don't need to redecorate or change the s. What we need is to have someone sitting in y seat and paying a fee to do it."

hat the Church of the Brethren needs is peo- filling the pews. The most recent census ws a two-percent loss in attendance at church Sunday school. If that rate continues, there be no church by the year 2039.

as this become a major concern of the rch?

CHAUNCEY H. SHAMBERGER
se, Idaho

SCENT TO SENSATIONALISM?

as angered and disappointed to read the ember 1989 MESSENGER's promotional b for articles on sexual abuse, which said, u may be shocked to learn it goes on right in Church of the Brethren."

f course it does. This pervasive "closet" issue ceiving needed attention, but with it comes verreaction that tends away from our ideals onesty, help, and healing. I am saddened, as of an increasing number so accused, often ely and with no avenue of redress, in or out- the church.

egardless of the excellence of the articles so noted, this descent to sensationalism and e manipulates a readership more interested bloid journalism than "the truth that makes ." The result may be increased sales, but it ages the cause of healthy understanding response.

ALAN KIEFFABER
ney, Ohio

MING TO TERMS WITH SEXUAL ABUSE

plaud the November 1989 MESSENGER arti- "I promised not to tell," about child sexual se. This is a subject that the people of God t come to terms with. And yes, it *does* happen e Church of the Brethren.

appreciated especially two comments from author. One is: "Not only was the expression nger my right, it was essential for my healing. anger became a propelling force to get well." other is: "Incest and rape are not about sex; are about power and control. They are sen acts of the powerful over the powerless." I w that these words are true, because I have n a victim of sexual abuse on two occasions in life.

What happened to me was two isolated incidents, separated by many years. So I recognize that my pain cannot be nearly as great as that of the author of the MESSENGER article. But I am willing, perhaps *because* my pain is less, to let my name be printed, so that at least a few Brethren might see that child sexual abuse *can* happen to *someone they know*.

One note of caution: Discussing child sexual abuse—which is so *very* necessary—can be used by some people as a soapbox from which to condemn homosexuals as "child molesters." But this does not make any sense. Boys become homosexual because they are raped by men? Girls become lesbian because they are raped by men? The two statements are contradictory. Think about it.

My own experience has been that sexual abuse was directed toward me because I was *perceived to be* "sissy" or homosexual; that the abuse was not for sexual gratification, but for humiliating the victim; that the experience of being sexually abused made *all* sexuality *less* attractive, not more; and that, at least in part, this was exactly what the abuser intended.

For more information on this particular kind of child sexual abuse, I recommend the book, *Bridges of respect: Creating support for lesbian and gay youth*, a resource guide from American Friends Service Committee.

BILL BOWSER
Burtonsville, Md.

A PLUG FROM DAN WEST

I was impressed by the October 1989 and November 1989 MESSENGERS, with their emphasis on youth.

The year I graduated from high school I spent a week on an Appalachian Trail hike with Dan West. He strongly encouraged us, still teenagers, to read MESSENGER regularly. And I have. Dan West would be very pleased with these two issues that highlight activities of our youth and young adults.

I have been pleased that all my children missed MESSENGER so much when they left home that we have had to send subscriptions to them at Manchester College; Bridgewater College; Marburg, Germany; Barcelona, Spain; Nairobi, Kenya; Bethany Seminary, and to their homes in Florida and Ohio.

MARIE H. WILLOUGHBY
Copemish, Mich.

KEEPING A WORLD VIEW

I commend MESSENGER for emphasizing a world view for the church. We are living in a global social milieu. Hit the global concept of the church hard, for that's where we are.

Brethren Volunteer Service is right where it should be. We live in a world community.

"Meeting The World in San Antonio and Manila" (October) was a recent article that I read with much appreciation. It indicates our broader interest as a church.

KENNETH C. BECHTEL
McPherson, Kan.

page one

Each year, early in November, I persuade the Annual Conference manager to give me a sneak preview of the entries into the competition for the upcoming Conference's logo (chosen by Central Committee at its fall meeting). It's fun to see the ideas developed by Brethren artists to illustrate the Conference theme. I have entered the competition myself a few times. It still grieves me that, while what I considered to be one of my lackluster entries was chosen one year, another year a "sure-fire winner" was passed over.

Living in
Obedience
to God's Calling

1990 Annual Conference logo

I was surprised, when I did a little research for this column, to discover that for all the fuss we make over Conference themes and logos, the bound volumes of Annual Conference minutes destined to be referred to through the ages don't always record them. Without references I tried to recall the logos of the past 10 or 15 years and was not successful in bringing them all back to mind. I did, however, remember the ones that were, in my mind, the best and the worst.

So, textbooks closed and pencils out. Let's have a pop quiz on Annual Conference logos, memorable and otherwise.

At which Annual Conference (1978-1989) did we have a logo that . . .

1. showed a stylized loaf and fish?
2. was manifested on the stage with a huge ointment jar?
3. carried the scripture "Would that you knew the things that make for peace"?
4. showed tongues of fire and a descending dove?
5. was followed the next year by a variation of the same design?
6. was displayed throughout Conference in a series of dissolving slide images?
7. showed an open Bible with a road running through it?
8. showed clasped hands and a cross?

Okay. That's it. Time's up. Turn in your papers. The first person to give me all correct answers will be given a free ticket to the 1990 MESSENGER dinner, in Milwaukee.—THE EDITOR

in touch

Bill Heckman: Keeping faith with a bell

Church steeples and bells were not found on Church of the Brethren meetinghouses in earlier times. And even today the bell may be electronic or non-functioning. But in the Eaton (Ohio) Church of the Brethren the bell is for real and so is the bell-ringer. Bill Heckman has been ringing the Eaton bell for over 35 years. He rings it at 8:45, 9:15, and 10:30 each Sunday morning and then at 6 and 6:30 Sunday evening. Bill calculates that since he pulls the rope 30 times each session, it adds up to about 300,000 pulls since he started in the middle 1950s.

Bill drives two miles to ring the bell, a short distance compared with the six miles he used to drive. Nothing but some serious surgery one time, and a recent bitter cold snap has kept him from fulfilling his bell-ringing responsibility.

The bell that Bill rings has some history. It was given to the Eaton church by a minister in the Gratis (Ohio) congregation, Aaron Brubaker, at the time the new Eaton church was dedicated in April 1926. It operates with a wooden wheel four feet in diameter. When Eaton built its latest church, about 10 years ago, the bell was transferred to it, and was in place for the first service there, in January 1982. Bill's history goes back farther than the bell. He will be 82 next month.

Bill, who took up the bell-ringing when the church's janitor developed heart problems, takes his job seriously. He recalls that when he was baptized, the minister said to him, "Bill, you are not making these vows to me. You are making them to God." Bill keeps that in mind as he pulls the bell rope at Eaton. "I enjoy the bell-ringing," Bill says. And he adds, with a grin, "Besides, God is building us a mansion over there. How can he build it if we don't send him any material?"

Although the Church of the Brethren isn't the only church in Eaton with a hand-wrung bell, it is appreciated by members of other churches because it can be heard where others are not. One member of another church says he uses the sound of the Brethren bell to alert him that he has 15 minutes to get to his own church.

So Bill keeps ringing the church bell and "sending material" for the mansion he envisions. Surely it, too, will have a bell for Bill to ring, won't it?—ELLIS G. GUTHRIE

Ellis G. Guthrie is senior pastor of the Eaton (Ohio) Church of the Brethren.

Jerry Cooper: Minist

"Not one hair dry." That's how Jerry Cooper describes his baptism as a teenager. Profoundly deaf, he grew up using American Sign Language and attending a school for the deaf. But he didn't attend church because there were no interpreters in the hearing church an no deaf church in his area. One summe however, Jerry "heard" a deaf pastor present the gospel in American Sign Language and accepted Christ.

In 1978 Jerry and his wife, Linda, moved to Frederick, Md. At the invitati of Francis Bourne (who, in 1987, was t first deaf Annual Conference delegate, and currently serves on the Annual Conference study committee on deaf ministry), they joined the Frederick Church of the Brethren. Linda, who is substitute teacher at Maryland School f the Deaf, was happy to be back in the Church of the Brethren. As a child she had attended it without any interpreters but she was frustrated because without interpreter the services were meaningle to her. She dropped out in her teenage years.

The Cooper family now actively supports the Frederick deaf fellowship. Jerry teaches his own three children—Brandon, Marvin, and Jenny—plus sev others in the deaf juniors class. His on resource for the class is the Bible. Whe he started teaching, the children showe little interest in reading the Bible. Now they flip their Bible pages rapidly, eag to find out what happens next.

At the Calvary Church of the Brethre in Winchester, Va., a deaf fellowship meets once a month. Jerry and two oth members of the Frederick deaf fellowsl take turns making the hour's drive to minister to that group. Jerry's presenc and preaching are much appreciated by the Winchester group. The Frederick congregation is seeking a deaf pastor t lead its deaf fellowship. Jerry is on the pastoral search committee.

Jerry, who is a graduate of Gallaudet University, works as an illustrator for Vitro Laboratories. With Linda workin during the day and Jerry working at ni and with heavy involvement with the d fellowship, the Coopers can't find eno time to communicate face-to-face. To

deaf

acilitate communication, a large ''white-oard'' has become the focal point of heir kitchen. All messages and vital nformation are posted there.

Being deaf, Jerry and Linda recognize ne value of communication. Jerry says he an't expect the hearing church to nderstand deaf people without contact vith the deaf community. Even with that ontact, hearing people cannot fully nderstand the depths of the deaf culture nd language. Jerry's dream is that the eaf members can someday be free to orship as the hearing members do—nrough their own language and their own ulture.—KORENE WILE

Korene Wile, Ronks, Pa., is a Brethren Volunteer Service orker serving in Frederick, Md., and Winchester, Va., ith the Church of the Brethren Deaf Fellowship. She also rves on the Annual Conference study committee on deaf inistry.

Stafford Frederick: Optimism in Olathe

Stafford Frederick is bullish about the Brethren. ''I see the Church of the Brethren on the brink of a membership explosion.'' That is spoken by a native of Trinidad, who was brought up in the Nazarene tradition, and only two years ago accepted a call from the Olathe (Kan.) congregation to be its first full-time pastor.

The 100-year-old congregation, housed in a white frame building with a red cross, at Pine and Elm in Olathe, has 48 members on the roll, but regular worship attendance reaches 60. Pastor Stafford is leading the congregation in setting goals for its future. One of those goals is to obtain more space for the anticipated growth. The Olathe Brethren are considering buying an existing church building, adding to the present structure, or constructing a new one.

As a teenager, Stafford had a conversion experience at a Nazarene youth camp in Trinidad. After receiving a ministerial diploma from a Bible college in Trinidad, Stafford got a soccer scholarship to Eastern Nazarene College, in Boston. After graduating from ENC in 1976, he coached soccer there for three years while earning a master's degree in religion.

In 1978, Stafford, now married to Linda Derosha, from his hometown in Trinidad, moved to Kansas City and enrolled at Nazarene Theological Seminary. At the invitation of a Brethren friend, Stafford and Linda visited the Olathe church, liked it, and kept coming back. Eventually they joined the congregation.

When the regular pastor was out of town, Stafford was asked to fill in. Soon he was being asked to preach in other area Church of the Brethren congregations. When the Olathe pastor resigned, the congregation considered several ministerial candidates and chose Stafford. He accepted a unanimous call after fulfilling a one-year interim contract.

''The Church of the Brethren has a special message,'' says Stafford. ''It is what the world needs and is ready to hear. This Brethren message can significantly expand the denomination's membership.'' Olathe Brethren particularly appreciate Stafford's preaching, firmly based on the Bible, and his practice of regularly visiting each family in the church.

Stafford has gone back to school to learn how to counsel substance abusers. ''There are tremendous needs in the community,'' he says. ''Drugs and alcohol are out there and I need to learn how to deal with them.'' Stafford adds to his pastoral duties by serving as a volunteer chaplain at the Olathe Medical Center.

Pastor Stafford sees the Olathe Brethren as ''a healthy mix of children and young, middle-aged, and senior adults.'' He contends ''they are the best of Brethren anywhere in the world.'' But then, Stafford is bullish about the Brethren.
—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Queries on mission, interim report from structure review committee on agenda at Milwaukee Annual Conference

A series of new queries and an interim report from the denominational structure review committee appointed in 1989 are major items of business for the Milwaukee (Wis.) Annual Conference July 3-8.

Other business items include the report of the deaf ministry study committee and a progress report from the General Board in answer to the 1989 peacemaking query.

Query on Korean missions. A request for Annual Conference to "name a delegation to travel to Korea to discern whether or not there is sufficient interest and reasons to begin the Church of the Brethren in Korea" has been passed to Conference from the Goshen (Ind.) City church by the Northern Indiana District.

The query asks "that any delegation include pastors of the Korean Church of the Brethren in the US" and says that "Korean members of the Church of the Brethren in the US have continued to ask for the establishment of our denomination in their own land. They indicate they believe the Church of the Brethren holds insights and understandings of the gospel which are different from any existing denomination in Korea."

Query on missions in the Dominican Republic. The Atlantic Northeast District Board also sends a mission query, asking Conference to "study ways and means for expediting a mission ministry in the Dominican Republic in cooperation with our brothers and sisters in Puerto Rico." The query notes that the Brethren in Puerto Rico have organized a "Church of the Brethren Board of Puerto Rico" to develop ministries there and elsewhere, and that Puerto Rican Brethren have begun work in the Dominican Republic without financial support or personnel from the denomination.

Brethren and black Americans. Mid-Atlantic District has passed a query from First Church in Baltimore, Md., asking Conference to elect a committee to consider Church of the Brethren response to black Americans in urban evangelism and service ministries, and appropriate Brethren response to public issues that especially affect black Americans. The query asks that the committee propose a strategy to help the church attract black American membership and participation, and that it propose "a reconciliation and/or training program to help Brethren realize that racism is a sin and learn what it means to love our neighbors."

The query notes the presence of fewer than 500 black members in the church, the re-emergence of racially motivated violence in the US, and that the last major Conference statement on racial justice with respect to black Americans was made 25 years ago.

Military expenditures. A query from Pacific Southwest District asks Annual Conference to "appoint a committee to study the question of the unilateral cessation of production of all kinds of nuclear weapons, closing of all military bases and camps outside of US territory, and the termination of all foreign military aid."

Stating that "our Lord indicated that his mission was not directed toward violent self-protection and destructive self-service," the query asks for consideration of the amount of natural resources and US Treasury funds spent on the military. "The costs of foreign military aid are not improving world conditions," the query says, and "the mustering out of the excessive numbers of military personnel will create the necessity for creating many new jobs." The query originated in the San Francisco congregation.

Use of flags on church properties. Shenandoah District has passed a query from the Montezuma church in Dayton, Va., petitioning Annual Conference "to offer guidance from the scriptures and from our heritage, including a survey of the current practices and understandings of our congregations, regarding the use of flags on churc properties." The query refers specifically t the use of flags in sanctuaries during worship, on caskets during funerals, and in church facilities made available for public functions.

Strengthening of denominational youn adult ministries. A petition for Conferenc "to prayerfully consider directing the General Board to allocate greatly increase resources towards the ministry with young adults" comes to Annual Conference from Michigan District.

Referring to the Goals for the '90s emphasis on young adults, and stating that "in the past several years the church on a denominational level has committed minin resources for ministering to young adults,' the query asks that ministry with young adults include a focus on leadership development, "transitional and formationa ministries," mission and education opport nities, and a program to be offered each ye at Annual Conference. The query suggests that at least a third-time staff position be created for young adult ministries, to "be assured during the next decade."

Denominational structure. The Annual Conference committee appointed in 1989 t review denominational structure will bring an interim report on its activities. Committ members are Lila McCray, Phyllis Kingery Ruff, Charles L. Boyer, Milton J. Garcia, A Blair Helman, Bonnie Kline Smeltzer, and Earl K. Ziegler.

Deaf ministry. The deaf study committe appointed in 1989 will bring its report to Conference. Committee members are Franc Bourne, Donna Graff, Jan Eisemann, Bob Gessinger, and Korene Wile.

Peacemaking. The General Board will bring a progress report in answer to the peacemaking query passed by Conference last year. The staff administrative council has named a committee to write a response to the query. Committee members are peac

Annual Conference speakers

Murray Wagner

Nadine Pence Frantz

Anet Satvedi

Joan Deeter

Curtis W. Dubble

Living in Obedience to God's Calling

onsultant David Radcliff; Sara Speicher, rom the Ministry of Reconciliation; Lamar Gibble, staff for peace and international affairs; Bethany Seminary professor Lauree Hersch Meyer; and Evelyn Frantz, of the Brethren Health and Welfare Association's advocacy task group.

In addition, the Brethren Benefit Trust will bring proposed document changes for Conference approval, and the Pastoral Compensation Benefits and Advisory Committee will bring recommendations egarding payment and management of pension funds.

Annual Conference moderator Curtis Dubble will preside over the business essions and preach at the closing Sunday morning worship service.

Other Conference speakers are Murray Wagner, a professor at Bethany Theological Seminary, on Tuesday evening; Nadine Pence Frantz, associate pastor at the College Community Church in Fresno, Calif., on Wednesday evening; Anet Satvedi, pastor of he Panther Creek church in Roanoke, Ill., on Thursday evening; and Joan Deeter, xecutive for the General Board's Parish Ministries Commission, on Friday evening. A special service, without a featured speaker, will be held Saturday evening.

Nancy R. Faus, a Bethany Theological eminary professor, is the music coordinator; Fred Rice, choir director at the Elizabethtown (Pa.) church, is Conference choir irector; and Central Committee member Ben F. Simmons, associate pastor for the Elizabethtown church, is worship coordinator. Joyce Person, of Polo, Ill., is organist and Phyllis Hunn, also of Polo, is pianist.

"Living in Obedience to God's Calling" is this year's Conference theme. The logo was designed by Jan Hurst, of Norristown, Pa. She is the daughter of Mildred Morris Gilbert, who created the logos used in 1988 and 1989.

All main sessions and exhibits will be held at the Milwaukee Exposition Convention Center and Arena (MECCA). It will be the irst Annual Conference held in Wisconsin.

Special events this year include performances by two groups from First Church of the Brethren in Chicago, Ill.—the Faith Inspiration choir and the New Horizons Youth Choir—and the Elizabethtown church men's chorus.

A special concert/variety show is also scheduled for Saturday night to raise awareness of the General Board's Global Food Crisis Fund. The "Two Cents Per Meal" show will feature a variety of Brethren folk singers, humorists, and writers, as well as Andy Murray, Brethren musician and campus minister at Juniata College in Pennsylvania, as master of ceremonies.

Standing Committee meets Sunday morning through Tuesday noon. The General Board meets Monday afternoon. Other preconference meetings include the Brethren Health and Welfare Association and the Ministers' Association.

Conference information packets will be mailed to all churches and registered delegates in March. The packets include information about registration, accommodations, transportation, and special activities, and can be ordered from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.

Final conference held in series on leadership

The final meeting in a series of conferences on leadership in the church was held December 8-9 at the New Windsor (Md.) Service Center.

In small group sessions, plenary gatherings, a panel discussion, Bible study, and worship, the conference focused on themes that emerged from the four previous meetings: the calling, formation, training and support, and quality of church leadership (see May 1988, page 11; February 1989, page 5; and May/June 1989, page 4).

The issue of spirituality also emerged "in a surprising way" from the previous meetings, according to Melanie May, executive for the General Board's Office of Human Resources. That is why, she says, Catholic lay theologian Rosemary Haughton was invited to preach at the final conference. The coordinators meant her to "speak to our spirits," May says.

The steering committee, which included May and General Board consultant for ministry Robert Faus as well as Lauree Hersch Meyer and John Cassel from Bethany Seminary, did not intend the meeting as a culmination to the study but as "a dispersement into the church," said Cassel. "There are certainly some things we gleaned from this . . . but I don't think a program will attack the issue. I hope what happened at this conference was a more individual experience that will go home with people."

The 120 participants included representatives of all the church districts as well as 17 of the district executives. Also present were several General Board members and staff, members of district ministry commissions, representatives of ethnic minority groups, and young adults.

A few participants felt the conference should have produced some concrete result, reported May, who emphasized instead the opportunity for personal sharing in the small group settings. Responses to the meeting, she noted, depended to a large extent on experiences in the small groups.

The group was divided into small groups for sharing of personal experiences of calling and discussion of the leadership issues. In a last small group session participants formed spur-of-the-moment interest groups, including a group discussing women's issues, a group of the district executives, a group of people involved in district ministry commissions, and a group discussing young adult issues in the church.

"The feedback I've gotten from individuals is it's fired them up," May reported.

Southern Ohio District Executive Jim Tomlonson agreed. "We talked in ways we haven't talked in a long time," he said. "Nothing earth-shattering came out in the end. What happened was it sensitized us to the issues." He felt that results of the conference will be seen in the districts.

Jeff Neuman-Lee, pastor of the Fellowship in Christ church in Fremont, Calif., said, "My feelings are very mixed. On the one hand, I felt the conference was very much needed . . . but we didn't reach the critical focus we needed on a lot of issues."

The conference "asked those of us who are in leadership positions in the Church of the Brethren and concerned about leadership for our thoughts and ideas," said Debbie Eisenbise, orientation director for Brethren Volunteer Service. "Whatever comes out is going to reflect how the denomination really feels about the leadership crisis."

A Brethren Press book, available next summer, will include the conference working documents as well as transcripts of Haughton's presentations and excerpts from the panel and small group discussions.

—Cheryl Cayford

Miller one of ten to sign statement on abortion

Ten church leaders, including Church of the Brethren general secretary Donald Miller, have issued a joint statement on abortion calling for the question to be discussed ''in a spirit of civility.''

''Because . . . Americans hold many different views on abortion, we believe that we must find a way of respecting conscientious choice while at the same time promoting the value of human life and community prior to conception, from the moment of conception, throughout life, until the moment of death, and beyond death,'' the statement says.

''We know that, at its heart, abortion involves a tragedy. . . . The reasons for abortion can involve other tragedies. Our discussion of abortion must begin with an understanding that we are dealing with a tangled web of rights and wrongs, good and evil, and greater and lesser tragedies.

''Our discussion of abortion must focus on finding what can be redemptive in an already broken situation.''

The statement's signers say they are ''united not in our views of abortion but in our deep and abiding reverence for both the mystery of human life and the freedom of human conscience grounded in insights brought by a community of faith.''

The signers include James Andrews, stated clerk, Presbyterian Church (USA); presiding bishop Edmond Browning, Episcopal Church; Bishop Richard Bass, Sr., Christian Methodist Episcopal Church; Bishop J. Clinton Hoggard, African Methodist Episcopal Zion Church; Joan Campbell, executive, US office of the World Council of Churches; John Humbert, president, Christian Church (Disciples of Christ); Paul Sherry, president, United Church of Christ; Bishop Melvin Talbert, secretary, Council of Bishops, United Methodist Church; and Daniel Weiss, general secretary, American Baptist Churches in the USA.

Miller has also signed a statement issued by 26 church leaders calling for a national ban on semiautomatic ''assault weaponry.'' The design of such weapons ''suggests one primary purpose—the rapid and efficient killing of human beings. As such, there can be no place for these weapons in civilian life,'' the leaders say.

''We call for an immediate ban on the possession, sale and importation of assault weaponry by civilians. We support legislation by Congress to enforce such a ban. . . .''

Structure review group gets church input

The Denominational Structure Review Committee appointed by Annual Conference in 198 has interviewed a wide spectrum of Brethren in the last few months, asking for personal vi for the Church of the Brethren and for proposals for structural changes to enhance the chur ministries. The group has also studied responses to a questionnaire sent to the 1989 Annua Conference delegates.

The committee, appointed to study previous work done on the restructure question and, necessary, recommend changes in denominational structure and district realignment, inclu (from left above) Earl K. Ziegler, Phyllis Kingery Ruff, Milton J. Garcia, Lila McCray, A. Blair Helman, Charles L. Boyer, and Bonnie Kline Smeltzer.

''The assignment seems almost overwhelming,'' says committee chairwoman Lila McC ''but many people are praying for us and our work and are willing to share their vision and concerns with the committee.''

Those not yet interviewed who wish to share concerns about restructure are invited to m with the committee on July 6 during Annual Conference in Milwaukee.

Brethren Press begins direct mail campaign

Brethren Press has begun a direct mailing campaign under the label ''Faithquest'' in an attempt to tap a market outside Brethren circles.

The press has sent out a 65,000-piece direct mail test on 6 different book offers using 19 mailing lists, including the Church of the Brethren *Agenda* list, as well as Roman Catholic, United Methodist, Baptist, Lutheran, and Presbyterian lists.

''The response has been very positive,'' reports Jerry Peterson, Brethren Press director of marketing. The test elicited a close to 1.5 percent response rate. According to Peterson, the best possible rate of response is 2 percent.

''I would have hoped for more,'' he says, but thinks that the test was mailed too close to Thanksgiving. ''There are certain times of year that are better than others.''

The mailing offered Brethren Press publications as well as books acquired from a company that has gone out of business. The resources addressed youth ministry, spirituality, church growth, and practical ministry issues.

Still in the testing stage, the ''Faithqu label will probably be adopted, Peterson says. He emphasizes that it will not take place of the Brethren Press label, which still be on all materials published by the press. He emphasizes also that all Brethr Press publications will still be marketed the Church of the Brethren.

The new label will focus in three area evangelism, practical ministry, and yout work. Brethren Press is considering publ ing a series on the practice of ministry a series on youth ministry as ''Faithquest'' books.

Responses to a questionnaire about th new label have been 90 percent positive, ''almost glowing,'' Peterson adds. The questionnaire went to 100 Brethren lead and 30 responses have been received. Th who responded negatively ''have some v valid questions that we're trying to respo to,'' Peterson says.

Results of the direct mail test indicate Brethren Press will engage heavily in di mailings in 1990, according to Peterson. think this direction is the one that's goin make it possible for us to be financially stable,'' he says.

oung adult workcamp recedes Conference

he Young Adult Steering Committee has nounced a workcamp for young adults, to ke place in conjunction with the summer ethren Volunteer Service orientation.

The June 25-July 1 workcamp in Milwaue, Wis., immediately precedes the ilwaukee Annual Conference, which gins July 3. Participants will help build mes through the Milwaukee Habitat for umanity and experience daily worship, flection, discussion, and learning opportuties. Speakers will lead the group in ploring issues such as homelessness, hunger, and poverty.

A $100 fee covers food, housing, recreation, and honoraria for speakers. The camp is limited to the first 15 people who apply. Contact Kim Yaussy, 1451 Dundee Ave., Elgin, IL 60120.

Group named to guide Korean ministry in US

The General Board's Parish Ministries Commission has named a committee to clarify and guide the church's policy and strategy of Korean ministry in the US.

The group will continue the work begun at a September consultation on Korean ministry attended by a majority of the church's Korean leadership. PMC executive Joan Deeter, staff for Korean ministry Paul Mundey, Pacific Southwest district executives Irven and Pattie Stern, and a Presbyterian advisor were also at the consultation.

Committee members are John Jang Kyun Park, pastor of the Central Evangelical Church of the Brethren in Los Angeles, Calif.; Joon Su Gang, pastor of the Kang Nam Church of the Brethren in Panorama City, Calif.; Donald Clague, from Pacific Southwest District; Earl Ziegler, pastor of the Lampeter (Pa.) Church of the Brethren; Jan Eller, executive for Oregon-Washington District; Dan Kim, General Board consultant for Korean ministry; and Paul Mundey.

worldwide

The Third World debt problem is "economically unsound, politically dangerous, and ethically unacceptable," says a statement released by the US Catholic Conference administrative board. "Is it merely a rhetorical question to ask how many infants and children die every day in Africa because resources are now being swallowed up in debt repayment?" the paper asks. The board's 50 bishops question whether the debt should be paid, as do 80 religious leaders brought together in September by Interfaith Action for Economic Justice.

El Salvador's President Alfredo Cristiani and Foreign Minister Manuel Pacas met with a group of US church leaders December 19. The National Council of Churches delegation went to El Salvador to convey the concern of US Christians for the safety and civil rights of church workers there. "The most urgent problem in El Salvador is the continued war," the group said on returning to the US. "A lasting peace will be secured only through a negotiated political settlement, accompanied by major structural reforms to address the chronic social and economic injustices of the country."

The food situation in southern Sudan has improved despite continued fighting between government and rebel forces, according to a report published by the International Committee of the Red Cross. Fall harvests were good in the western and southern parts of the country.

A letter criticizing US activity in connection with the Nicaraguan election set for February 25 has been sent to all members of Congress by 274 US church leaders. The letter objects to US "efforts to determine the politics and government" of Nicaragua. The "Citizens' Campaign for Free and Fair Elections in Nicaragua," which includes the Church of the Brethren and Witness for Peace among its sponsors, says the US government has approved $12.5 million for efforts to influence the election, equivalent to spending $400 per vote in the US, the campaign says.

Namibia's new 72-member constituent assembly includes six ordained ministers, "reflecting the church's involvement in the 23-year struggle of liberation against South African domination,"reports Religious News Service. The ministers all represent SWAPO (South West Africa People's Organization), a Namibian liberation movement. The assembly is to write a constitution for the newly independent country.

Church leaders will meet with US officials under an arrangement announced by National Council of Churches president Leonid Kishkovsky. Religious leaders invited by the NCC are to meet with US State Department officials to discuss international issues, "maybe every month or every other month," he said.

North American church workers assigned to the United Church of Christ in the Philippines will be required to accept living standards equal to indigenous partners doing similar work, reports Religious News Service. United Church of Christ in the Philippines workers assigned in North America will also be afforded living standards equal to those of North American church workers, under an agreement made by the Philippines church with its North American partners.

"I've never seen a church that is more alive than I'm seeing in Mozambique," says Dick Anderson, Africa director for World Relief, according to The Gospel Herald, a Mennonite magazine. In the last two years Mozambique has reinstituted religious liberty and has allowed church groups, including Western religious groups, to do social and relief work there. When Mozambique's Marxist government first came to power in 1975 it set up brutal policies to try to eradicate religion.

Staff change reported by General Board

Karen Peterson Miller

Karen Peterson Miller has resigned as editor of study resources in the Parish Ministries Commission of the General Board, effective April 1. Since March 1988 she has helped plan, edit, and oversee editing of study resources and curriculum.

She is a graduate of Bethany Theological Seminary and has written for *Guide for Biblical Studies* and "Discipleship Alive" curriculum, in addition to providing leadership in ministry training programs. She and her husband, Dean, will move to Pennsylvania, where he has been called to serve the Mountville congregation.

BHWA establishes Peters endowment

The Brethren Health and Welfare Association has established an endowment fund in honor of Raymond R. and Kathryn Peters, to be th general endowment fund for the associatio

The action coincides with BHWA sponsorship of the publication of Raymond Peters' autobiography, *Foothills to Mountaintops*, which covers his 60 years of ministry. A pioneer of the Brethren campin movement who expanded the Brethren Young People's Department (see October 1989, page 17), he also served as general secretary, moderator of Annual Conference chairman of the General Board, and as the first Health Ministries executive. Since retirement, he has volunteered for BHWA a has promoted Brethren retirement homes.

update

Relief for Culebra. Atlantic Southeast District's **Culebra Support Committee** has responded to Hurricane Hugo's destruction of Culebra, Puerto Rico. Fifteen volunteers (see photo at right) have gone to help rebuild the island's center for disabled children, run by Martie and Bob Kaufman, and more than $5,000 has been received for the relief work. But committee chairwoman Earlene Bradley says 150 Culebra homes still need new roofs.

Names in the news. **Michael Stern,** of Seattle, Wash., has written a song in honor of Jennifer Casolo, former BVSer detained in El Salvador (see January, page 4). "For Jennifer" is the title song of a cassette Stern recorded with champion fiddler Vivian Williams, former Kingston Trio bassist Cary Black, and others. . . . **Fern Yarnick,** of the Scalp Level (Pa.) church, has published a devotional book, *I Have Seen God in Everything*. . . . **Cecil Hury,** of the La Verne (Calif.) church, has written *Amy's Love Book*, poems for children starring his granddaughter Amy. . . . **Inez Long,** of York, Pa., has written and published *Lord's Day Morning*, her story of 70 years of work and worship in Brethren congregations. . . . **Charles Durham,** pastor of the Prairie View church near Friend, Kan., has written a new novel, *The Last Exile*.

Invitation. The **Lancaster Mennonite Historical Society** holds its 12th annual genealogy conference March 24 at Lancaster Mennonite High School in Lancaster, Pa. Workshops address topics such as Pennsylvania immigrants from Neuwied/Westerwald, Germany, and Swiss Anabaptists in France and Switzerland. Contact the society at 2215 Millstream Rd., Lancaster, PA 17602.

Reaching out. The **Harrisburg (Pa.) First** church and the **Hanoverdale** church in Hummelstown, Pa., have set up a Brethren Housing Association to provide transitional housing to people with low incomes. . . . The **Washington Creek** and **Lone Star** congregations, with other Lawrence, Kan., area churches, have formed "PROJECT HELP," a result of the 1988 Washington Creek flood (see October 1988, page 4). A food bank has been started, along with other emergency assistance. . . . The **Melvin Hill** church, near Columbus, N.C., collected over $3,400, as well as household goods and food, for a family that lost everything when a tornado hit nearby Chesnee. The church Bible school also collected 42,000 pennies .

Among the volunteers in Culebra were Alberto Gonzalez, Bob Kaufman, Olin Mason, and Kurt Ritchie.

On a district level. Youth from districts in the **southeastern region** of the US gather at Bridgewater College in Virginia, April 21-22, for "Roundtable 1990." Phill Carlos Archbold, associate pastor of First Church, Brooklyn, N.Y., will be the speaker. Contact Interdistrict Youth Cabinet, College Box 75, Bridgewater College, Bridgewater, VA 22812.

Campus comments. The efforts of several **Manchester College** professors who organized "Clean Up TIAA-CREF" have paid off. In November the Teachers Insurance and Annuity Association and College Retirement Equities Fund announced a stock and bond fund that will invest in "socially responsible" companies that have certain environmental and social standards.

Reconsidering a separation

by Karen S. Carter

"*Wir wollen uns nie wieder trennen.*"

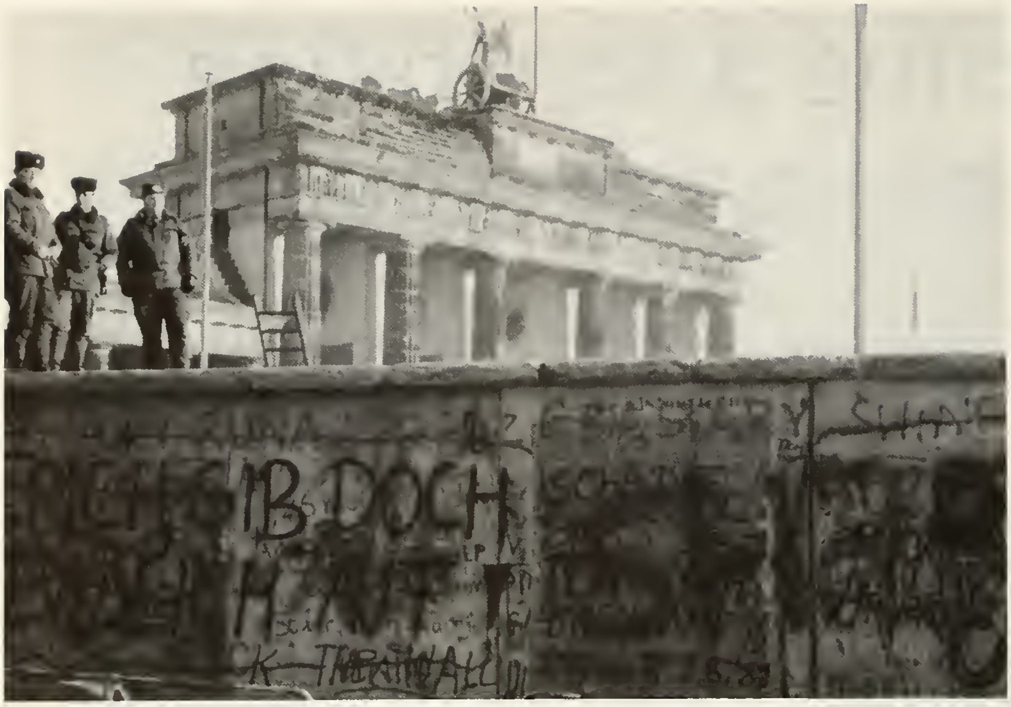
"We never want to separate again." This slogan greeted me from T-shirts at the international airport in Berlin, Germany. History was being made every day in my ometown, and I had come to experience for myself a dream come true.

Changes occurred so fast—and still are occurring—that tomorrow quickly becomes yesterday. Only weeks ago, it had taken a family five days to get from East Berlin to West Berlin—via Czechoslovakia, Hungary, and West Germany. Today it would take only minutes. The wall that was built in 1961 "to keep fascism out" had been breached. Visitors moved easily across the East-West heckpoints. A warm breeze was thawing the 40-year-old cold war. It was felt by all, in pite of the icy November weather.

I heard many touching stories—of elatives who had not seen one another for ecades; of people opening their homes to trangers, providing overnight accommodaions; a West Berlin man who spontaneously ought a big teddy bear for an East Berlin hild; a taxi driver in West Berlin who without charge drove two young people from East Berlin to the address they sought. Some West Berliners were bitter when they saw the referential treatment given to the new rrivals from the east—lower prices in stores, welcome money, hand-outs; fortunately, they were few. A spirit of cooperation and of oodwill prevailed with most people. Border uards on both sides were lenient and riendly. Even though it was against the law, o one was arrested for chipping away with ammer and chisel (as I did also) to obtain ne's own piece of the once infamous wall, ow serving as a reminder that seemingly nsurmountable barriers can be overcome hen the people have a mind to do so.

The most amazing aspect of the recent evelopments in East Germany as well as Czechoslovakia, Hungary, and Bulgaria is e fact that the demonstrations were ompletely nonviolent. Even when in the nitial encounter in Czechoslovakia the olice used clubs against the demonstrators, e people themselves did not retaliate. No ocks were thrown, no shots fired. At a mass ally in Dresden (East Germany), a Czech tudent told the German demonstrators, "We

An East German border guard watches approvingly as people chip away at the Berlin Wall, collecting souvenirs of the infamous barrier that once divided the Germans.



East German border guards watch from atop the wall. Behind them is the Brandenburg Gate, opened at Christmastime. The large-size graffiti below the guards translates into English, "Erich (Erich Honecker, deposed East German leader), go ahead and give up."

are watching you. You are an inspiration to us." The Germans replied in surprise, "*You* are an inspiration to *us*." They then spontaneously asked for a minute of silence in remembrance of the victims of the Prague Spring, the failed 1968 attempt at reform. An immediate stillness fell upon the people, tens of thousands of demonstrators showing their solidarity with those in other nations trying to bring about far-reaching change through nonviolent means. An academician in West Berlin watched this expression of solidarity on his television screen. Deeply moved, he reflected, "What an example for us. How much we can learn from those people."

Karl Ordnung, member of the Christian Democratic Union (CDU) of East Germany and lay minister in the Methodist Church, was at a meeting of the North American Christian Peace Conference in New York when the political demonstrations in his country culminated in the opening of the Berlin wall. "For 15 days I was in the US," he commented, "and I returned to a completely different society." The church, Ordnung reflected, has played an important role in preparing for these changes. Not being part of the political structure, the church provided a neutral setting in which dissidents could meet, opinions could be exchanged and discussed, and strategy could be planned. In a sense, the church in East Germany became the platform from which the movement could be launched. Perhaps this is the reason that demonstrations happened almost simultaneously in so many cities and gained momentum so rapidly when the kairos moment had come. Karl Ordnung, who has served on the peace committee in East Germany for years, stated, "Violence never leads to a constructive long-term solution of a deep-seated problem. We have come to the conclusion that pacifism is the only realistic political concept for our time."

With many persons in East and West—children, youths, and adults—I raised the subject of reunification. I heard many reservations expressed by thoughtful persons. Will West Germany simply coopt East Germany? Will material aid be given, but with conditions as is the case in so much of the Third World? Will Germans be allowed to work out their own fate without manipulation by the superpowers?

A pharmacist from Munich, West Germany, expressed his skepticism. "We are dealing here with two unequal systems; they cannot be united overnight. One would be always the giver, economically speaking, the other the receiver. That is not good for either of them. I am afraid that the West will want to patronize the GDR (East Germany)."

Manfred Stolpe, vice chair of the alliance of Protestant churches in East Germany, asserted that an offer from Bonn of financial assistance linked to West German demands for reforms would be perceived as a threat b East Germany and obstruct the possibility o constructive German-German talks. "The Federal Republic has to stop its tutelage of the GDR," Stolpe insisted.

As the first reports appeared about the corruption of top party functionaries of East Germany, some concluded, "Socialism has failed." However, during an interview with West Berlin students, one student observed, "It is not true that socialism has failed. Some of the leaders have failed socialism. You can't judge the system by those who distort it." Most of his classmates concurred.

Visitors from East Germany who had come to visit West Berlin were also unwilling to consider socialism doomed. "Here in the West everything is geared toward consumption. Human services seem to be secondary. (In East Germany) everyon has life's necessities. No one suffers hunger no one is without clothing, there is no homelessness. There are always some peopl in every society who cannot work because o their particular condition, or who just won't work. These, too, are carried along by society. They are not left destitute. You may consider this an unnecessary burden for the state. We think it makes society more humane."

Karl Ordnung (East Germany) reflected o the years of cold war that have separated the two German states. Each state has indoctrinated its citizens with a distorted image of the other state's political and economic system. Fear and hate propaganda, satire and ridicule, all have done their part in widening the chasm. "Now the time has come to correct our perception and to be open to learn from one another," so that the social structure of the future might utilize the best in each system.

When the euphoria has subsided, the welcome money is no longer distributed, and the voluntary relocations of Germans from one state to another has decreased to normal levels, the main question remains—the futur of Germany. This question cannot be solved in isolation from the European community, nor without consideration of either NATO o the Warsaw Pact. Yet, ultimately, it is a *German* question. Whether the answer is reunification or separate states with open borders and cooperation, whether it means political union or unity of purpose, one sentiment seems to be universal: *Wir wollen uns nie wieder trennen.* ☐

Karen S. Carter, a former member of the General Board is a member of the Williamson Road Church of the Brethren, Roanoke, Va. She is a native of Berlin, Germany

Curtis Dubble: Living out a parable

Curtis Dubble says you should '. . . accept the little tasks, whatever they may be, and do them the best you can. Then see what happens.'

by Don Fitzkee

Shortly after 16-year-old Curtis Dubble graduated from high school in 1939, he put his best foot forward and took an assembly line job at a shoe factory.

"I worked my way up the line," he says, "until I got one of the better jobs—sewing soles on shoes." He seemed to be cut out for such sole work, but over time the Lord led him into soul work of a different sort. He came to see that it was shepherding souls, not soling shoes, that God had in mind.

Just as he worked his way up the assembly line in the shoe factory, he has followed God's leading to positions of responsibility in the church, culminating in his election as moderator of the 1990 Annual Conference in Milwaukee.

"I have a basic belief that comes from the parable of the talents," explains Curtis.

"To the two who doubled their talents, the king said, 'Well done, good and faithful servant. You have been faithful over little, and I will assign to you much more.' That's where it is for me: Accept the little tasks, whatever they may be, and do them the best you can. Then see what happens."

Curtis was raised in rural Lebanon County, Pa. A Pennsylvania-Dutch boy through and through, he grew up in the Heidelberg congregation, near Myerstown. As boys, he and his three brothers

Above left: *Upholstering is one of Curtis' favorite pastimes.*

Above right: *A quilted wall hanging is a gift marking Curtis' years of service as pastor of the Lampeter congregation.*

Right: *Anna Mary Dubble says of her years as a pastor's wife: "It's been a great life."*

worked as hired hands on farms during the week and went to church on Sundays.

"Heidelberg gave me a good biblical/educational background," Curtis recalls with appreciation, "but nothing to launch from. It was mostly 'Make sure you don't get messed up in the world,' not how to go out into the world."

But with the advent of World War II, "the world" intruded into Curtis' life. "For me there were a couple of struggles," he says. "In the shoe factory they put pressure on me to buy war bonds. I couldn't stand that pressure, so I bought a few." But his conscience wouldn't allow him to continue to support the war effort in that way, so he cashed them in. The teller at the Myerstown bank "looked at me like I was crazy," he recalls.

Later, when asked to sew soles on military shoes, he refused.

When he was drafted in 1942, at age 20, Curtis chose to enter Civilian Public Service. After five months at Camp Kane, in Pennsylvania, he served three years in New Jersey as a dairy tester. He also began to test a growing call to ministry.

"It was during that time that I felt I wanted to do something in the lives of people," he recalls. "That's a pretty general call, but that's where it was for me."

A young woman helped focus the call. Curtis had met and began "courting" Anna Mary Forney at a district youth event a few months before he was drafted. He says with a chuckle, "I remember coming over to Lancaster County thinking, 'I ought to date some of these plain girls.'" (The daughter of a Brethren elder, Anna Mary dressed plain at the time.)

"I had always said I would never marry a minister," Anna Mary remembers, "because I knew some of the pitfalls that a minister goes through. By the time I was looking for a husband, though, I encouraged Curtis to go into the ministry. He had to struggle, but finally decided he would do it, whether I was with him or not."

Neither has regretted the decision. "I have always enjoyed being a pastor's wife," Anna Mary says. "I have enjoyed working with him in church work. It's been a great life." Not only has she supported Curtis in his ministry, she also has held positions of responsibility. Anna Mary served on the denomination's General Board, was a trustee at Elizabethtown College, and has been active with the Atlantic Northeast District Board, chairing the witness commission for three years.

Once Curtis decided to pursue ministry, he didn't need to wait long for an opportunity to serve. When the pastor of the Amwell (N.J.) congregation—the only Brethren congregation in New Jersey—suddenly took ill and died, Curtis was asked to help with the preaching. The elder at Heidelberg caught wind of it and felt Curtis should be licensed.

Though it meant cutting their honeymoon short, Curtis and Anna Mary attended Heidelberg's council meeting less than a week after they were married. The congregation voted to license Curtis.

His call to ministry confirmed, he completed his CPS work, graduated from Elizabethtown College in three years, moved on to Bethany Seminary, and graduated from there in 1952.

At seminary he came to grips with his

Annual Conference manager Doris Lasley is sure that the Brethren will find this year's Conference city a pleasant experience in convenience and cleanliness.

Milwaukee's amenities should please conferencegoers

Annual Conference manager Doris Lasley says 1990 Annual Conference participants are going to find Milwaukee one of the best Conference cities of recent years. Why? "Everything is so convenient." Says Lasley, Conference manager since 1983, "All the hotels are close by. Nothing like Orlando. The Conference hotel, the Hyatt, is just next door, and connected by a skywalk. You won't even have to go outside to get to your meetings." Lasley points out, also, that the main hotels, besides the Hyatt, are within easy walking distance. She thinks Milwaukee's attractive lake front (Lake Michigan) will be a plus for conferencegoers as well. Not least of Milwaukee's features, according to Lasley, is its reputation for cleanliness. "Anyone who wants to go out and pick up trash will have to go a long way to find it," she says with a smile, referring to past Conferences, where Brethren heedful of environmental issues have gone out in volunteer brigades to help their host city clean up streets and roads.

The aforementioned skywalk connects not only the Hyatt and the convention center, but provides as well enclosed walkways to the main stores of the nearby shopping area. Almost all meetings will be held in the convention center. The main auditorium will have bleachers, so Brethren can get a good view of the business sessions and the evening worship services.

Brethren who remember the wilting heat of Orlando in 1989 and the long walks through that heat between convention center and hotels and motels may find this first Conference held in Wisconsin to be a real treat.

Above: *A sculpture titled "The Referee" stands outside the Mecca aren Moderator Curtis Dubble thinks it fitting symbolism for his role at th Church of the Brethren Annual Conference.*

Left: *"Mecca" is the acronym for Milwaukee Exposition Conventio Center and Arena. The complex will house auditorium, meeting room exhibition area, and eating facilities for Annual Conference.*

Below: *The Hyatt hotel (background) will serve as the Conference hot and host many of its meetings. It is connected to the arena (left) an exhibit area (right) by skywalks.*

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thick Pennsylvania-Dutch accent. Anna Mary points out that his accent is "good now, compared to what it was," but no one mistakes Curtis for a Frenchman.

"I'll never forget the first sermon of mine that was tape-recorded at seminary," says Curtis. "You talk about *Dutch!*" Seminary professor Alvin Brightbill helped him to appreciate his heritage, overcome his embarrassment, and to learn to correctly pronounce his Vs and Ws. "I still work on that," he says. "Every once in a while one will slip out, but I'm not embarrassed anymore."

After seminary, Curtis and Anna Mary served successful pastorates in Canton, Ohio; Westminster, Md.; York, Pa.; and Lampeter, Pa. Each pastorate brought new challenges. As Curtis was faithful in the small tasks, new ones were added.

"I really think that's how you grew," Anna Mary reminds Curtis. "Every church (that you pastored) was a stepping stone." Turning from him, she continues: "I could see him growing along the way because of the demands that congregations put on him."

Curtis and Anna Mary arrived at their first pastorate, in Canton, in 1952. "I was a country boy and ended up in the city," Curtis says. "We got there July 1, and by October 1, I wanted to leave." But a group of ministers from various denominations invited Curtis to join their weekly Bible study and breakfast.

"I thought if these people could ask me to become a part of them just when I really needed it, there must be something wider than the Brethren, as far as being Christian is concerned," says Curtis. That conviction has grown. Last fall, as moderator, he participated in an ecumenical service for victims of AIDS and AIDS caregivers at the Washington (D.C.) Cathedral. A central part of the service was the laying on of hands. "Here again," says Curtis, "the differences fade when you are doing something together in Christ's name."

In 1961 Curtis, Anna Mary, and their three daughters—Sharon, Cindy, and Connie—moved to Westminster. His seven years as pastor there—just a stone's throw from the New Windsor Service Center—broadened Curtis's vision of the Brotherhood. Volunteers in training at New Windsor and denominational leaders frequently attended the Westminster church.

In 1965 he preached at Annual Conference in Ocean Grove, N.J. "I still remember how scared I felt at first," he says. "But God clobbered me over the head and said, 'Look, that congregation isn't different from the congregation you preach to every Sunday morning—except there's more of them.'"

"Curtis had a lot of insecurities in the beginning," says Anna Mary, "and needed some self-confidence. I always saw a lot of potential in him, but he needed encouragement along the way." She was often the one to provide that encouragement.

In addition to learning about the workings of the Brotherhood, Curtis learned a thing or two about race relations in the south during his time in Westminster. Westminster was totally segregated when the Dubbles came in 1961. "It was a tough but good experience for me to be with a congregation that had to struggle with (race issues)," says Curtis.

In 1968 Curtis accepted the call to the York First congregation, and served 12 years. A large, suburban congregation, York First brought new challenges.

Curtis also responded to new calls from the Brotherhood. He served on the Bethany Seminary board of directors from 1973 to 1978, and on the General Board from 1978 to 1983. He was chairman for his last three years, and also served on the Annual Conference mission philosophy study committee during the early '80s. More recently he was national co-chairperson of Adventure in Mission.

In 1980 a new call came. The two-year-old Lampeter congregation, in Lancaster County, Pa., was seeking full-time leadership.

"The thing that attracted us was that we had never been in a congregation almost from scratch," says Curtis. "Somehow there must be something in me that says, 'If the Lord is directing, it's okay to take on a new challenge.'" So Curtis went from York First—an 800-member congregation with a chapel, gym, and sanctuary with stained glass windows—to become spiritual leader of a small congregation that met in a fire hall.

Robert Frick, who served on the search committee that called Curtis and also chaired the Lampeter board during Curtis's pastorate, recalls, "We were looking for somebody who could nurture the people and lead us spiritually. What we didn't fully realize at the time was that we were getting both a nurturer and a fine administrator." The search committee was immediately attracted to Curtis. "He was such a positive guy, sort of a live wire," says Robert. "You could just see the sparkle in his eyes. He was intellectually sharp, but there was a warmth that he exuded."

Accompanying that intellectual sharpness is his voracious appetite for learning. Elaine Sollenberger, who served as vice-chairwoman of the General Board with Curtis and also worked with him last year as Conference moderator, is "impressed with how well-versed he is on all the issues that face the denomination. He keeps himself informed."

"He's like a sponge," says Robert, "just wanting to absorb new knowledge all the time." That desire to learn new things probably figured in his coming to Lampeter. It may also have something to do with his taking Spanish lessons in recent years (which has amused some of his co-workers, eager to hear Spanish spoken with a Pennsylvania-Dutch accent). And with the fact that he and Anna Mary are considering entering Brethren Volunteer Service after Curtis's term as moderator is completed.

He seems to have the ability to make do with what he has, a prerequisite for BVS-style living. Ralph Moyer, a close friend who served nine years with Curtis at York First, tells of the Volkswagen "Beetle" Curtis drove from the late '60s into the early 1980s, covering close to 250,000 miles. "It reminded me of Elder John Kline riding his horse," says Ralph. "That VW was Curtis' 'Nell.'"

Then there's the couch that survived in the Dubble household from 1952 until the early '80s. Curtis likes to reupholster furniture. Twice he reupholstered the couch that lived through parts of four pastorates. He points around the living room to other pieces of furniture that he

Above: At its November meeting Annual Conference Central Committee meets in the host city for the upcoming Conference to work on program and to check out the facilities so that sub-committees planning for Conference know what they have to work with.

Right: *The moderator is pleased with the Milwaukee Conference facilities and looks forward to the July 1990 meeting.*

has worked on.

One of the things that Curtis has learned is how well-respected the moderator's office is in the church, and he has been impressed by the number of people who have promised to pray for him. "That really 'revs' me up and keeps me going," he says.

Since Curtis retired as pastor of Lampeter in April 1988, he has been free to travel and speak across the Brotherhood. Wherever he has gone, he has sensed a strong call for new Brethren missions. "Among congregations there is this desire to have some kind of overseas mission," he says, "church planting and so forth." Such Brethren mission is also part of Curtis's vision for the church. "To be partners and to be in mutuality shouldn't shut the door to any possibility of developing some Brethren-type churches or gatherings in Korea or some other places," he says.

Curtis also believes the church needs to work on its self-esteem. "The Church of the Brethren should be more positive about who we are, rather than always parading these statistics around that we are losing membership," he says. "You really don't gain much when you are negative. I see Passing on the Promise (an evangelism program of the Parish Ministries Commission) as people getting excited about growing." He believes that program is helping Brethren to overcome "our reluctance to talk about our faith."

He also sees a need for the Brethren to work harder at "Living in Obedience to God's Call," the theme for this year's Annual Conference. "I see some unfaithfulness," he says. "We mouth things. We say we live the simple life, but it's hard to see it."

He points also to the inconsistency of strongly advocating peace and reconciliation, while Brethren marriages end in divorce. "We need to take a look at that and ask how we can be more obedient in the whole matter of Christian marriage," he says.

Quickly returning to the positive, he emphasizes that many Brethren are living in obedience to God's call. He sees more and more lay Brethren "discovering that the work of the church is the work of the people."

Clearly, he is more comfortable talking about positive things happening in the church. It has never been his style to dwell on negatives.

Instead, with energy, determination, and genuine humility, he sets out to do the best he can with the tasks that are assigned to him, in the hope that he will one day hear: "Well done, good and faithful servant." □

Freelance writer Don Fitzkee is a member of the Chiques Church of the Brethren, Manheim, Pa. He served 1986-88 as a MESSENGER *Intern.*

Brethren facing the future

The Great Transformation

by T. Wayne Rieman

This article is the second in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

Something big is happening to the human race. A gigantic transformation is taking place—a global phenomenon of infinite complexity—the Great Transformation. Few can grasp its immensity or significance but it is the most important story since God became flesh in Jesus of Nazareth. It is happening now.

It is a world revolution. Its roots are in the vast and dramatic changes sweeping over our civilization nearing the end of the second millennium.

Insightful visionaries pointed to the coming drastic changes: The Eternal One said, "Behold, I make all things new" (Rev. 21:5). Everything is new. What dramatic expectations. Another biblical writer declared, "If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God. . ." (2 Cor. 5:17-18).

We live in an era of unprecedented change and upheaval—a fluid world movement. The geological plates undergirding the continents shift and the earth quakes. In a comparable way, changes of other kinds are visible and dramatic.

Everything nailed down is coming loose. Walls and barbed-wire fences separating people for many years tumble in just a few days. Surging masses in a hundred city squares clamor for freedom and democracy, though the fuller meanings of these words may be little understood. Empires rise slowly and decline rapidly. Deeply entrenched leaders, powerful groups, and ideologies have been unseated. The most secure feel insecure.

What are the inner dynamics of the Great Transformation? Why is it happening? Beyond the phenomena recounted above, what is going on in human societies nearly everywhere?

The central motif of the contemporary transformation is the increasing power of humans to do things. Created by God, we have been on a long evolutionary journey. God is patiently helping us to become what we are created to be in spite of the ungodly detours we have taken.

In our slow, steady upward movement toward the discovery of the power to do, we domesticated plants and animals; we harnessed the wind and water to provide power. In the discovery of explosives, steam engines, and the internal combustion engine the pace quickened amazingly. With electrical generation and transmission, nuclear fission, and silicon chips, inhuman *power to do* things increased incrementally, nearly inconceivably.

Every invention gives additional power to make and do and control. Every discovery pushes back the mystic veil to more knowledge.

We can manipulate and control genes and atoms unbelievably. Powerful blast-off capacities push us into outer space, enable us to walk on the moon, and visit other planets. Outer space vehicles have gone beyond our solar system to travel *forever* outward.

The power to do things pervades every facet of human existence. It is far more than technological advancement. It is not just that we have a thousand satellites in orbit, or instantaneous communication, or that one can travel halfway around the world nonstop, or that we can replace hearts and livers and other organs simultaneously. We are probing inner human spaces. The human psyche is being opened. Human drives and motivations are yielding to analysis. Group interactions are yielding to human scrutiny. Spirituality is on many lips, from the secular new agers to the devout and pious among us.

The secrets of aging are no longer secret. Biologists know the causes of aging. There are medical clues that aging may even be arrested and reversed. Things of the spirit are yielding to powerful inquiry. The mysteries of mind and psyche and the genetic code are opening. Outer space may be the new Promised Land. Or perhaps the Promised Land is the inner space of our being, and prayer and spiritual living the tools of God inspired human achievement.

There is no end to all of this. The more we learn, the more there is to know. There is always more. The *beyond* in every field beckons. Transcendence is becoming *the reality*.

God is setting us free. In Jesus is the power to become (John 1:12). Jesus is the great power. Those who believe in him can do what he did and "even greater things" (John 14:12).

It appears that God is taking a long time to bring us to full humanness. The Genesis story tells of magnificent origins. Mary Leakey, world famous anthropologist, told me once, "We have been becoming human for a long time."

We are at a stage in human history where something big is happening. Human development is cumulative. Things add up. Vast and dramatic changes are occurring. It is a revolution. And God is in the midst of it. God is at work helping humankind to come of age. But God does not coerce. God woos and waits, sustains, and judges. Some human ventures fall. Some rise and are sustained.

The Cold War is over. Peace is breaking out all over despite a cluster of brutal civil wars. Freedom is coming in Eastern Europe. Apartheid is crumbling in South Africa. We wait, hopefully, for this divisive wall to come tumbling down. It will. But, how long, how long, O Lord?

At no time in history have so many cried out for deliverance from political bondage. The unison cries of the people for freedom, democracy, justice, and equality in hundreds of city squares are heard throughout the world.

We are living through a Great Transformation. We cannot stop it. We ought not to try. But we can guide it. That is our task. It is our calling as Christians.

For some this is a fearful time. Perhaps the present world with its dramatic developments is too much for us. Taking new steps is always scary; the new is rarely without a sense of foreboding. Drastic changes deepen uneasiness. Reinhold Niebuhr reminds us, however, that life is filled with indeterminate possibilities for good and evil. This is the best of all possible worlds; perhaps it is also the worst.

The reaction of Lot's wife is always wrong. In those tumultuous days she looked back, and became a pillar of salt. She froze—solidified. Looking back has great value only if it enables us to go forward more wisely. Let us face the future unafraid. ☐

T. Wayne Rieman, a retired Manchester College professor, is pastor of the Highland Avenue Church of the Brethren, Elgin, Ill.

The new hymnal: Questions you ask

by Nancy R. Faus

For the past few years the Church of the Brethren has been participating with other denominations in producing a new hymnal for churches in the Anabaptist tradition. It will replace *The Brethren Hymnal* published in 1951. Denominations involved in the hymnal project, besides the Church of the Brethren, are the Mennonite Church and the General Conference Mennonite Church.

As the publication date for the new hymnal approaches, Brethren interest in the project has increased. People are wanting to know how the work is progressing and what the new hymnal will be like. Here are some of the most often asked questions, with answers from the Hymnal Council.

When will the new hymnal be available?

Publication is projected for June 1992.

What editions will be available?

There will be a pew edition and a large-print edition. An accompaniment edition also is being considered. Such a book would include piano/organ accompaniments to hymns that have only melody and chords in the hymnal.

What education tools, other than the hymnal, will be available? How will we learn new hymns?

A handbook will include additional indices not in the hymnal, as well as brief articles with anecdotes and origins of hymns. Audio cassettes of exemplary hymns will be available later this year. The recordings, which use a variety of choirs and singers representing small and large congregations, will be accompanied by written instructions.

Hymn festivals already have been held in various parts of the United States and Canada. Congregations, districts, and other groups are encouraged to schedule such festivals in order to learn music in the *Hymnal Sampler* that later will appear in the actual hymnal. Brethren and Mennonite congregations may wish to hold hymn festivals together in order to learn each other's favorite hymns and their styles of singing. Members of the hymnal project are available to lead festivals or to assist other music leaders in festival programing. Copies of the *Hymnal Sampler* can be rented from the project office for 25 cents a copy plus shipping charges.

How much will the new hymnal cost?

With publishing costs fluctuating, a price cannot be set at this time. The publishers suggest a price between $12 and $14. A pre-publication price break will be decided at the June 1990 project meeting. Congregations should be setting aside money now in their budgets and naming memorial funds for the purchase of the new hymn books.

If I send comments and suggestions to the hymnal project, does it really make any difference?

Yes. They are very important. Comments about specific hymns are reported to the Hymnal Council before a vote on the hymn is taken. Results of the church-use survey compiled by the Church of the Brethren national staff several years ago are also noted.

For example, at the October 1989 meeting of the Hymnal Council, members voted not to include "Jesus Calls Us" in the new hymnal. Further investigation, however, revealed that this is one of the most frequently sung hymns in Brethren and Mennonite congregations. So the Council reopened discussion and reversed its decision. "Jesus Calls Us" stayed in.

How does the council go about selecting hymns?

Slowly and sensitively, with constant negotiation. The Hymnal Council represents some of the vast diversity within our congregations. What and how people sing differ from one congregation to another. As the committees of the hymnal project have worked through the steps toward final decisions on the hymns to include, they have kept in mind for each hymn its popularity, age, "singability," harmony, style, theme, language, and universal appeal.

After thorough study in the text and music committees each hymn comes out with each committee's vote for inclusion or exclusion. If both committees approve the hymn, decisions are made simultaneously on the form in which it will be introduced to the Hymnal Council (that is, any change of melody, harmony, time signature, barring, words, phrases, and stanzas).

The next step involves about a hundred resource persons. These are persons in the churches who have been asked to go over each hymn with an eye critical for usability, appropriateness, musical style, and language. At the same time the Worship Committee goes over each hymn, testing it for theological integrity and function in worship. When all the data have been compiled, each hymn that has received a very high rating by all committees is sent to the Hymnal Council for a final vote. Each hymn must receive a "yes" vote of at least 75 percent of the voting body in order to be retained.

* * *

The Hymnal Council continues to solicit comments, suggestions, and questions from Church of the Brethren congregations and individual members. The comments found most useful are those that indicate the frequency of use of a given hymn. Tell the number of times the hymn has been used in the past year, rather than giving a general statement that the hymn "is used a lot." Sources of a hymn suggested for consideration are appreciated, and as are notations about typographical errors in the *Hymnal Sampler*. The Hymnal Council cannot respond personally to every letter, but every one is considered seriously.

Bob Durnbaugh, chairman of the Publishers Committee, once jokingly made this comment, which has some truth in it: "The hymnal will have something in it to offend everyone." Turned around, Bob's statement means that the new hymnal will *include* everyone. The goal of the Hymnal Council is to produce a hymnal for the entire church. With the help of the constituency that goal will be achieved. ☐

Readers who wish to send comments or suggestions to the Hymnal Council should address them to Nancy R. Faus, Bethany Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.

Nancy R. Faus, a member of the Bethany Theological Seminary faculty, is chairwoman of the hymnal project.

The wrong question: Where will Bethany land?

by Vernard Eller

As a newly elected member of the Bethany Theological Seminary board of directors, I attended my first meeting last November. There I was quickly educated as to what is the right question to ask about Bethany.

First of all, the word "land" in the article's title is all right; it is only the "where" word of geographical location that skews understanding away from cen-

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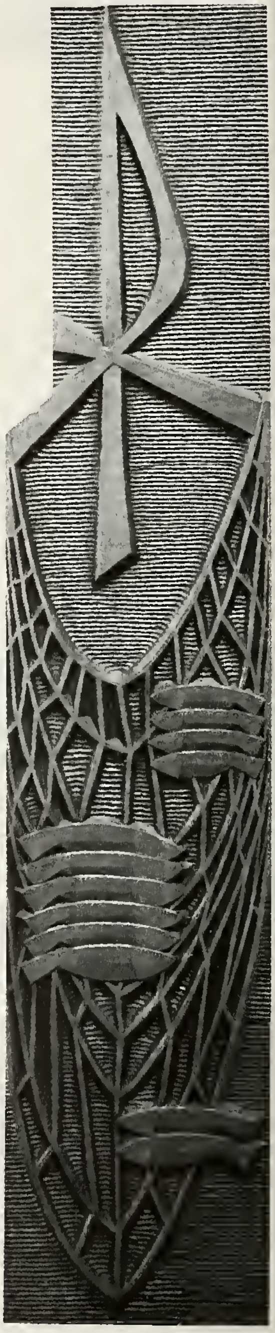
It is time for Bethany Seminary to make a move—reconfiguring on its present property in Oak Brook, Ill., or relocating. Good stewardship demands taking advantage of the high value of the land the seminary is on now. The big question is how to use the estimated $20 million left over when the new campus is in place so that Bethany can best serve the denomination.



ter. *Where* Bethany finally shall land is the least important of current considerations.

Rather, the essential problem facing Bethany is this: Everything above ground level at the seminary is spiraling downward. And this is happening at the very same time that everything at ground level and below is running precisely the other way. Above ground we are "dirt poor," while, below ground, we are "filthy rich." As it were, Bethany is a run-down shanty atop a gold mine, a hovel hovering over a hoard.

A person who has all sorts of money, but refuses to put it to good use is called a "miser." And a miser no longer is what Bethany can afford to be; it goes against all the counsels of good sense, let alone those of good stewardship.

When I first heard how valuable the seminary land is, I was all for digging ou the very valuable dirt underneath the seminary buildings and lawns and replacing it with cheap dirt hauled in from North Manchester or somewhere.

en we could sell that precious Oak ook dirt for the millions it apparently worth. I was informed, however, that I n't understand real estate; it is the *ation* of the Oak Brook dirt that makes o extremely valuable.

As a spin-off from the denomination's cline in membership, Bethany is hav- g to live with declining enrollment rticularly a decline in Church of the ethren students), deficit spending, erfund borrowing, vacant housing, and deferring of much needed repairs and intenance. Further, out in the field the ndraisers are encountering "donor fa- ue" (too small a constituency of indi- luals and congregations continually ing pressured to contribute). In a fiscal y, Bethany simply is not making it.

Northern Baptist, the adjacent minary with which Bethany has pooled rtain human and physical resources, ay be farther along than we are in sell- g out and moving on. If Northern Bap- t goes, the Bethany outlook could be en bleaker than it is now. Nevertheless, e of the options open to the board is at the seminary relocate on its own mpus, taking up one corner and selling f the rest of the property.

This, of course, would produce only a ction of the funds a complete sell-out uld. To this point, however, the thany board has not taken any votes r made any firm decisions on any- ing. Although there wasn't much of ch talk heard at the meeting in Novem- r, the board still is eager to receive any d all argument that favors reconfigura- n of the Oak Brook campus rather an complete relocation.

So presently the likelihood is that the minary will be reconfigured or located. Yet there is no deep mood of dness or regret. We are to be grateful to od (and our churchly predecessors), ther, for putting us on top of the gold ine that not only will ensure the con- uance of the seminary, but actually ake it possible for that seminary to unch an entirely new level of service to e Church of the Brethren and, indeed, the whole body of Christ.

The seminary obviously needs to prac- ce wise stewardship in relocating itself d building new facilities. It will want land cheaper than that at Oak Brook. Yet land cost certainly will not be a determining factor. The discussions at the board meeting indicated that even the geographical location in relation to Brethren density will not be all that important.

Now, back to the title of this article: Much more important than *where* Bethany will land is *with whom* it will land. Even our rather tenuous experience with Northern Baptist Seminary demonstrates that it is to any seminary's considerable advantage (fiscal, educational, social, and spiritual) if it can land in a clustering relationship with one or more like-minded institutions. This can make possible the sharing and pooling of some resources, even while each member of the cluster deepens and strengthens its own particular self-identity.

Yet, given the practice of prudence in our relocating, the current estimate is that, after the new campus is in place, there might still be left over $20 million for us to do something with. The questions of *where* and *with whom* Bethany will land are overshadowed by this new and much more exciting question of *how* Bethany should use the $20 million or so from its land sale. To this point, only a subcommittee of the Bethany board (not even the board as a whole) has given attention to the question. So all of us are coming in on the *ground floor*, if I may put it so. In any case, this is the question that the board is now eager to have discussed throughout the denomination.

One item upon which there was quick agreement in the board subcommittee was that the new seminary be dedicated to the task of rediscovering, recovering, and strengthening our own particular heritage of Brethren theology and practice of ministry.

The subcommittee is painfully aware that, given its historical commission and model, Bethany has been guilty of professional elitism—working its way out of meaningful contact with, or service to, the great mass of its Church of the Brethren constituency. Given the fact that only about a third of our congregations any longer can afford a full-time, Bethany-

(continued on page 26)

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When you fast

by Kenneth L. Gibble

'Fasting, carried out with prayerful reflection, may open the way for God to teach us something about ourselves.'

Talking to yourself, some folks say, is a sign of an addled mind, perhaps a symptom of senility. I must confess that I do talk to myself occasionally—musing out loud, asking myself questions. Even worse, sometimes I find myself *answering* my own questions. For example, when I sat down to express some thoughts on fasting, a rather pointed question popped into my head. Let me show you what I mean.

First of all, why an article on fasting? Isn't fasting pretty much a Catholic practice? Certainly it isn't part of the Anabaptist tradition.

It's true that we Anabaptists have given hardly any attention to fasting. But sometimes we forget that our own religious tradition sprang from spiritual soil that was centuries old. As we sift through that soil, we find that the practice of fasting has an honored place as a spiritual discipline. Like any religious practice, fasting can be misused and abused. The early Anabaptists objected to fasting partly because some religious groups had made it a legalistic practice; the spiritual value of fasting had become bankrupt.

What does the Bible say about it? Fasting isn't really biblical, is it?

Fasting is biblical. The list of those who practiced fasting is impressive—Moses, David, Elijah, Esther, Anna, Paul, and Jesus himself. However, fasting is not an exclusively biblical discipline. All the major religions of the world include some form of fasting.

Throughout the Old and New Testaments, fasting refers to abstaining from food for spiritual purposes. It is not the same as a hunger strike, which aims at influencing public or government opinion. Fasting is also different from dieting, which is done for physical well-being. Biblical fasting centers on spiritual purposes; although it is a mistake to separate our spiritual self from our physical and social selves. For example, the Gospels tell us that Jesus fasted for 40 days in the wilderness. The temptations that he underwent during that time were physical *and* spiritual. The devil urged Jesus to turn stones into bread. But Jesus recognized that physical hunger can never be separated from spiritual well-being. His answer to this temptation was that none of us lives by bread alone.

Okay, fasting was practiced in Bible times, but isn't it true that there is no direct biblical commandment to fast?

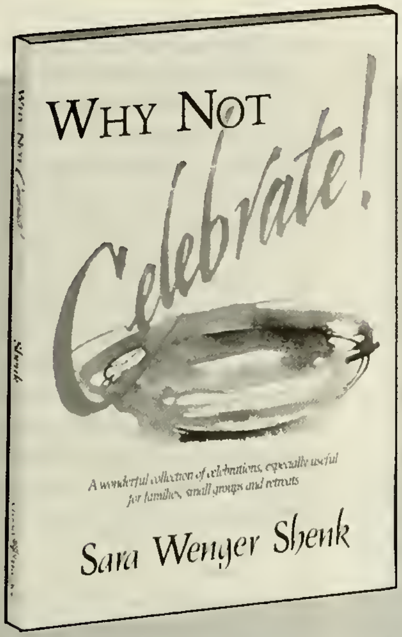
If you are looking for an explicit commandment that we should fast, either in the Old Testament or by Jesus, you will not find one. But in the sixth chapter of Matthew's Gospel, we find Jesus discussing the subject. He takes it for granted that giving, praying, and fasting are all an important part of the life of faith. We have no more reason to exclude fasting from our Lord's teaching than we do giving or praying. Jesus seemed to make the assumption that his followers would fast and what they needed was some instruction on how to do it properly.

You're making a pretty good case for fasting, but surely you will admit there are some dangers associated with it.

Yes indeed. And perhaps the biggest danger is that of spiritual pride. Remember the story Jesus told about the Pharisee who went to the temple to pray? He reminded God that he tithed his income and fasted twice a week. Jesus came down hard on fasting that called attention to itself: "'When you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. . .'" (Matt. 6:16). You and I rightly are repelled by people who call attention to their own goodness. When you fast, Jesus said, (and

(Continued on page 24)

Good Books for Families!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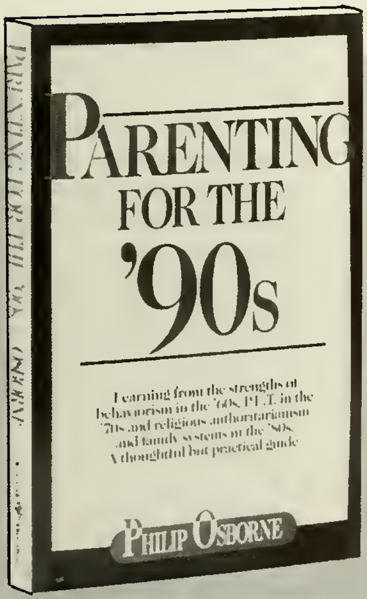
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notice he did not say *if* you fast, but *when* you fast), don't advertise it. Do it without acting like some kind of religious martyr and without regarding yourself as a better Christian, a more spiritually mature person, than those who do not fast. God, who knows the secrets of your heart, will reward you, and that will be sufficient.

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Legalism about fasting can also be a spiritual danger, although this is not a serious problem for those of us who grew up in a home or a church where fasting was not practiced. When we fast, we should do so because we have freely chosen to fast, not because someone says we must.

Finally, fasting—especially extended fasting—can be physically dangerous to people with certain health conditions, such as diabetes and heart disease. Pregnant women and children should not fast. For adults in good health, however, fasting is not dangerous; in fact, it can be an aid to better physical condition. But remember that any such benefit is merely a side effect. Fasting is not dieting.

All right, you've given the biblical case for fasting and warned against some of the problems with fasting, but let's be practical. What are the benefits of fasting? Maybe this is the perennial North American question, *but why* should I fast? What's in it for me?

When I have fasted, the chief benefit for me was what I did with the time usually spent eating a meal. I used that time for reading and meditation. But there was another benefit that was more subtle. Because the fasting I engaged in was frequently done in conjunction with a study about world hunger, my own small discomforts at missing a meal were reminders that many people in the world live constantly with such discomfort and that, for others, hunger leads to malnutrition and death.

Writing about her own experience with fasting, a Presbyterian pastor, Glenda Hop has noted that when she began to fast, she quickly questioned its value. Then she ma a discovery: "What suddenly came clear the strong feeling that I was *entitled* to eat whenever the least bit hungry. Clearly, it would not endanger my health to go 24 ho without food. . . . No, the feeling of entitlement was the key. For most of us, immediately available food is not regarded as a gi but as a right, even while others starve. W have lost the sense of wonder and the gift gratitude. We no longer honestly pray, 'Gi us this day our daily bread.' We demand it take it unthinkingly. Fasting may help us restore some sense of wonder, of thankfulness, of delight for even the simplest food' (Glenda Hope, "Why Fast for Lent—or Anytime," *The Witness*, March 1987, pag 12).

Perhaps, when we fast, we should walk through a supermarket. Being even a little hungry when grocery shopping is a tough job. Everything on the shelves looks not o appealing but essential. The bright packag lure us, and we discover we are captives to an economy that encourages gluttony. Fasting, if it helps to free us from that consumer captivity, is a step toward spiritu liberation.

So much of our eating and drinking is n a necessary intake of nourishment, but a habit. Many of us tease each other about o love of sweets, and such good-natured ban can be good fun. But I do wonder if overeating isn't really a symptom of spirit impoverishment. What else in my life is dominated more by habit than by genuine need? Why am I watching this TV show, really? Why am I buying this thing for the house, this item of clothing? What is my

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nuine hunger?

Fasting, carried out with prayerful flection, may open the way for God to ach us something about ourselves. We may gin to touch the deepest hunger of all, our nger for the One who said, "I came that ey may have life, and have it abundantly" ohn 10:10). We may become more aware the false gods we substitute for the living od.

You've offered some food for thought . forgive the bad pun! Suppose I'm ady to respond to the challenge to try sting. What suggestions do you have?

If you have never fasted before, begin owly, perhaps missing one meal a week. at doesn't sound like much, but if you en't used to missing that meal, it can be a al challenge. As much as possible, vary ur routine during that meal. If you rmally go to the cafeteria at that time, go mewhere else. If you usually take that eal in the kitchen, stay in the living room go for a walk. And use the time spent in eal preparation or eating to read or editate or pray. Read a Psalm and a few apters in one of the Gospels.

Maybe you want more of a challenge. Try 24-hour fast once a week. If you use the riod from lunch to lunch, you will miss o meals—supper and breakfast. In place of ting, drink liquids, especially fresh fruit ices. Break your fast, not by overeating, it with a light lunch.

A very practical way to make your fast eaningful is to take the money you would ve spent paying for your meal and contrib- e it to an organization working to alleviate orld hunger.

One more thing: In keeping with the unsel of Jesus on fasting, it's a good idea ot to tell people about your fast. Naturally, someone asks you why you aren't eating, u should tell that person what you are ing. But don't volunteer it. Let it be a ivate matter between you and God. With e exception. Fasting can be difficult, so do ll one other person who can serve as a urce of encouragement and support. aybe a friend from church. Ideally, it will someone who is also fasting.

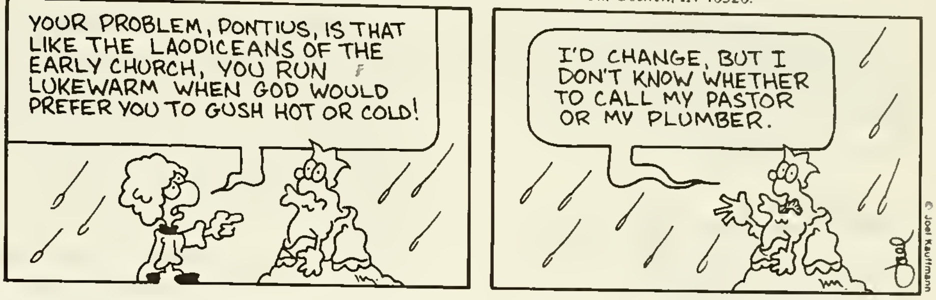
Fasting is not an end in itself, it is a way. is not an act of heroism or self-depriva- on. Rather, it is a means of helping us find ır true selves, the selves God created us to , with hearts restless till they find their rest the One who can make us whole.

And so, when you fast . . . do so to the ory of God. ☐

Kenneth L. Gibble is co-pastor of the Arlington (Va.) urch of the Brethren.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*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Scholarship • Participation • Service

(continued from page 21)

accredited pastor (plus a number of other factors), Bethany Seminary is moving toward being of direct service to only about 80 Church of the Brethren congregations. So it may be that by advertising itself as "the only graduate school of theology of the Church of the Brethren" Bethany has been centering its attention on the theological education of an elitist and highly specialized few, rather than upon the theological education of the Brethren many.

So the question was raised in the board subcommittee if that $20 million might not be the wherewithal for launching a revolutionary new Bethany. There the concentration would no longer be on serving only those students able and willing to uproot their lives and *come to Bethany* for a period of years. No, the new Bethany could be one specializing, at least in part, as a system for delivering theological education *to the people wherever they are.*

This automatically would open out the seminary's constituency to include not only degree-seeking professionals but also those active and would-be active ministers for whom an extended period of campus residency simply is not feasible. Also, the constituency could then include congregational leaders who rightly should be thought of as "ministers," but who have no desire to become "ordained, professional ministers." Finally, the constituency could be expanded even farther by delivering theological education directly to interested *laity*. And none of this would have to be limited to our US congregations; it could reach out to Brethren and on-the-way Brethren people all over the world.

Some qualifiers: This new scheme should not entail dropping Bethany's current campus-residency, accredited professional-degree programs. Indeed, that element is essential as the base from which to do all the rest. Also, we should not forget that Bethany (with the denomination's General Board) is already, to some extent, doing outreach delivery through its extension courses, the Education For a Shared Ministry (EFSM), and TRaining in Ministry (TRIM). By a "new Bethany," we do not mean "an *entirely* new Bethany."

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INVITATION–In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 985-1360 or John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404) 448-9092.

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TRAVEL–Ken Kreider's traditional European tour (June 11-July 2, 1990) incl. Oberammergau Passion Play, Holland, Paris, Swiss Alps, Venice, Vienna, Schwarzenau, & other Brethren historical sites. 2nd 1990 tour (July 2-16) will be exclusively Italy. For info. on both tours write: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL–With a purpose: Summer 1990. Grand Tour of Europe incl. Passion Play in Oberammergau, Germany and Brethren sites in Schwarzenau, Germany. For info. write to: Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL–13 day tour of Canadian Rockies and Pacific Northwest July 26-Aug. 7, 1990-hosted by Frank Miller, retired Purdue extension agent. Arranged by Rural Route Tours. Thrill to the world's most breathtaking scenery. Photograph Glacier Nat'l Park w/ its mtn. waterfalls, mammoth cliffs, blue lakes and wildflowers. Ride a gondola to the top of Sulphur Mtn. for a spectacular Alpine view. Marvel at Columbia Icefields–10,000 yr. old glacial mass that rests on the Continental Divide. Ride a giant snowmobile on Athabasca Glacier. Visit Victoria–one of Rudyard Kipling's "favorite places on earth." Shop at some of the world's most fascinating stores and boutiques. You will visit Kamloops, Calgary, Banff, Vancouver and Seattle. Meet the local people by visiting farms in Canada and Montana. Relax in first-class hotel accomodations, travel in deluxe motor coach designed especially for sightseeing. Discounts for past RR travelers. Contact Frank Miller, 317 Hickory Lane, North Manchester, IN 46962. Tel. (219) 982-4529.

ANNUAL CONFERENCE–Air-conditioned bus tour to Annual Conference in Milwaukee, incl. lodging enroute and while at Conference. Contact: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

CHRISTIAN SINGLES–Crossroads is an introduction service for Mennonites, Brethren in Christ, and the Church of the Brethren. We advertise only in their publications. If you seek a friend who shares your interests, we have many to choose from. Some have met the one they married through us. Of course we can't make any guarantees, but at only $100 for 2 years, isn't it worth the risk? How will you find out if you don't join? For info. write to Crossroads, Box 32, N. Tonawanda, NY 14120.

WANTED–From within the Church of the Bret
ren, a teacher with administrative abilities. Tl
Midland Church of the Brethren (Midland, Va.) w
begin a Christian school, known as the Midla
Christian Academy, in fall of 1990. It will be
expansion of the preschool program. Resum
should be sent to: Midland Christian Academ
Midland Church of the Brethren, Rt. 1, Box 18
Midland, VA 22728. Tel. (703) 439-8800.

WANTED–Executive Director for tri-county, ec
menical agency. Administrative, managerial,
supervisory experience required. Masters degr
preferred. Ability to work with churches, gover
ment, and community agencies. Send resum
stating minimum salary requirement by March
to: Search Committee, Christian Church
United, 900 S. Arlington Ave., Rm. 128, Harri
burg, PA 17109.

WANTED–The World Friendship Center in Hir
shima, Japan needs volunteer directors to
hosts to visitors from around the world, provi
room, bed and breakfast, and information
guests. The positions are open Nov. 1990 to
peace-loving, married couple for at least a 2-ye
term. Transportation costs are provided; lodgi
is in a typical Japanese home. Duties of t
directors are to have English conversati
classes, a Friendship Night, and a Coffee Hou
each month and publish a quarterly newslett
There is a part-time, bi-lingual staff person
assist. The main purpose of the WFC is to bu
bridges of understanding between cultures. A j
description can be obtained from Charles a
Helen Sutton, 1201 Vernon Drive, Dayton, O
45407. Tel. (513) 277-7259.

After my own time at Bethany eminary, in 1958 I began my career in heological education, teaching Bible at vhat was known as La Verne College. ome years later, La Verne found itself in he same financial predicament Bethany aces now. The one difference was that .a Verne had no hoard of Oak Brook and to cash in.

La Verne's response to the challenge vas to revolutionize itself from being La 'erne College to becoming the University f La Verne. This involved precisely the stablishment of a system for delivering uality education to non-normal students non-normal for the fact, first, that being full-time, on-campus student was out of he question, and non-normal, second, or the fact that almost all of them are lder than what is considered normal ollege age).

The results of La Verne's educational evolution were impressive. Within a few ears, the school went from being the mallest of the Church of the Brethren olleges to being the largest by far. It was erving the educational needs of many, nany more students than it had ever erved before—with these students scattered virtually around the world. And erhaps most significant, these outreach rograms generated for La Verne much nore income than did its dwindling on-campus, undergraduate enrollments.

If La Verne's experience be applied to Bethany seminary, the idea is not to spend the $20 million in outreach programs until those funds are depleted. No, the $20 million would be up-front money for establishing programs which, even while providing service to the church constituency, would be generating new income at the same time.

So, the real question is not *where* Bethany might land. The real question is whether $20 million doesn't give the seminary sufficient weight that when it does land it might manage to splatter itself all over the landscape—wherever Brethren live.

But the ideas discussed in this article represent only the very preliminary thinking of the subcommittee. The desire is to engage the Church of the Brethren constituency in the conversation. The only matter that might be considered as "closed" is that Bethany Seminary simply cannot afford to continue "as is." ☐

Readers are invited to respond to the subcommittee studying Bethany's future by writing President Wayne L. Miller, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.

Vernard Eller is professor of religion at the University of La Verne, La Verne, Calif.

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urning points

censing/ rdination

bel, William F., ordained Sept. 9, 1989, Pleasant Hill, S.E.

ady, Duane Elmer, ordained, Oct. 28, 1989, Northview, S./C. Ind.

Kinney, David, licensed June 23, 1989, Hostetler, W. Pa.

re, Steven Ronald, licensed May 20, 1989, French Broad, S.E.

ller, Dana E., licensed Aug. 10, 1989, Chambersburg, S. Pa.

ornton, Frank, ordained May 20, 1989, Fruitdale, S.E.

ater, Norman David, ordained, Oct. 7, 1989, Lost Creek, Bunkertown, S. Pa.

astoral lacements

yant, Thomas T., from other denomination to Lynchburg, Virlina

Finley, Jack, from other denomination to Lindsay, Pac. S.W.

Hosler, Wilbur H., from Zion Hill, N. Ohio, to Penn Run, W. Pa.

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Eckardt, James D., 68, Bridgewater, Va., Nov. 2, 1989

Embick, Grace, 90, Mount Morris, Ill., Nov. 29, 1989

Fadely, E. Stanley, 77, East McKeesport, Pa., Nov. 8, 1989

Feathers, Eugene C., 50, Imler, Pa., Nov. 9, 1989

Fether, Charles J., 75, East Freedom, Pa., January 19, 1989

Flohr, Lillian E., 76, Winter Park, Fla., July 5, 1988

Gauntz, William B., 73, New Castle, Pa., Nov. 18, 1989

Good, Jacob Benjamin, 86, La Verne, Calif., Sept. 28, 1989

Hartman, Frances May, 81, La Verne, Calif., Oct. 9, 1989

Hendricks, Herald Henry, 91, Bryan, Ohio, Nov. 24, 1989

Hollen, Herbert, 76, Bridgewater, Va., Nov. 10, 1989

Hollinger, Frieda, 82, Woodbury, Pa., Sept. 24, 1989

Hostetter, Mary, 70, Palmyra, Pa., July 19, 1989

Howell, Frank, 89, La Verne, Calif., May 19, 1989

Jamison, Hazel H., 64, Martinsville, Va., Oct. 28, 1989

King, Oliver A., 80, Boones Mills, Va., Aug. 9, 1989

Kline, Effie, 87, Palmyra, Pa., August 23, 1989

Kline, Paul R., 85, Hanover, Pa., July 18, 1989

Kreider, Bard E., 88, Lititz, Pa., Oct. 7, 1989

Maddox, Dollie Cooper, 87, La Verne, Calif., Nov. 17, 1989

Markey, Lester Michael, 83, York, Pa., Oct. 11, 1989

Miller, Wilmer, 80, Shelocta, Pa., Sept. 14, 1989

Musselman, Annie, 91, Everett, Pa., Oct. 27, 1989

Parmer, Samuel G., 85, Greencastle, Pa., June 1989

Royce, Belmont T., Capitol Heights, Md., Nov. 15, 1989

Sanger, Katherine, 98, Kensington, Md., Nov. 20, 1989

Seese, Leonard, 66, Gaithersburg, Md., Oct. 8, 1989

Sensenich, Sue, 87, Manheim, Pa., Nov. 2, 1989

Swinger, Ausby W., 84, Smithboro, Ill., Nov. 1, 1989

Walter, Mary, 91, Claysburg, Pa., Nov. 16, 1989

Wellman, Flossie Frailey, 89, Dexter, Mo., May 15, 1989

Werking, Stella N., 87, Duncansville, Pa., Nov. 5, 1989

Whitmer, Inman, 81, North Liberty, Ind., Oct. 21, 1989

Wingard, Jame, 96, La Verne, Calif., Sept. 12, 1989

Going to war . . . jus' 'cause

Among the pupils at the one-room rural elementary school I attended was a boy I shall call "Billy." Billy was not, by nature, a trouble-maker. And I don't believe he really intended to annoy our teacher. Still he seemed to have "proned" into him a sure-fire way of getting her dander up.

One day little Billy "asked to be excused" and went off by himself down the path to the boys' outside toilet, a path that lay through a broomstraw field. This was behind the schoolhouse, which had no windows on the back. When Billy returned, he seemed uneasy and looked a little wide-eyed. Eventually he said offhandedly to the teacher, "There is a fire outside." The teacher went out to see and, sure enough, the broomstraw field was ablaze. She and the bigger boys dashed forth and, with the contents of the school water bucket and some pine bushes wrung off by the boys, the fire was put out before it caused much damage.

That emergency cared for, the teacher confronted Billy about the cause of the fire. He displayed his usual silly, buck-toothed smile and confessed he had touched off the blaze himself. The teacher demanded to know the reason for such naughtiness. Billy shrugged his narrow shoulders, rolled his eyes, cudgeled his brain futilely, grinned in spite of the certain disaster ahead, and answered, "Jus' 'cause."

I have forgotten what Billy's punishment was, but likely it was severe. The reason I think so is that "Jus' 'cause" was already threadbare from Billy's excessive use of it in the past. He regularly spent a good portion of his recess time writing the phrase over and over on his tablet in an attempt by the teacher to break him of his habit. Billy seemed incapable of coming up with a better defense, even after he had learned that merely to utter those words inflamed the teacher's passions and incurred her wrath.

I wondered if Billy today perhaps was on President Bush's public relations team when I learned that the US invasion of Panama had been dubbed "Operation Just Cause." Billy's "Jus' 'cause" would be about as sensible an excuse for that action as the ones the Bush administration offered the public.

Remember what the President told us were his reasons for the Panama invasion:

To protect American lives. One American had been killed in Panama, under circumstances that make one wonder what he was doing. If the lives of Americans were so precious to President Bush, how could he justify sacrificing two dozen more American lives to avenge the one? An American Army major was killed in 1985 by a Soviet sentry in East Germany. We loudly expressed our disapproval to Moscow and let the matter drop. On the average, one American soldier is killed every month in some incident or other around the world–often in a "friendly" country–but we don't send in the Marines.

To apprehend General Noriega. As columnist Stephen Chapman wrote after the invasion, "There are a lot of stupid ways to conduct foreign policy, but none more ridiculous than turning it over to the US attorney in Miami." The Noriega/CIA involvements make it look pretty dumb for the pot to call the kettle black.

To preserve US rights in the Panama Canal Treaty. The administration could come up with no convincing threats to the canal, which, in any case, was securely protected by 13,000 US troops.

To restore democracy to Panama. Ensuring democratic rule in Virginia or North Dakota is the right and duty of the US government. Ensuring democratic rule in Panama–or Romania, or Cuba, or Ethiopia–isn't, no matter how appealing the cause in either the United States or the affected country. Did we feel that the Soviet Union had a right and duty to invade Afghanistan? Would we have looked kindly on Great Britain invading Argentina during the Falklands War, occupying Buenos Aires, and "restoring democracy" to that country run then by the military?

Any American of goodwill could come up with all that I have said so far to refute the President's course in Panama. As a member of the Church of the Brethren, I have one thing further to add: "All war is sin." That obviates all my other arguments. I should have started out by denouncing all war as sin, but, alas, I found myself more outraged over the political wrongness of the Panama action than by its divergence from my religious beliefs. I decided to be honest and say first what rankled me most. But I end with the prayer that I can so grow in faith that Jesus' admonition to put the sword back into its place (Matt. 26:52); to love our enemies (Luke 6:27-28); and as we wish that others would do to us, to do to them (Luke 6:31) become uppermost in my heart and mind. Won't you join me?–K.T.

Ethiopian refugee child, Gedaref, Sudan (Phil Grout photo)

I was hungry
and you gave me food,
I was thirsty
and you gave me drink,
I was a stranger
and you welcomed me.

GLOBAL FOOD CRISIS

Church of the Brethren General Board, 1451 Dundee Ave., Elgin IL 60123

CHURCH OF THE BRETHREN ANNUAL CONFERENCE

July 3-8, 1990
MILWAUKEE, WISCONSIN

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MILWAUKEE . . . . .

"A great place on a Great Lake"

Lake Michigan's western shore is known in American Indian language as the gathering place by the rivers. Greater Milwaukee's "Old-World" charm stems from its ethnic diversity and its simple, unhurried way of life. The German word for this friendly personality is "gemutlichkeit."

The Brethren will be gathering at MECCA* in Milwaukee for its 204th Annual Conference. (*MECCA is the Milwaukee Exhibition Convention Center and Arena).

The Conference will begin with the Tuesday evening worship service and conclude with the Sunday morning worship and consecration service. Information about pre-conference meetings and other programs is provided in this issue of MESSENGER.

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on July ______________________.

______ Brethren Press Book Exhibit
______ Registration (type badges, collect fees, sort cards)
______ Usher (business and general sessions)
______ Child care services
______ Children's activities (age 6-11)
______ Youth activities
______ Messengers (Conference business sessions)
______ Tellers (Conference business sessions)
______ Information/mail desk
______ Ticket sales
______ SERRV Exhibit
______ Annual Conference office

Please circle	16-22	22-30	30-40
approximate age:	40-50	50-60	60+

Name ______________________________

St./RFD ______________________________

City ____________________ State ______ Zip ______

Additional volunteers may indicate on a separate sheet their interest in serving.

PROGRAM BOOKLET

(Available in May)

Please send the following:

______ copies at $7.00 each of the 1990 Annual Conference Booklet (regular binding)

______ copies at $10.50 each of the 1990 Annual Conference Booklet (spiral binding)

______ 1990 Annual Conference Information packet. (Add $1.00 for postage and handling)

Name ______________________________

St./RFD ______________________________

City ____________________ State ______ Zip ______

Amount remitted $______________

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

There will be no pre-conference registration for non-delegates this year.

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

messenger

URCH OF THE BRETHREN

MARCH 1990

"We have been born anew to a living hope through the resurrection of Jesus Christ from the dead. . ." (1 Peter 1:3).

"With Fear and Great Joy," by Kenneth L. Gibble

"A Protestant at Passover," by Patricia Kennedy Helman

"Prayers for Lent and Easter," by Ingrid Rogers

contents

11 **Ordinary people.** When Jesus takes hold of "ordinary" people, they feel his penetrating, powerful presence and commit extraordinary acts of goodness. Second in a series, by T. Wayne Rieman.

12 **With fear and great joy.** The women who went to the tomb to care for Jesus' body had an experience that left them "with fear and great joy." For us today, writes Kenneth L. Gibble, no matter what ills plague us, we, like the women, have the joy of a new creation.

14 **A Protestant at Passover.** Patricia Kennedy Helman feels that celebrating important religious occasions with people of different persuasions teaches us something of the universal love of God.

16 **Prayers for Lent and Easter.** Ingrid Rogers presents a group of Lenten and Easter prayers that may inspire readers to compose their own expressions of faith and joy.

18 **Grateful for the simple joys.** When you become the caregiver for a loved one no longer in touch with reality, there are many changes you have to make and painful lessons to learn. But there can still be many simple joys to reward the conscientious caregiver, writes Chalmer E. Faw.

COVER: A milkweed pod exploding? That's an autumn happening, not springtime stuff. But wait! What could be more appropriate for an Easter symbol than this pod disintegrating, dying, but sending out hundreds of seeds on silken sails to be born anew? Read our cluster of Easter stories, beginning on page 12.

In Touch profiles Durwin Burtz, Lena, Ill.; Kesley Morgan, La Verne, Calif.; and Harold Forney, San Diego, Calif. (2) . . . **Outlook** reports on meeting with Baker, Manchester students, Jackpot church, new-church development, Billy Graham, personnel, BVS recruitment, AIDS statement, disaster funds, TV hunger series, Sudan relief (start on 4) . . . **Worldwide** (6) . . . **Update** (8) . . . **Special Report,** "From paranoia to perestroika: Brethren assess the Cold War thaw," by Kent Rice (9) . . . **Special Report,** "From farm crisis to new vision," by Chalmer E. Faw (10) . . . "On the road with the moderator," by Curtis W. Dubble (21) . . . **Opinions** of David W. Minnich, Michael Leiter, Dean Farringer, Jeff Neuman-Lee, and Olden Mitchell (start on 22) . . . **Pontius' Puddle** (25) . . . **Turning Points** (27) . . . **Editorial,** "A perspective from the periphery" (28).

messenger

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VOL. 139, NO. 3 MARCH 1990

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letters

INSPIRED BY THE CANADA GEESE

Murray Wagner's November cover story, "T Bird That Was Missed by the Bible," was of gre interest to us and our friends. Inspired by t geese, Christians need to preserve their heritag but move toward the horizon of spiritual growt In dedicated lives to Christ, faith, and service, things are made new.

ERNIE SHULL
North Manchester, Ind.

APPRECIATING KEN MORSE POETRY

I appreciated Ken Morse's beautiful poet (December 1989). His poetry, hymns, and son in *The Brethren Songbook* also strike a responsi chord in me.

RUTH GRIGGS
Bourbon, Ind.

A 'SLAVA BOHU!' FOR PETRY ARTICLE

I commend MESSENGER for printing the artic "The Odyssey of Ivan and Nadia: A Soviet Pe tecostal Couple's Struggle Against Persecutio (December 1989). I join them and writer D Petry in saying "Slava Bohu!" ("Praise God!"

JAMES M. HITE
Palmyra, Pa.

SECOND LOOK AT NOVEMBER

I enjoyed the November MESSENGER more tha have any issue in a long time. And I w *challenged,* not antagonized, by the editori "Just the leaven, not the loaf."

I hope that this issue, highlighting young pe ple, will result in their being seen as importa and needed in the church.

But I had to take a second look at page 7. I wis MESSENGER had not placed the news item abo the Brethren and Mennonite lesbian retre alongside a photo of Brethren Volunte Service workers.

ED KREIDER
Metamora, Ill.

SHARE GOOD NEWS WITH LESBIANS

The news article on a Brethren and Mennoni lesbians retreat (November, page 7) is a s commentary on the liberal thinking of som members of the Church of the Brethren. Sure God is grieved at this perverse condition und the cloak of Christianity.

Condoning, advertising, and supporting th lifestyle is sinful and sickening.

There is hope for lesbians in the life-changin power of Jesus Christ, through his glorious salv tion extended to all who trust in his redemptio We must share this good news with lesbians, n accept their unnatural and wicked activity.

KAREN L. KELLER
Leeds, Maine

WHAT WAS THE PURPOSE?

If the purpose of the Brethren and Mennoni lesbians retreat (November, page 7) was to hel these women get out of their life of sin, that wonderful. That was not my impressio however.

he article says that "plans are underway for pport network and annual retreats." Is this invitation for more Brethren and Men- ite women to adopt this lifestyle? "For this e will of God, your sanctification: that you ain from immorality" (1 Thess. 4:3).

RONNIE SCHROCK

tover, Md.

DING FOR JUDGMENT

s shocked to read about a Brethren and Men- ite lesbians retreat in the November 1989 SENGER (page 7). I am amazed that the rch of the Brethren would sponsor that kind uting.

he Bible clearly teaches that homosexuality erious sin. Paul tells us that acting homosex- will not inherit the kingdom of God (1 Cor. 10).

e as a church need to be aware of the prob- and offer the help of Jesus Christ. But when elebrate our tolerance of sexual perversion, re heading for God's judgment.

e need to offer all people the forgiving grace hrist. But Christ's grace is offered to the nting soul. When we stoop to another's level, re failing to stand for anything.

LAURIE LECHLITNER

hen, Ind.

V LITERALLY TO TAKE THE BIBLE

ly George A. Bower (Letters, January) zes that there are many homosexuals in the rch of the Brethren. I am one myself, and I w many others. This is a fact that cannot be ed or ignored.

s, the Bible *can be* interpreted to speak nst homosexuality. Romans 1:26–27 speaks women and men exchanging "natural ions for unnatural." That implies a *choice.* one chooses *to be* homosexual, just as no one oses to be heterosexual. And why would any- *hoose* to be part of a group that is the receiver ate-motivated violence and social apart- ?

ow literally do we interpret the Bible? ticus 19:19 says, "Nor shall there come upon a garment of cloth made of two kinds of ." Shall we enforce that? Deuteronomy 14:8 ids the eating of swine. Shall we enforce that? interpret the Bible literally, what do we do Leviticus 19:27? What do we do with the h penalty for adultery commanded by ticus 20:10?

omosexuals can be spiritual. God created yone. God creates homosexuals. Genesis -27 says that God created male and female he image of God. Everyone carries the rint of God. To deny your sexuality is to deny t God made you.

obody has a monopoly of understanding on to interpret the Bible, on what God does or sn't say, and on the truth. Isn't it better to fos- an attitude of openness, acceptance, and usiveness, rather than one of exclusion, sup- sion, and dominance?

NAME WITHHELD

WAS GOD A GRANDFATHER?

According to the 1989 November news item about the Jesus Seminar, a group of 125 Bible scholars has concluded that Jesus probably was not celibate.

If, as these scholars conclude, Jesus was not celibate, it follows that they believe he was married. (I assume they did not go so far as to suggest he was promiscuous.) The ramifications of this, theologically, are staggering.

If Jesus was married, in all likelihood he had children. If so, were his children also deity? Was God a grandfather?

This is a deadly serious question that exposes the near blasphemy of the scholars. Only those who deny the statement of the ancients that "Jesus was very God of very God" could make such a claim that he probably was not celibate. Otherwise we have deity coming to earth and having a sexual relationship with a woman.

The responsibility of a Christian magazine goes far beyond informing and educating its readers. Its greatest responsibility is to defend the Word of God and to lift up Jesus Christ.

ELLIS G. GUTHRIE

Eaton, Ohio

JESUS SEMINAR ITEM WASTED SPACE

The news item on the Jesus Seminar (November, page 6) was, at best, wasted space. And it possibly angered many readers. Its publication could serve no useful purpose.

MESSENGER, at least in my congregation, does not rate very high on the reading list.

Many people already have hang-ups about "Elgin" and much that it does. This will only add to the distrust.

Running a news item on the Jesus Seminar says to the readers that it is important and that they need to hear what the group is saying. This, then, is viewed as an attack upon the holy Scriptures and even upon the credibility of Jesus.

Does MESSENGER report just anything that comes along in religious circles? What criteria is used in selecting news items? Is the news value of an item important enough to override the negative fallout?

There is justification for publishing some items for purposes of stimulating debate and dialog. I do not always agree with things I see in the magazine, but I usually find them helpful to focus my own position. There is a place for "consciousness raising." But I cannot see the Jesus Seminar article in this light.

BOBBY L. PHILLIPS

Eden, N.C.

(We regret that the article about the "Jesus Seminar" could be so interpreted as to suggest to readers that MESSENGER *agreed with and endorsed the findings of the seminar. That was the fault of the editor. A feature-length article on the Jesus Seminar, which we hope will answer the questions raised by the November news item, has been assigned to one of our Brethren theologians. It is slated for an issue later this year. Thanks to our readers for rapping our knuckles. Your input is highly valued.—Ed.)*

page one

MESSENGER is at another milestone. Not another major anniversary or anything nearly so big. Yet, in future years we will want to be able to check back and see when we reached this point.

Preparing for this column, I looked back at the one I wrote in October 1974. That column began "Notice anything different about MESSENGER recently? We hope not!" This March 1990 column could well have begun with those same words.

Something is different again and we are hoping that no one has noticed: MESSENGER has gone "desk-top." In October 1974 we had left behind the old clickety-clack Linotype machines that produced type cast from molten lead. We installed computerized equipment that spewed out galleys ready to paste in place.

That still required our sending copy to typesetters and waiting for them to send us galleys. Now we are into "desk-top publishing." That simply means that we have computers and a printer in our office on which we produce our own galleys. We bypass the typesetters and we give our MESSENGER printer (George Printing, Inc.) "camera-ready" boards (pages all ready for the printer to make plates and put them on the press). The idea behind all this creativity at our end and our bypassing the typesetters at the printer's is to save us not only time (George Printing is downriver in Aurora) but money. We are waiting with bated breath to find out how much.

Look closely at the January 1990 MESSENGER. Pages 4-8 and 20-21 were our first go at doing it desk-top. About a third of February was done by that process. Almost all of March is desk-top. So there we are—past another milestone that we hope you never noticed.

WE NEED YOUR HELP:

Another change we are about to make is to add another category to our Turning Points page. In our May issue we plan to begin listing new members of the Church of the Brethren. For years we have listed deaths, but ignored the cheerier news of new growth through baptisms and transferring of membership.

So we request pastors, church secretaries, and congregational MESSENGER representatives immediately to begin sending us lists of new members. We have been encouraged by many readers to begin this feature, and we like it. But it will depend on congregations supplying us with names in order for the new feature to succeed. We do not have the means ourselves to go after this information.—THE EDITOR

in touch

Durwin Burtz: A sidekick named Sam

Throughout the ages, Christians frequently have been heard to say, "The Lord works in mysterious ways." And through the ventriloquistic talents of Brethren pastor Durwin Burtz, of Lena, Ill., and his sidekick, Sourdough Sam, the spiritual legacy continues.

Although the flesh and basswood team is no unsolved secret in Christian history, Durwin's technique of communicating the lessons of the Bible to the folks in the Lena and Yellow Creek Church of the Brethren congregations, in northwestern Illinois, is a bit out of the ordinary. Rather than pounding the pulpit to drive his message home, Durwin uses a direct "audiovisual" approach through the use of his outspoken theological alter-ego dummy, Sourdough Sam. (The name is taken from Paul Bunyon folklore.)

"Ventriloquism looked like a tool I could use in my ministry," says Durwin, a four-year resident of Lena. "It's a tool that most people don't realize is so versatile." Self-taught in the art as a youngster growing up on a farm near Winter, S. D., Durwin started using Sourdough Sam as a teaching tool when he was a young pastor. Handcrafted by a pastor friend of Durwin's, Sourdough Sam, Paul Bunyon's wisecracking cook, is what Durwin describes as a cross between an ancient biblical figure and the character's namesake.

Instead of speaking of Paul Bunyon and his superhuman lumberjack feats, this Sourdough Sam spends much of his time with straightman Durwin cracking jokes and bringing up serious religious and social questions. With almost supernatural effectiveness, Sourdough Sam can speak to issues and the people listen . . . intently. Durwin notes that his use of Sam as an intermediary allows people to drop their guard and to listen readily to new ideas. "He can say things and get away with it because he cares," Durwin explains. "It doesn't make any sense, but it works."

Durwin particularly likes to use his act with Sam to direct an anti-drug message toward youngsters. He says his message has been getting across by showing young people the joy they can derive from doing different and creative things.

But Durwin isn't limited to Sourdough Sam for getting his message across. He sometimes resorts to a magic act, playing tunes on glasses of water, strumming his handmade dulcimer, or riding his unicycle. Whatever device it takes to get his message across to people—in church or elsewhere—Durwin will give it a try. The bottom line for him, he says, ". . . is a scripture that runs 'In whatever you do in word or in deed, do all to the glory of God'" (Durwin's adaptation of Col. 3:17).—Eric Wedeking

Eric Wedeking writes for the Freeport Journal-Standard, *Freeport, Ill., from which this story was adapted, with permission.*

Kesley Morgan: Kee

Kesley Morgan has to keep on her toes. Fo this 11-year-old aspiring ballerina, even summer vacation isn't time to be idle. On t contrary, it is filled with dance class after dance class. Last summer Kesley attended 3-week training session with the Boston Ballet Company. Kesley was one of 120 dancers chosen from 1,000 auditioned for t program.

The prospect of taking five or six classe day and being on a professional dancer's stringent diet would make most youngsters Kesley's age groan with dread. But Kesley seemed as comfortable and enthusiastic talking about "choreography workshops, injury prevention classes, and stage make- seminars" as her peers were about playing with their friends and relaxing for the summer.

But then again, Kesley has always seem a bit extraordinary. As her mother, Ann, recalls, "She has always been a highly acti child. When she was just a newborn she would cry to be put down and to be left alo so she could kick her arms and legs. We knew then that she had a lot of energy that would have to be channeled." The Morga then living in San Francisco, found the channel when their day-care center introduced 4-year-old Kesley to dance class. Sh has been dancing ever since.

Meanwhile, the family has moved to La Verne, Calif., where they are active in the Verne Church of the Brethren. Three years ago Kesley began studying under a local instructor, Jo Ann Warner, and her interest took a serious turn. She made her debut in local productions in 1987 with "Babes in Toyland." During the 1988 Christmas season she was featured as Clara in "Nutcracker." She also had roles in another production of the same ballet.

But this is only the beginning. It takes at least 10 years to develop a really fine danc Kesley knows this and seems prepared to face the challenges head on. Her schedule during the school year, according to her, is basically "Go to school; do drill team; co home and do some homework; get a snack; go to dance class; then do some more homework until it's time to sleep." She ha dance class five to six times a week.

At the onset of her training, Kesley says her biggest problem was concentration. No she sees her challenge as "learning not to

her toes

ompete with others and focusing on my- elf.'' At times she feels that she is not doing ery well. She explains that this is ''. . . be- ause I take classes with senior high school tudents and adults who can do the move- nents so much better because their muscles re more developed or they have had more aining. And I feel as if I'm not doing very ell when actually I'm doing well for my ge.''

Kesley's instructor monitors her develop- ent closely to make sure that she does not verstep herself. Her parents are also on the okout. The instructor commends both teve and Ann. ''They are not at all like stage parents who, because of their own personal stake in their youngster, push the child to the point of turning off a talent. Kesley is really blessed with wonderful parents who are supportive but not pushy.''

Ann Morgan demonstrates the accuracy of this description by often finding herself in the position of telling Kesley not to overdo it. ''It is important to us that she lead a normal childhood.''

Any child who follows a regimen like Kesley's already is not leading a ''normal childhood.'' But with her level-headed approach to her training and with the support of her parents, Kesley may arrive at her ballerina goal with memories of a childhood marked by fun and fulfillment.–SIDNEY WU

Sidney Wu writes for the Claremont Courier, *Claremont, Calif., from which this story is adapted, with permission.*

Hal Forney: A learning in Armenia

Armenians are back in the news because of the situation in the Soviet republic of Azerbaijan, where Armenian Orthodox Christians are pitted against Azerbaijani Shiite Muslims. But just a year ago, the tragedy was a giant earthquake in the next-door republic of Armenia, where thousands of people died a tragic death.

That's where Harold Forney came in. An orthopedic surgeon and member of the San Diego (Calif.) Church of the Brethren, Hal was part of a medical team that, after the December 1988 earthquake, was rushed to Armenia by Southwest Medical Teams, a Christian relief organization.

Although the team found itself hampered by knowing only English, and by using medical techniques and procedures different from those of their Armenian counterparts, its experience was still an enriching one. Hal found the Armenian doctors and nurses eager to learn the American techniques.

''Even the most minor procedure, such as a cast change under anesthesia, would attract a crowd of 20 to 25 persons,'' Hal recalls. The patient rooms often were so full of people during such an operation that the American doctors could hardly move. ''The thirst for knowledge was great.''

Hal downplays the actual amount of surgical assistance he was able to render in Armenia. But even though he has done volunteer stints in a number of other countries—including Nigeria, Korea, Somalia, Pakistan, and Israel—he considers the days spent in earthquake-stricken Armenia ''probably the most exciting and stimulating experience of (his) life.''

He says of it, ''A hastily assembled group of dedicated volunteers was able to work together for the most part and to provide much needed assistance to some lovely people in time of deep distress. Although the active medical care provided may not have been very significant, the goodwill generated by the personal contacts cannot be measured. Our short friendships will not soon be forgotten. I now know that there are many good, kind, loving people in the Soviet Union who share our values and ideals and who really and truly want peace.''

In the troubled society of the global village we live in today, there is no more important lesson we can learn than that no country has a monopoly on ''good, kind, loving people.'' Hal Forney learned something we all need to know and live out.
—KERMON THOMASSON

Religious leaders meet with Secretary Baker

Church of the Brethren general secretary Donald E. Miller was one of nine US religious leaders who met with Secretary of State James A. Baker in Washington, D. C., January 19.

Baker agreed to meet with the group at President Bush's request, to hear concerns about the harassment of church and humanitarian workers in El Salvador. The delegation urged the State Department to intensify pressure for a negotiated settlement of the Salvadoran civil war and to decrease US military aid to the Salvadoran government.

Although noting a climate of fear and intimidation still prevailing in El Salvador, the church leaders expressed appreciation for improvements in the situation brought about in part, they said, by a letter Baker sent to Salvadoran President Alfredo Cristiani. The letter highlighted US concern for the well-being of religious and humanitarian workers in El Salvador.

Baker's letter came after the same group of religious leaders met December 7 with Bernard W. Aronson, assistant secretary of state for inter-American affairs.

"We found that when the letter from Baker to Cristiani was sent, the persecution subsided almost immediately," said Miller, reporting findings presented at the January 19 meeting. "It does make a difference what we say and do. . . . It changed the whole scene in El Salvador."

The religious leaders, who believe that only a lessening of military pressure will help to bring about a settlement, are "at loggerheads" with the government position, said Miller. State Department officials contend it is the FMLN (Salvadoran rebel coalition Farabundo Marti National Liberation Front) that is not willing to negotiate seriously, Miller said.

"With the money coming in for military assistance," he added, "it's to the advantage of the (Salvadoran) military establishment to act in such a way as to continue to receive the funds . . . to act as if willing to negotiate but never to come to negotiations."

In a follow-up to the State Department visit, the Protestant, Catholic, and Jewish leaders met with Salvadoran President Cristiani January 31 in New York.

The delegation included heads of the Episcopal Church, US Catholic Conference, Evangelical Lutheran Church in America, National Council of Churches, Religious Action Center of Reform Judaism, Moravian Church in America, United Methodist Church, and American Baptist Churches in the USA.

Manchester students study two Germanies

A group of 12 Manchester College students recently visited East and West Germany to complete a course in religion. They rece
first-hand political science and sociolog
lessons as well.

Kendall Rogers, associate professor c
religion and philosophy at Manchester a
Church of the Brethren member, spent t
three-week January term with his studer
classes, talking to church leaders and th
German people, and visiting tourist spo

The students encountered "mixed

Church building leaves Eden, then hits Jackpot

Faith may move mountains, but a Nevada group proved that faith and a flatbed tractor trai
can move a church to a community that desperately needs one.

The 1,300 residents of Jackpot, a Nevada gambling town, recently welcomed the Jackp
Community Church after its 67-mile journey south from Eden, Idaho. The 1,800-square-fo
building, donated by Idaho's Catholic Archdiocese, split in two en route when the truck sl
into a 10-foot culvert. But the damage was quickly repaired, and the high-stakes maneuver
off when the church arrived two days later.

A community of Protestants and Catholics worked together to secure a place of worshi
Jackpot residents, many of whom drive 43 miles to Twin Falls, Idaho, to attend Sunday
services. According to Sidney King, executive for the Church of the Brethren Idaho Distri
the building holds another distinction besides being the most well-traveled. King claims th
"it's the only building in that community that the casino owners have not been involved i

Services are slated to begin April 1, and renovation is already underway. A search com
tee is looking for a pastor to serve the Jackpot church and a parish in nearby Hollister. "W
hoping to get a growth-type pastor who will really get things going," says King.

The building, which will also house community events and possibly a day care center,
testament to the spirit of cooperation within the community. According to King and forme
district executive Ervin Huston, God has also taken an active role in the process. Many tin
when the project was about to collapse, someone or some group came to the rescue with n
or volunteer services.

"The whole project has been in answer to prayer," King says. "Everyone feels that G
wants that church there."

The new Jackpot (Nev.) Community Church moved south from its original home in Eden, I
The church was donated by Idaho's Catholic Archdiocese and set up with Protestant help.

eelings'' about the political climate, nconsistent with the overwhelming approval eported by the Western media, said Rogers. "Many East and West Germans alike are oncerned that they are moving into a period f instability." He noted that some fear a ight-wing reaction to recent events and the ossible unification of the two countries.

While most Germans are glad the Cold Var is waning, a myriad of old and new conomic problems need to be addressed, ccording to Rogers. These problems include n aging West German society that will equire huge Social Security expenditures nd massive immigration into an already rowded West Germany.

The influx of immigrants is creating a onfused social structure and breeding egative feelings toward East German, Polish, and Romanian arrivals, said Rogers. "What you have is 64 million people in an rea about the size of Illinois."

Rogers also believes that relaxed border estrictions could cause West Germany's revalent drug trade to filter into an East Germany that has few drug-related problems.

Highlights of the trip included visiting Bremen, Hannover, Buckeburg, and Minden, nd walking along the wall from Checkpoint Charlie to the Brandenburg Gate. The group ncluded Church of the Brethren members Karen Bull, Amy Eberly, and Kathy Kuhlemeier. (See page nine for further eflections on developments in Eastern Europe.)

Face to face. *Billy Graham met the Brethren in Copahee, S. C., on a visit to a disaster relief rebuilding site (at right). Samaritan's Purse, an organization run by Graham's son, supplies the Brethren volunteer disaster relief teams in Copahee with building materials.*

"The damage was just complete," said January's rebuilding director Dick Hostetler, of Newcastle, Ind. Of Copahee's close to 100 homes, nearly all were wiped out by Hurricane Hugo in September. "The one joy about this whole thing is that every district has had a waiting list of people wanting to come down" Hostetler said. "The work is blossoming."

Brethren volunteers (some are pictured above) have begun to rebuild houses, in addition to erecting sheds for residents to store salvaged belongings. The volunteers live in two trailers acquired through Samaritan's Purse.

Group makes proposals for church development

Fifteen General Board staff, district leaders, and other Brethren involved in new church development who met in January at the New Windsor (Md.) Service Center have written a mission statement for new church development in the 1990s.

The paper responds to the Goals for the 90s emphasis on new church planting and states that "the goal of New Church Development is to call all people to faith in Jesus Christ and to develop new faith communities where Jesus is Lord, where people can receive healing, . . grow in the knowledge of God's word, . . apply that word in faithful living, . . share the good news that others, too, might know Jesus and enter new life."

Brethren "are called to repentance for ignorance of and indifference to the depths of suffering, brokenness, and lostness experienced in our world," the statement continues. "We are called to receive the new life in forgiveness, healing and grace, and commit ourselves to this goal in prayer and fasting, study of the scripture, and living by God's grace."

The statement's spirit was "surprising," especially the "calls for repentance and fasting," said General Board staff for new church development Merle Crouse.

Crouse said proposals made by the group, especially an emphasis on team ministry, sponsorship of church planting by congregations rather than districts, and the partnership of strong congregations with the weaker districts on new projects, will help the denomination's new church development committee form objectives for the first half of the decade.

The group also made an "unusually strong" statement in favor of the Brethren Anabaptist heritage, Crouse reported. At the same time, he said, they agreed that "being Anabaptist doesn't mean that you don't grow." A model for creating "mega-churches" of 500 to 1,000 members was discussed and Crouse expects to work on developing one or two such churches in the next decade, although he anticipates such projects will be difficult.

Results of a study of the Brethren churches begun since 1976 were also presented at the meeting. Of the 66 churches, 58 still continue, 23 are self-supporting, 22 are primarily made up of ethnic minorities, and 9 are affiliated with other denominations as well as with the Church of the Brethren.

A review of pastoral leadership in 55 of the churches revealed that 43 pastors have come from other Brethren churches or from Bethany Seminary, 27 have come from other denominations, and 33 were called out of the new congregations themselves.

Membership in the new churches also varied: 24 percent entered by baptism. 51 percent by transfer of letter, and 25 percent by re-affirmation of faith. The members come mostly from Church of the Brethren backgrounds, with 10 percent from a Roman Catholic and 25 percent from a "non-churched" background.

outlook

Church announces staff appointments

Thomas Hurst began February 15 as executive director of On Earth Peace, Inc., based in New Windsor, Md. He has served as the Mid-Atlantic area representative for Heifer Project International, and has most recently been director of development at Kimberton Waldorf School in Philadelphia, Pa.

Hurst holds a doctorate from Temple University, and is a graduate also of Manchester College and Ohio University. He and his wife, Jan, have two sons, Jonathan and Zachary.

Thomas Hurst

Roy Jimenez

Marvin W. Thill

Roy Jimenez began February 1 as the General Board's half-time consultant for Hispanic ministries. Jimenez, who has been serving as a church planter with the General Conference Mennonite Church in Upland, Calif., holds a bachelor's degree from Goshen College and a master of divinity degree from Goshen Biblical Seminary. He will live in the Elgin area with his wife, Ana Maria, and son, Ruben.

Marvin W. Thill has been named executive of the Missouri and Southern Missouri/Arkansas Districts. He begins duties May 1, and will also serve as pastor the New Beginnings church in Warrensbur Mo.

Thill is currently pastor of the Enders (Neb.) Church of the Brethren. He has serv pastorates in Plattsburg and St. Joseph, Mo Adel, Iowa; and Wenatchee, Wash., where he was active in the housing and resettleme of Guatemalan and Salvadoran refugees. H and his wife, Betty, have five children.

'One From One' drive announced by BVS

In hopes of bolstering its ranks, the Brethre Volunteer Service program will launch a 'One From One' recruitment drive, whereb each congregation will be encouraged to provide a volunteer from its members.

At a time when the need for volunteers worldwide is growing rapidly, BVS is

worldwide

More than the Berlin Wall is tumbling down. In West Germany church membership is falling off, and so is the trust Germans have in their churches, according to two recent polls. While more than 80 percent of the population lay claim to being Lutheran or Catholic, only 5 percent of Lutherans and 25 percent of Catholics regularly attend church services. In East Germany, church officials report that a large number of theological students have switched to other courses of study since the opening of the Berlin Wall.

A Soviet factory that formerly manufactured cruise missile launchers has shifted to civilian production and is now producing chocolate truffles, says Peace Media Service, picking up an item from the mid-November *Jane's Defense Weekly*. At the same time, responding to a proposal from the Soviet Peace Committee, the Soviet government has minted a special coin from the metal of missiles scrapped under the terms of the INF treaty. Featuring a bell of peace and the words "1 Disarmament Ruble" and "1 Disarmament Dollar," the coin will be sold to raise money for Soviet and international ecology and peace programs.

The Latin American Council of Churches has issued an uncharacteristically harsh letter to Christians in the US denouncing the US invasion of Panama and accusing US churches of tolerating or even justifying the invasion. The letter was written despite statements from several influential US church groups condemning the December 20 invasion.

The slaying of two nuns in Nicaragua was committed by the contras, concluded two human-rights organizations, Witness for Peace and Americas Watch, following separate investigations. US-born Sister Maureen Courtney and Nicaraguan Sister Teresa Rosales were killed January 1 in an ambush. According to the *Washington Post,* the intended target likely was Interior Ministry personnel, who drive vehicles similar to the one Courtney was driving.

Eight Protestant groups that span the political spectrum in Nicaragua have issued a pastoral letter that condemns continued US aggression against the government, while taking the ruling Sandinistas to task for errors made since their rise to power more than 10 years ago. The letter was made public January 12 during a gathering of almost 2,000 evangelicals. Many of them said the letter symbolizes a "new maturity" among conservative evangelicals. Among the groups represented as signers were opposites such as CEPAD, supported by mainline church groups in the US, and CNPEN, supported by the Institute on Religion and Democracy.

Anti-Semitic incidents in the US in 1989 rose to their highest level in at least 11 years–totaling 1,432–according to a nationwide audit conducted by the Anti-Defamation League. There was a 30-percent rise in anti-Jewish incidents reported on college campuses.

The Atlanta Peace Alliance and other peace groups retained the right to present information during Career Days and Youth Motivation Days in the Atlanta (Ga.) public school system. A federal appeals court upheld the right, after a lower court upheld the school board's right to discriminate among presenters.

experiencing steady or decreasing enrollments. "Since the 1960s and Vietnam, we're just not getting as many participants," says Debbie Eisenbise, BVS recruitment director. "We have 270 projects and only 100 to 110 people enroll each year."

BVS is hoping to spark renewed interest in volunteer service with its campaign, and needs people of all ages to come forward. "There are many retirees out there who possess valuable skills," notes Eisenbise, who is asking people who never before considered BVS to give it some thought.

Bulletin inserts describing the program and entries in *Agenda*, the in-house newsletter for congregational leaders, will begin appearing in late April. For additional information, contact Debbie Eisenbise, BVS, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, IL 60120; (800) 323-8039.

Religious consultation issues AIDS statement

More than 100 representatives of different faith groups gathered in December in Atlanta, Ga., to discuss the religious challenges posed by AIDS and to issue a statement affirming that AIDS is not a punishment from God.

"The tragedy of the Human Immunodeficiency Virus epidemic has confronted each of . . . our religious institutions . . . with the need for a new understanding of the interconnectedness between physical disease and social responsibility," the statement said.

Religious groups have a special responsibility, it added, "to embody . . . hope, life, and healing in the midst of suffering; to assure that all whose lives are affected . . . will have access to compassion, nonjudgmental care, respect, support, and assistance; to generate a prophetic vision of society in which the 'general welfare' becomes the abiding obligation of public, private, and voluntary sectors . . . ; to provide accurate . . . information regarding HIV transmission, related behavior patterns, and means of prevention; to transform public attitudes and policies so that adequate care and appropriate preventive measures will be available for all people in need."

The paper was signed by Jewish, Catholic, Baha'i, Unitarian, and Protestant leaders, including Ralph McFadden of the Church of the Brethren AIDS task group.

Disaster funds will aid Hugo victims, refugees

The General Board has allocated three grants of $25,000 each from the Emergency Disaster Fund to aid victims of Hurricane Hugo. The money, which will be used to begin construction on the Puerto Rican island of Culebra, brings to $150,000 the total donated from the fund toward Hurricane Hugo disaster relief.

A grant of $2,000 will aid Karen refugees from Myanmar (Burma) who fled to Thailand after martial law was imposed in September. Some 30,000 of the Karen people are in refugee camps. More are expected to cross the border into Thailand.

The General Board also sent $15,000 from the fund in response to the emergency situation in Panama. The funds will purchase food, medicines, reconstruction materials, and transportation to Panama by an emergency delegation.

A grant of $15,000 will provide food, shelter, and medicine to victims of the war in El Salvador.

Dialog groups urged on TV hunger series

The Public Broadcasting System (PBS) airs a four-part television series on hunger in May. "Local Heroes, Global Change" (formerly "Breakthrough on Hunger") examines empowerment of the poor and hungry in order to sustain life and hope for the future.

Congregations are invited to form dialog groups around the series, which airs May 7, 14, 21, and 28. Sponsored by a coalition of 22 Jewish, Catholic, and Protestant groups, including the Church of the Brethren, the series was produced by Richard Harley, a reporter for the *Christian Science Monitor*.

The series includes segments on political and economic barriers to alleviating hunger and poverty, the failure of Western models of development in Third World countries, and the effects of changes in the world economic order on rich and poor nations.

Study packets and three-minute video clips from the series are available from Alternatives/Coalition, P.O. Box 249, 5263 Bouldercrest Rd., Ellenwood, GA 30049.

Grain brings relief to Sudan. *Newcomers in a refugee camp near Khartoum, Sudan, receive a share of "dura" grain. The camp shelters nearly 30,000 refugees, according to Brethren Jan and Roma Jo Thompson, who work with the Sudan Council of Churches.*

Trust for the Word. The "Bible and Tract Trust Fund" set up by **Margaret N. Carl**, a member of the Santa Ana (Calif.) church prior to her death more than 40 years ago, has funded distribution of more than 11,000 Bibles to church groups, prisoners, and Bible societies. The trust, now administered by Pacific Southwest District, recently paid for 500 Bibles to be sent to the Soviet Union and has provided $14,500 to drug education programs, some of it through the denomination's substance abuse task group.

'Just wanna be your teddy bear.' The **Nettle Creek** congregation in Hagerstown, Ind., was not too surprised when the children all came to worship October 8 holding teddy bears. The toys were just one of the unexpected gifts sent to the church by a friend in Pennsylvania. Other surprises have included cookies, shoo-fly pies, and apples.

Names in the news. **Dennis Horn,** youth counselor for South/Central Indiana District, coached the Wabash High School cross country team to a second straight year as champion in the Central Indiana Conference. Brethren **Ty and Kelsy Zumbrun** are members of the team. . . . **Hal Forney**, of the San Diego (Calif.) church, was honored by the Earthquake Relief Fund of Armenia for his service in a rescue team that went to Armenia following the December 1988 earthquake there. . . . **Anna Marie Mitchell**, secretary of the Mohrsville (Pa.) church youth group, has captured the title of Pennsylvania State Dairy Princess. . . . **Joe Reinhard**, of the Myerstown (Pa.) church, has received the gold medal in the General Motors automotive service technology competition. . . . **Gerald W. Rhoades**, community minister at the Harrisburg (Pa.) First church, has received a citation from Pennsylvania governor Robert P. Casey for work in crime prevention. . . . **Lori Brandt**, of the Chiques church in Manheim, Pa., was the senior winner in the Pennsylvania "Make It Yourself With Wool" contest. . . . **Jim Lowe**, also of the Chiques church, was a "loaned executive" for United Way of Lancaster County, Pa., in the fall. He raised nearly $6 million for community service agencies. . . . Annual Conference secretary **Anne Myers** has accepted a position as director of fundraising and public relations at the Timbercrest Home in North Manchester, Ind.

Getting the lion's share. The **Windber** (Pa.) church won first prize in the Windber Halloween parade with a float featuring a child Daniel with 15 children as little lions. The float was part of a Passing on the Promise emphasis on "Reaching Out in Word and Deed."

REMEME
KING
SING OUT AGAINST APARTHEID

Youth from the Chicago (Ill.) First church were among 25 people who gathered at the second annual "Sing Ou Against Apartheid" on Martin Luther King Jr. day (Januar 15) at the South African consulate in Chicago.

Having a ball. A 12th annual volleyball marathon to benefit Heifer Project brought 107 **Atlantic Northeast** youth to the Ridgeway Community church in Harrisburg, Pa., in November. A record $9,051.64 was raised to purchase 18 heifers.

On a district level. **Pacific Southwest** held a conference on world Christian mission, focusing on the Philippines and the "World of Islam" January 27 and March 3. . . . The Mount Wilson church, in Lebanon, Pa., held a program featuring male quartets from **Atlantic Northeast** churches January 29. The offering will help fund Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria) pastor David Malafa, of Lassa, Nigeria, to come to Mount Wilson for four months this year. . . . **Illinois/Wisconsin** is holding a "Relief Sale" of donated items May 5 at the Piatt County Fairgrounds in Cerro Gordo, Ill. The sale will benefit the district's "helping organizations," such as camps and nursing homes. Contact Rosemary Garvey, (217) 763-6106.

Campus comments. The **McPherson College** food service sent $275 to Oxfam America for the cost of meals not served to students who fasted prior to the Thanksgiving break. . . . Roland Ortmayer, **University of La Verne's** football coach, was featured in the September 4 issue of *Sports Illustrated.*

Milestones. The **La Verne** (Calif.) church began a year of centennial celebrations November 12. . . . The **Pleasant Valley** church, near York, N.D., observed its 90th anniversary in the fall. . . . The **Richland Valley** church in Ajlune, Wash., held a 75th anniversary celebration August 20. . . . The **Prince of Peace** church in Sacramento, Calif., celebrated 20 years January 7. . . . **Central Evangelical** church in Los Angeles, Calif., held a 10th anniversary celebration November 5.

Remembered. **Marcelino Dávila** died January 16 in Nicaragua from injuries received in an October car accident. He founded the Misión Cristiana church, a Church of the Brethren partner church in Nicaragua.

From paranoia to perestroika

Brethren assess the Cold War thaw

by Kent Rice

Last December, General Board staff member H. Lamar Gibble received a Christmas greeting from his Polish friend S. A. Pieniazek that included the following:

"We tried to work the best we could for Poland, always hoping that we would live long enough to see the end of Stalinism and the return of Poland to the West European democratic family of nations.

"Our dream has come true."

Pieniazek initiated and, for many years, directed the Polish side of the Church of the Brethren's Polish Agricultural Exchange program. Stories such as his are welcome news to those who have waited so long for reform in Eastern Europe, where a tide of change is sweeping away the stagnant waters of political repression and bringing new life to he region.

"A year ago I might have predicted some of the movement for change and restructuring in Poland, but never the political and economic earthquake that is now rumbling hrough Poland, the German Democratic Republic, Czechoslovakia, Hungary, Bulgaria, and Romania," says Gibble, the General Board's Europe and Asia epresentative.

Nonviolent reforms have come swiftly to he region and, in many cases, the churches were "on the forefront of change," says Gibble. The stunning success of these eforms, especially in light of the bloody nvasion of Panama, is historically unprecedented.

"Change, I think, has often been seen to ome more rapidly through violent military methods," says J. Roger Schrock, executive of the World Ministries Commission. "This would prove to say that's not necessarily the ase. Very rapid change can come by onviolent people's power."

Gibble adds that "it has been a joy to have worked with so many church leaders in Eastern and Central Europe during the past ears, and to have learned of their quiet efforts to bring about change. Now we see the fruits of this work."

The famous Kurfuerstendamm boulevard is jammed when East Germans move into West Berlin for shopping and sightseeing.

While not wanting to overstate Brethren contributions to the new climate in Eastern Europe, Gibble believes that efforts such as exchanges with the Russian Orthodox Church, involvement in the Christian Peace Conference, and the innovative Polish Agricultural Exchange have been "agents of change on the side of peace."

Since the Polish exchange began in 1947, some 1,400 people have participated. "We are being told now by many of these persons how important this exchange has been not only in training in scientific agriculture but also in preparing the climate for change," says Gibble.

Churches in Eastern-bloc nations are beginning to experience greater freedom as well. General secretary Donald E. Miller recalls seeing vast repression of the church during a visit in 1968, and is struck by the improved status it now holds in the society. "Kremlin leaders," Miller says, "respect the church as a source of moral authority in the culture, as an organization which helps to create the moral climate."

As *perestroika* affects the lives of Eastern Europeans, the church is taking on a greater role. The Soviet Union, according to Schrock, not only respects the church, but sees a distinct need for the institution it once sought to suppress. "Gorbachev is saying, 'We need the moral values that come from the religious expression of faith as a basis to build our society.' "

Much of the success of these reforms, however, could rest on the ability of Eastern-bloc countries to recover economically from decades of stagnation, mismanagement, deception, and fraud. Food, medicine, and housing remain scarce and are exorbitantly expensive in many areas.

"The needs of these people are very pressing," Miller notes. "People's willingness to go along with these reforms will depend a lot on whether there are some observable economic changes."

Brethren leaders hope that recent successes will prompt the church to renew its commitment to bring about positive changes throughout the world. "We need to take our peace witness to the places where it's difficult, where there doesn't seem to be any yielding, where the conflict seems almost impossible," Miller says, "and yet we must take our witness there."

"Although we have preached it," says Gibble, "maybe our Filipino, Eastern European, and South African brothers and sisters will lead the way in this decade showing how change, with justice, can come nonviolently.

" This is worth rejoicing about."

Among leaders at the Faith, Farming, and the Future conference were storyteller Jim Kinsey, keynote speakers Cornelia Flora and Dave Ostendorf, and Bible study leader Jim Tomlonson. The eve was planned by the General Board and the Plains Districts.

From farm crisis to new vision

by Chalmer E. Faw

It was a first-ever. A hundred of us sisters and brothers from the Plains states met together to discuss the farm issue. But this time it was different.

Earlier smaller conferences had dealt mainly with the farm *crisis*, with little outside leadership. Here at Hesston, Kan., December 3-5, however, we were looking to the *future* with hope and had the help of experts.

We began with teaching on creation. Jim Tomlonson, Southern Ohio district executive, opened Romans 8:14ff to us with such animation that we "felt our pain" as a part of the "groaning" of all creation. That is, we felt it until now. Now, beyond the pain, we can begin to bear our share of responsibility.

Later Tomlonson took us into the garden that God planted (Gen. 2:8ff). There we learned that out of the soil God created everything, God the Potter and God the Farmer. We, then, are "enablers of creation" in a relationship, not of dominance but of responsibility.

This set the tone for the conference. A deep awareness of our responsibility to the land as taught in scripture gave us not only a direction but a genuine hope: God is in this with us.

After the Bible lesson, and breezing into our meetings from then on, were "story time" events created by Jim Kinsey, Michigan district executive. Ranging from hogs to humans and back again, these interludes combined insight with comedy and helped us to unwind and laugh.

The agricultural grist was furnished by three keynote speakers, specialists in their fields, deeply rooted in the Judeo-Christian tradition, and able communicators.

There is a conflict, said Wes Jackson (of the Land Institute in Salina, Kan.), between excessive technology in farming and the best in our religious tradition. Such computerized operations, designed to eliminate drudgery, really keep us from experiencing farming. As at Babel, resorting to human cleverness ends up in confusion. We need to discover and encourage the "saving remnant" and catch a new vision for our day.

We are experiencing an "incredible stagnation of democracy in America," declared David Ostendorf, of Prairiefire Rural Action in Des Moines, Iowa. Since 1985, 484,000 family farms have gone under. What is needed is a whole new American land reform as soon as possible.

Cornelia Flora, a professor of sociolog from Virginia Tech, talked about "creatir sustainable farming communities." To dc we must be innovative, learn to live with controversy, practice "collective risk-taking," do networking, and move from a system of speculative-value to one of use value.

Six different workshops, of three sessic each, gave opportunity for relaxed discus and general input.

A closing Bible study by Jim Tomlonsc left us with hope. "We can return to the garden!" he declared on the basis of Revelation 21:5ff. We can join in a fresh sta as God once more walks with us. The div promises grow out of pain but are given " a cradle of hope." "Behold I make all th new," says the Lord (Rev. 21:5).

The conference was planned by the rur small-church task force of the five Plains districts and World Ministries staff meml Shantilal Bhagat . The hope is that it will stimulate the holding of other such conferences in various regions of the denomination, where we can turn from crisis to nev vision. ☐

Chalmer E. Faw, of McPherson, Kan., is a retired Bethany Seminary professor and Nigeria missionary.

Brethren facing the future

Ordinary people

by T. Wayne Rieman

There is a fascinating story in the early hapters of Acts. It's about ordinary people who did extraordinary things. The biblical eport is succinct: "They were ordinary people. . . . They had been companions of esus. . . . This extraordinary miracle has been performed by them" (Acts 4:13, 16 GNB).

Peter had witnessed boldly regarding Jesus' resurrection and messiahship. The apostles wrought miracles and wonders. A deep new *koinonia* fellowship emerged among the believers. Christian communism was practiced. A lame man was healed. Peter and John were jailed for their bold affirmations about Jesus and because they healed in Jesus' name. New life was breaking out everywhere.

The explanation for all of this is profoundly simple: The early Christians had been with Jesus.

Let me point to some ordinary people. They may or may not have had an experience with Jesus the Living Lord, but they seemed to be under the influence of a penetrating, powerful Presence. Like the believers described in Acts, they "committed acts of goodness."

I met a woman in Zerka, Jordan, a few years ago. Of ordinary appearance, she had white hair and was plump. She was kind and friendly, and there was an air of quiet confidence about her. She knew what she was about, although everyone else thought she was a fool. Geologists, engineers, and dowsers with willow sticks *knew* that there was no water in that desert area. She should not have done it, they said, but she spent her life savings drilling for water in the Arabian desert 50 miles east of Amman, Jordan.

After 20 years of teaching, she became an administrator of relief for Arab refugees. Where she and they lived, water was life. Life depended on water. This woman found it. At a depth of 400 feet, abundant water was struck. A diesel pump produced an 8-inch stream.

Water transformed everything. Land prices sky-rocketed. Bedouins settled into a desert village. A dairy herd of 50 cows grazed in an alfalfa field nearby. A well-baby clinic was established for people who had never had any medical care. The desert blossomed.

This woman was an ordinary person committed to goodness. Extraordinary miracles followed.

One afternoon my two brothers went wading in a dam near our home. Neither boy could swim. My venturesome younger brother went out too far, slipped into a hole, and disappeared. Up he came and down he went, struggling unsuccessfully to stay afloat. My older brother stood by, unable to help except to scream for others to come.

Jim McIntyre, a classmate of mine, heard the cry for help. He came running, saw the desperate situation, kicked off his shoes, dived in, and rescued my young brother. Artificial respiration was applied to him on the bank of the dam. He lived and lives today. Jim knew neither of my brothers, but he risked his life for another.

How does one explain goodness? Why does the Good Samaritan urge appear in such strange places? How do we account for the phenomenon of goodness? It appears in strange ways, at unexpected times, and is more prevalent than evil.

In January 1982 a passenger jet crashed after take-off from National Airport in Washington, D. C. It struck the 14th Street Bridge over the Potomac, broke into pieces, and threw its 74 passengers into the icy waters.

Four ordinary people demonstrated extraordinary behavior in that terror-stricken situation. Donald Ushler and Eugene Windsor, a park police helicopter team, risked their lives each time they dipped the skid into the icy water to pick up survivors. It was a marvelous demonstration of courage in their line of duty.

Lenny Skutnik, an employee of the Congressional Budget Office, was driving home from work. Congested traffic forced him to stop at the scene. Seeing an injured woman struggling to stay afloat among the ice floes, he jumped into the water and dragged the woman to shore. "Somebody had to do it," he said. Of course, *no one* had to do it, but Lenny Skutnik, demonstrating that innate desire to save life, did it. Something inside him compelled him to do the good deed. Goodness lives in us. It is our nature.

But the greatest commitment to goodness in that airplane tragedy came from Arlen Williams, a 50-year-old man. He and five other passengers managed to climb from the water onto the nearly submerged tail of the plane. There they were on the slippery metal, only a few feet from the icy water.

A National Park helicopter came to hover over them. The crew dropped a line with a flotation ring again. Williams grasped the ring and passed it to another passenger. Five times the helicopter returned. Each time Williams gave the lifeline to one of his comrades. When the helicopter came back for Williams, he had slipped from the plane's tail and gone under.

Such selflessness gave national attention to this ordinary person who performed extraordinarily. He laid down his life for people wholly unknown to him. In a profound sense he showed us that no one is ordinary. Yet just minutes before this he was an ordinary man in an ordinary plane on an ordinary flight.

What possessed him when the crash came and he clambered onto the submerged plane tail? What drove him to give the lifeline and floatation ring away five times? We watched it happening on television. Surely, he knew what he was doing as he handed over the rope. Somehow, he cared totally! He committed acts of goodness. ☐

T. Wayne Rieman, a retired professor from Manchester College, North Manchester, Ind., is interim pastor of Highland Avenue Church of the Brethren, Elgin, Ill.

With fear and great joy

by Kenneth L. Gibble

The Bible contains *many* stories of the first Easter, not just one. Each of the four Gospels has its own account. There are similarities among them, but each is distinct. Yet every Gospel account of the resurrection has one feature in common—a feature so unexpected, so unlooked-for, that most people don't even see it, even though it's right there in front of them.

To help you see it, let me ask you a question: Who first knew that Jesus was resurrected? The answer is the same in each of the Gospel accounts: The women.

Now at first thought, that may not strike you as unusual at all. “Yes, yes,” you say, “I know that. It was women who first learned of the resurrection. So what?” Think again. Doesn't it seem somewhat odd that such a momentous event was not revealed to the people who really counted in that society—the Roman governor, let's say, or the high priest? Or, at the very least, to the men who had been so prominent during the time of Jesus' ministry—Peter, James, John? Why the women?

The Gospel writers do not often mention or acknowledge the women's presence and their faithful support of Jesus in the early days of his ministry. Unlike the male disciples, the women are nearly anonymous. One small verse refers to the women rather casually. It is found in Mark 15:40. Several women are named as being present at the crucifixion, and Mark says of them: “When (Jesus) was in Galilee (they) followed him, and ministered to him; and also many other women who came up with him to Jerusalem.”

These are the ones, mostly unnamed, who are with Jesus in his last hours, as he hangs in agony on the cross. The men have fled, leaving Jesus to get on as best he can in his final moments. We hear about the women now because they are the only ones present. They stand here at the terrible place called Skull Hill, where the one they have loved squeezes out his final breaths.

What then? Some of the women (the Gospels do not agree on which of them—Matthew tells us it was two Marys) decide to visit his tomb as soon as it is permitted, on the first day of the week, at dawn. While the men are huddled behind locked doors, immobilized by grief and fear, the women are up before daylight to go to the tomb. Mary Magdalene and the other Mary do not set out to do anything extraordinary. They simply go. Why they went is not known. But surely their motives were mixed.

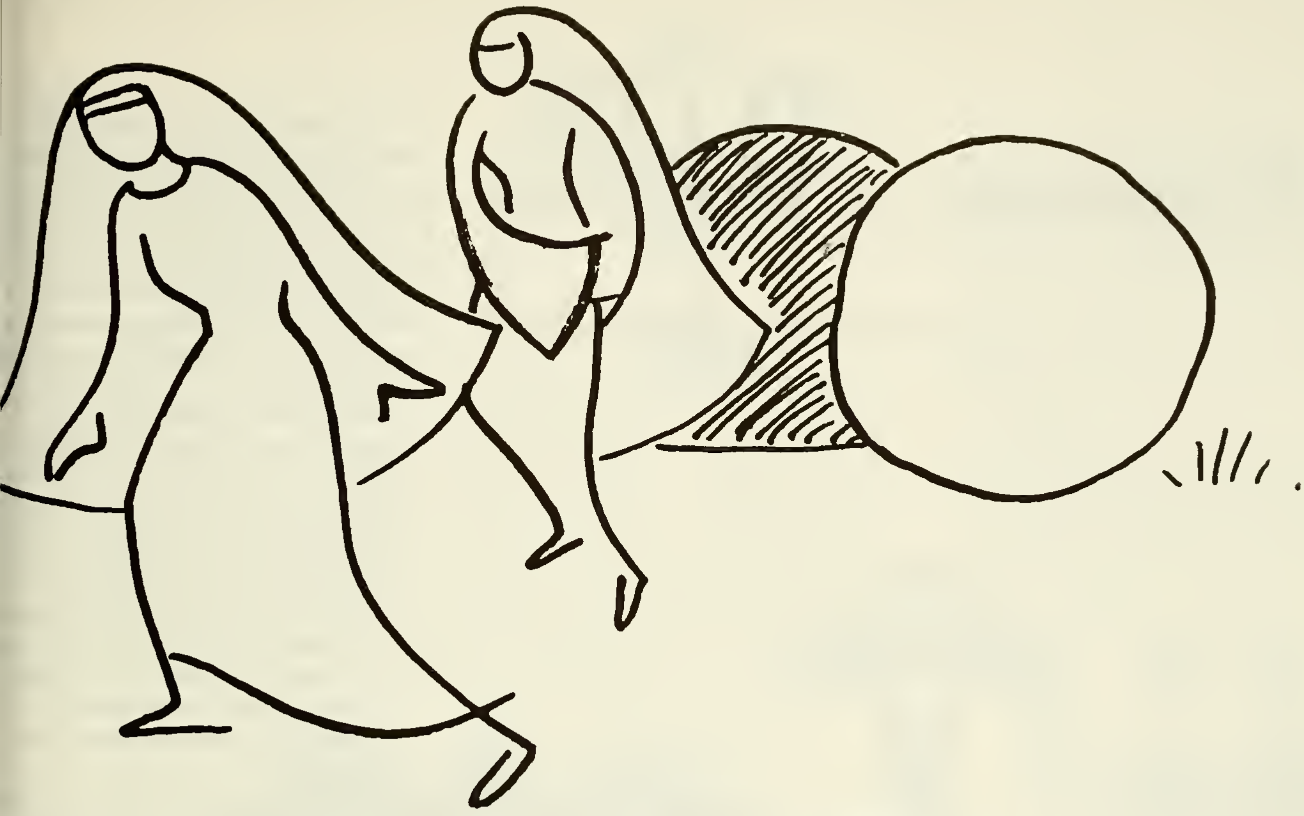
While I was working on this article, my daughter, Katie, came into the room and began bugging me, as she sometimes likes to do when she knows I'm trying to concentrate. We got to chatting about what I was writing, and I asked her the same question that appears in the first paragraph: “Who were the ones who first knew Jesus was resurrected?” Somewhat to my surprise, she said, “The women.” So I asked my follow-up question: “Why the women?” And Katie said, “Because women take care of things.”

Precisely! The two Marys went to the tomb because women then, and now, tak care of such things. They went because o tradition and grief and duty and lovesickness and curiosity—a whole bagful o human virtues and frailties that might be be summarized by that word we so easily toss around but seldom can define—love. think it was love that brought them to the tomb. Not love as we sometimes think of when we are sitting in church or reading Bible—as a pure, undefiled, wholly sacrif thing. But love as that motley collection emotional attachment, obligation, romanc possessiveness, caring, self-interest, and many other noble and not-so-noble things

Loving, as you and I do it, as people of every time and place have done it, is alwa more, and less, than we think it to be. Ou loving is never perfectly done, because w are not perfect people. Neither were the tv Marys perfect, nor was their love. But it good-enough love. Good enough for the C whose love *is* perfect to reveal and entrus them the incredible news that the one who body they thought was in the tomb was al He was risen. “Go quickly,” said the ang “and tell his disciples that he has risen fr the dead.”

And they went. Not comprehending wh it all meant. Scared half to death too. As Matthew reports it: “So they departed quickly from the tomb with fear. . . .”

No wonder, I daresay. You don't talk to angels at sunrise on a Sunday morning, an you don't find an empty tomb where you expected a dead body to be without quaki



ı your boots, without wondering if you have ɔst your sanity. It's good there were two of ıem so they could keep telling each other ıey really had seen and heard what they had een and heard. And even though it was all o unbelievable they scarce dared to believe : themselves, they believed. They believed ɔr the same reason they had come to the ɔmb. They believed because of love. Love ıakes possible things that ordinarily aren't ossible.

Again, it's not absolute, flawless, perfect ɔve I am talking about. It's good-enough ɔve. Good enough, in this case, to help the /omen say "yes" to the wonderful news ıey had heard. And so they left the tomb not nly with fear, but as the Gospel tells us, 'with fear *and great joy.*"

Elsewhere in the Bible there is an ıteresting statement: "Perfect love casts out ear" (1 John 4:18). If that is so, then it ɔllows that the reason the women left the ɔmb in fear was that their love wasn't erfect. And that is a comfort to me. For if ıe women who were entrusted with the ews of resurrection did not love perfectly, ıen there is hope for me who also cannot ɔve perfectly. And for you too, if you annot love perfectly.

Perfect love may cast out fear, but less-ıan-perfect love can enable us to carry on in pite of fear, in spite of doubt, in spite of isappointment and frustration. And that is ause for joy. It is the joy that comes with esurrection. It is not perfect, complete joy. ıfter all, the resurrection of Jesus, momentous as it was, did not and has not eliminated all pain and suffering and death from the world.

For the women who found an empty tomb, the resurrection of their Lord meant that they could go on despite their fear. It meant that the forces of injustice and cruelty and death did not have the final word. Those forces were still present in the world, still capable of causing great hurt. But ultimate power belonged to God, not to them.

And this is true for us as well. We too know that God has the final say in everything. That doesn't mean we should ignore the world around us and live in some kind of mystical haze. It means rather that in our encounters with all the ills that plague us and our sisters and brothers in this world we remember the power of the resurrection, we not despair, we go on, just as the women at the tomb went on despite their fear. They went with fear, but they went with great joy as well.

So do we. We go with joy. It is a joy that the world cannot give, neither can it take away. It's a joy that declares the possibility of new life for someone such as you and someone such as me, no matter what our past has been, no matter what tombs have held us prisoner. It is the joy of a new creation. The Lord is risen. And so are we. Thanks be to God. ☐

Kenneth L. Gibble is co-pastor of the Arlington (Va.) Church of the Brethren and promotion consultant for MESSENGER.

Perfect love may cast out fear, but less-than-perfect love can enable us to carry on in spite of fear. . . . And that is cause for joy.

A Protestant at Passover

by Patricia Kennedy Helman

I was born into an ecumenical situation. My father was a birthright Brethren, whose roots were in the German Baptist Brethren, a pietistic free church. My mother, although baptized by the Disciples of Christ, had been educated by the Catholic nuns in their singular kind of finishing school. The difference between those two approaches to the Christian life could only be measured in light years.

Early in my school years we were separated from the Church of the Brethren by geographical distance and lack of wheels. This allowed my sister and me to indulge ourselves in a ``variety of religious experiences'' through church-hopping.

We loved a particular Sunday school teacher in a German Lutheran church and discovered that by arriving early we could hear the end of the first service, in which German was spoken. For some time I thought the worshipers were speaking in tongues.

When the aging process forced us out of the German Lutheran teacher's class we abandoned the Lutherans and for a brief time gave the Quakers the benefit of our presence But their silence and our chattiness definitely were not a mesh.

We spent time with the Disciples of Christ, in whose church I learned the value of partaking of communion every Sunday, and where I answered an altar call at the age of 10. For this I was admonished, since I knew I was a Brethren, but I was allowed the baptism, which was one time backward into the water, under the sure hand of an old-time preacher. When my parents finally became car-owners, I was forthwith removed from the Disciples and eventually went three time forward into the water and assumed my rightful place in my religious root system, the Church of the Brethren.

The result of this spotty kind of church-going was for me in no way negative. By the time I was in high school I felt at home in God's house wherever it might be and by whomever it might be occupied.

During those early years we moved next door to a synagogue. The rabbi seemed to m to be a very holy man. Like the nuns and priests with whom I was familiar, he had the aura of divinity lodged in his peculiar garb. He would nod politely on meeting and hurry into the synagogue through doors that were both foreboding and forbidden to the ones not chosen. I was extremely curious about what was beyond those doors and wanted to be invited in. But no invitation was forthcoming to feed my obvious interest in comparative religion.

In my adulthood I have visited a number synagogues, and the words "foreboding" d "forbidden" no longer apply. The vitation that finally was extended by a wish friend to join him in the Seder at ssovertime was eagerly accepted and was e door-opener to a clearer understanding of e faith into which Jesus Christ was born d which he embraced.

A bachelor professor at Manchester ollege invited my husband and me to join m for the Seder–the service, including a remonial dinner, held on the first evening Passover. His mother had come to diana from Chicago to be certain that the od was properly prepared and that the ssover was observed properly. I went with elings of curiosity and excitement. I was ger to learn who the other guests were, but e underlying thought that fueled my elings had to do with my own faith.

Jesus himself partook of the ceremonial ast of Passover, a religious celebration full joy and meaning. When *The Passover ggadah*, the book that embodies the lebration, was put into my hands, I felt at me. The underlying motif of the Passover at Jesus experienced remains the bonding ent of this ancient tradition from the great acher Moses.

Writing in the preface of *The New Union ggadah*, prepared by the central confer- ce of American rabbis, the editor says, This Haggadah . . . is an attempt at *novatio ab origine*–a return to the creative ginning so as to bring forth what is utterly w from what was present in the old. roughout, we have endeavored to be thful to the elemental structure of the ggadah, beginning with the statement of e theme–the movement from degradation glory–and the intentional complement of e story of Israel's own deliverance with the essianic vision for all humanity."

That first experience was full of surprises, e first one being that the book started at the ck instead of the front. I was not aware til that evening that the Seder, "a unique opportunity for religious sharing with family, friends, and guests . . . was always held in the home, which is the center of the Jewish way of life." I was familiar with the story that is recalled so beautifully in the celebration–the story of "the miraculous deliverance of the children of Israel from Egyptian bondage, through peril and in the face of impossible odds, to the gifts of divine sustenance in the wilderness (quails and manna) and of divine wisdom (the Law) at Mount Sinai–a sustenance therefore of body and soul–and at last the freedom and beatitude of the Holy Land."

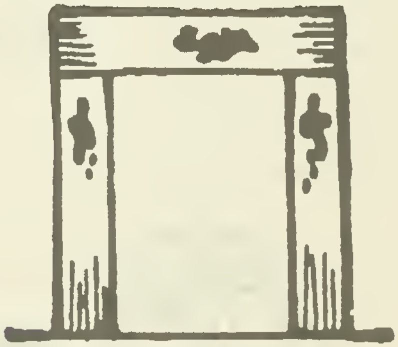
Being one who delights in symbols and metaphors, I found the feast itself of special significance. Almost every item on the menu had its own story, items such as the three pieces of matzah (the unleavened bread with which the journey began) and the shankbone (representing the Passover sacrifice). The growth of springtime–the greening of the land in hope–was found in the parsley. The mortar used in doing labor for Pharaoh was symbolized in the sweet fruited mixture called Haroset. A roasted egg signified life itself, and bitter herbs and saltwater spoke of travail and sorrow. There was a full cup on the table waiting for Elijah's arrival, and during the festivities its contents mysteriously disappeared.

For me the experience was an emotional high, from the lighting of the festival candles and the sipping of the first cup of celebration–the cup of sanctification–to the exhilarating statements that conclude the Passover: "Peace for us! For everyone! For all people, this, our hope: Next year in Jerusalem! Next year may all be free!" There was singing and laughter, scripture-reading and praying, everything springing from the memory of that wonderful story of the wilderness journey. In the new Haggadah, the memory of the Holocaust is invoked, and poignant stories and prayers are read that convey the suffering exacted by that evil and horrendous time in the 20th century.

The Seder with our friends has now become a part of our tradition. The bachelor married, and we watched his wife preside over the festival candles. Children arrived, and we heard them ask the question that will be answered through the evening, "Why is this night different from all other nights?"

A great deal of sorrow and pain in this world has come from a lack of appreciation for diversity in religious experience. If one insists on easy answers or the certitude that one's way is the only way, mayhem and bloodshed and bitterness in the name of God will proliferate.

To celebrate the Passover with friends gave me a better understanding the strength of the Jewish foundation of thought of which Christians have been heirs. It made me aware of something that Christendom seems not always to remember–that Jesus was a Jew and not a Christian. He was a Jew whose faith was the center and meaning of his life. When he quoted scripture he was quoting the Old Testament. When he spoke in the sanctuary he did not hide his disappointment at the people's lack of understanding of the depth and mystery of their life in God.



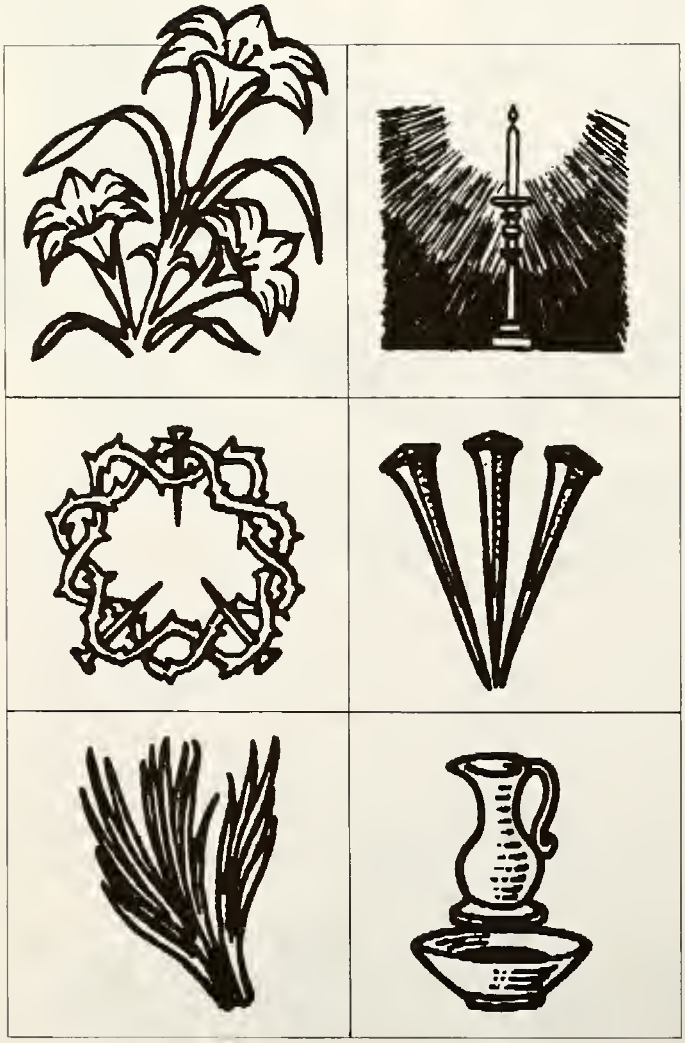
Celebrating the Passover in this authentic way has given me a new understanding of Jesus' Last Supper experience. Celebrating the Passover leads me to Easter with the knowledge that God stays with us on our personal journeys into the wilderness. How exciting it is to be part of the new covenant, to know the added blessing of the presence of Jesus Christ and the Holy Spirit, throwing more light on a dark path, instilling joy in what is sometimes a journey of despair.

Celebrating the Passover fills me with certainty that when we celebrate important occasions with those of different persuasions we learn that what separates us is not any stronger than what binds us together, the universal love of God being a given in most religious situations. For that, this wandering pilgrim gives all praise and thanks to the Creator. ☐

Patricia Kennedy Helman is an author of several books, a former member of the Board of Governors of the National Council of Churches, and president of Joyful Scribes Corporation. An ordained minister in the Church of the Brethren, she lives in Fort Wayne, Ind.

Prayers for Lent and Easter

by Ingrid Rogers



Lent

Our God, the earth is awaiting resurrection. The rays of the sun gaining strength, and the Easter lilies and the budding trees signal that spring will be here soon. We rejoice with nature, and we remember that you are the giver of rain and sunshine, the one who bring life from death and joy from sorrow.

How is it possible, my God, that I can pray to you during the Lenten season in a spirit of gladness? It is not that I have forgotten your suffering. It is not that I am unaware of the needs and worries those around me. I am glad, because in your great mercy and unending love, you continue to send joys and blessings no matter what our circumstance.

We have seen, time and again, how you have turned sadness int laughter. You have driven away the shadows of night and given us energy with the dawn of a new day. Clouds of despair and frustrati lifted as you replaced mourners' tears with oil of gladness. Even though we walked along paths of pain, our fears were quieted beca you were with us. Thank you for that presence and steadfast love. Amen.

Lent

Jesus our brother, we have come far into Lent, and yet we confes that we have not accompanied you all that much in your suffering. Often your life is not at the center of ours. We have our own Lente seasons—periods when friends don't act like friends, when there is misunderstanding and friction in our homes, when our jobs becom burdens, when we feel betrayed. These disappointments absorb all attention. How do you fit into our daily lives while we play out our personal dramas?

And yet it is precisely at this time that you become real to us. Y suffered, hoped, trusted, laughed and wept—like us. What is there i our experience that you could not understand? What is there that w cannot bring before you openly, asking you to forgive the sin or to heal the brokenness?

We see you walk by on the road to Calvary. Help us not to be m bystanders, who are curious but remain unmoved. Help us not just wave palm branches and cheer when everyone is on your side, whe being a Christian is fashionable. We want to be faithful, even throughout your trial and death, even when burdened by our own despair.

You have promised us resurrection. This is what we desire most deeply, both in this life and the next. Prepare us for Easter. Amen.

Palm Sunday

We have come waving palms and singing Hosanna. But back on that day when you entered Jerusalem, you came and wept for peac Those tears are still justified today, for we have not learned to foll you. Help us understand the kind of Messiah you are. Pardon our misconceptions and our failure to walk your way.

Today we celebrate your triumphant entry into our lives and our hearts; but we also know that it won't be long until you are mocke and we choose to deny you, until we have the option to ask for you release and we cry, "Crucify." Help us acknowledge our part in y suffering. Because of your infinite love we ask again your forgiveness. Prepare our hearts so that next Sunday we can truly be ready celebrate your resurrection. Amen.

Maundy Thursday

uffering Servant, Lamb of God, we would learn from you the wer of trust in God. Your ways seem too hard for us. We fall eep when we should be praying. We run away when we should be ying. We wash our hands in arrogance when we should be washing e another's feet. Help us to see what you see and to know what you ow. Help us to understand the love of God, so that we can trust d's will. We hear you say, ''O God, if it may be, let this cup pass m me. But if you will, I will drink it.'' We hear, but we do not derstand, and our eyelids close in sleep. Christ, forgive us, and help to watch with you. Open our eyes so that we can glimpse the lity of God's eternal realm; strengthen our wills, so that in love we y work to make it visible on earth. Amen.

Good Friday

ur Redeemer, we come before you in this darkest hour of the urch year, remembering your suffering and your death. We confess at if we had lived then, we too would have failed you. We too obably would have fallen asleep in the garden, wondering why on rth it was so important to pray. We too would have run in fear when soldiers came to arrest you, and we too would have denied you in courtyard in order to save our own skin.

Today we think we know better. But are we not still putting our lf-interests first? Forgive us when we still don't bother to pray, in dark of night or in broad daylight. Forgive us when fear of what hers might think or do prevents us from declaring our love for you.

You have asked us, the church, as the living body of Jesus Christ, be your hands and feet in the world—to dream your dreams, to walk ere you would have chosen to walk, to speak the words you would ve chosen to speak, to reach out in healing and consoling ways in a orld that is suffering. When we don't do this, we betray you and ny you. Many times we walk our own paths, not yours. We want ace, but try to bring it about through weapons of war. We declare at we love you, but we don't manage to love our neighbors.

Today, on Good Friday, we see you on the cross and we realize that have put you there—and we continue to put you there, every time allow a child to die from hunger, every time we declare that life is t worth living, every time we abuse people through our words, our tions, and our apathy. So today, when we beg you again to forgive our sins and to carry them for us, we are indeed saying, ''Forgive for what we have done to *you*, what we continue to do to you.'' For is in the least of our brothers and sisters that we find you, hurt you, d see you resurrected.

Thank you for your endless grace that you shower upon us en though we don't deserve it. You forgave the sinner on the oss next to you. You said about all of those who contributed to your in, ''Father, forgive them, for they know not what they are doing.'' nd so we trust that your mercy will reach us, too, and that the load sins we carry can indeed roll away as we approach the foot of the oss. Amen.

Easter

If we had come there, O God, and seen the open tomb, we too would have been filled with fear and awe. Like the disciples, we too sometimes refuse to believe in good news when it comes. Our ears are accustomed to bad news. Our world is filled with messages of death and violence and betrayal and suffering. But you give us the message that a light has entered the world and the darkness will *never* overcome it. You bring us through the wintry seasons of our lives until we can see the green blades of wheat rising again. You carry us through death and present us with newness, hope, a life that is infinitely better than what we had before. You move us through the tunnels of our existence until we see the open door at the end.

Thank you for Easter. Make it erupt in us, as inevitably as the spring that comes every year, and which we cannot hold back. Today, at Easter, we stand in the sunshine of your love. Amen.

After Easter

Our God, we still feel warmed with last week's sunshine and the glorious awareness that you are alive among us. Thank you for this day, for the beauty of the season, and especially for your presence.

We pray for all those for whom Easter has not yet come. We pray for those who grieve over the loss of a loved one, or over the world's ills. We pray for those who have compromised with evil, the way we do sometimes ourselves. When we find ourselves on a frightening downward path, keep calling us and help us turn around. We also pray for those who have achieved security and material comfort but feel inner emptiness. Open our ears and eyes that we recognize your riches that are not of this world.

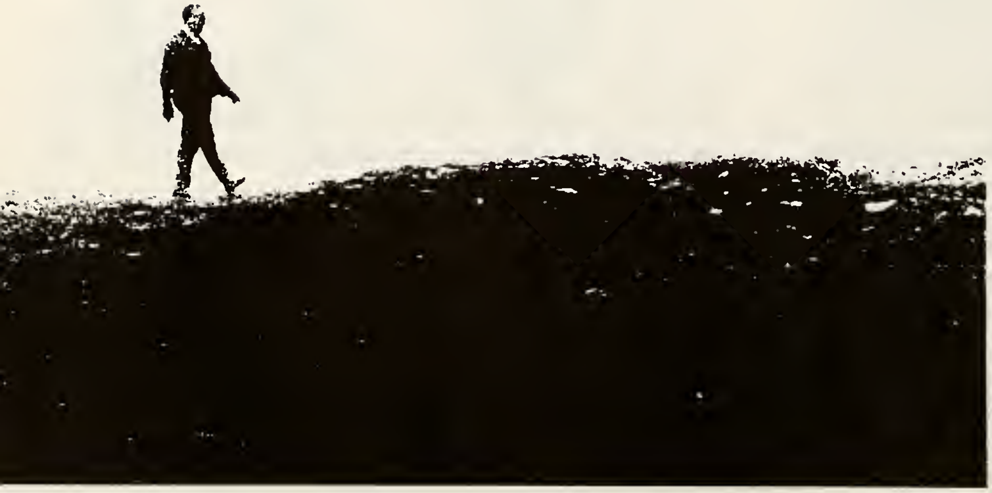
Gracious Friend of creation, we thank you that with this Easter season has come a new hope for peace. Is it not a sign of your resurrection when enmity gives way to a desire for communication and cooperation? We pray for the lifting of the nuclear cloud that has thrown such a shadow on the earth's people. Guide us so that we can better see your will for humanity. We have celebrated that you lived and died for us; now teach us the same kind of selfless love for our brothers and sisters around the globe.

Like Thomas, we doubt sometimes that the good will win in the end. We see too much evil, too much pain. But then the trees blossoming and the seeds sprouting from the earth and the politicians talking about disarmament suddenly reveal to us that death has lost its power. We, like the seed in the earth, can press through the heavy soil of doubt until we see the light and the sun and your promise of life. In Christ's name we give you praise. Amen. ☐

Ingrid Rogers teaches German at Manchester college, North Manchester, Ind., and serves on the Church of the Brethren General Board.

The cost of caregiving

Grateful for the simple joys



by Chalmer Faw

"My husband has always been such a gentle, loving man, but lately he has sworn at me, struck me, and now I find he has a loaded gun in the drawer, and I am afraid!" exclaimed "Ethel," a soft-spoken woman in her late 70s.

We were in a course together, along with a dozen others, in an intensive 5-day study of aging and caregiving. Each of us was responsible for a loved one suffering from some disabling malady—stroke, cardiac trouble, Parkinson's disease, or one of the many forms of *dementia*. Ethel's husband had been a victim of Alzheimer's disease for seven years or more and was fast reaching the critical stage in which she could no longer care for him at home.

Our country has many Ethels trying to cope with critical situations they have never faced before. Almost frantically they are attempting to show love and give guidance to a spouse, a parent, other relative or friend suffering from some debilitating condition beyond their control.

It is estimated that over 2.5 million Americans have Alzheimer's and that this disease accounts for more than half of all nursing home admissions. Add to that the multitudes suffering from the many other disabling maladies associated with aging, and it is clear why we have had to become a society of caregivers whether we are fully prepared for it or not. The cost is not primarily the money spent (although that is an item) nor even the work involved (which is often considerable), but the wear and tear n the nerves that comes from giving oneself ithout reserve. The cost comes from having o dig down and come up with something ore when one has already given everything.

Day after day for the duration. Caring or the aging is more than a one-time thing, s was, for example, the service rendered by he Good Samaritan in Luke 10:30-35. That as indeed a wonderful lesson in being a ood neighbor, but what is required in our ay is more demanding. Now it involves pplying the spirit of loving devotion xhibited by that man and by his Old estament counterpart, Ebed-melech, who escued Jeremiah from death in a slimy istern (Jer. 38:1-13), but doing so on a day-y-day basis, under conditions that would try he patience of a saint.

There may be no complete biblical parallel o the challenge of present-day caregiving, ut Jesus, as he ministered to the sick with uch loving tenderness will always be our odel. His teaching on being a "slave of ll" who has come "not to be served but to erve" (Mark 10:44ff) shows for all time the pirit to be embodied by those who under-ake such work.

"Arthur" was a member of our course ho was caring for an aged mother full of roblems. He had quit his full-time job and ad moved the two of them into a retire-ent village, where they could have peace nd quiet, and he could give more time to his other. But their neighbors, understanding hough they were, were not prepared to have he mother, without warning, burst out of her ouse and go up and down the streets creaming obscenities at her son for 'mistreating" her.

Our sympathies were all with this son, addled as he was with this kind of a burden. t was obvious that he needed a great deal of 'care" himself. This became especially lear when he told us that the only way he new how to deal with his mother was to urse her back as hard as she did him.

Very patiently, then, the trained director xplained to Arthur that he needed to find ays of showing both love and firmness to is mother. For his own good, however, he ust also try to work out his hostilities in ome kind of diversion and not vent them on er. After all, the mother was not responsible or her behavior, because, as we were reminded again and again in the course, "It is not the *person* speaking and acting as she does, but the *disease*."

The continuous kind of care to be given the victims of various degenerative conditions such as strokes, Alzheimer's, and other such diseases has been aptly referred to as "the 36-hour day," the title of a book that has become one of the classics in the field (by Nancy L. Mace and Peter V. Rabin, and available in paperback from Warner Brothers, P.O. Box 690, New York, NY 10019).

Such care often involves working around the clock on a time-and-a-half job from which one cannot resign. And, unless there is some *respite* (the technical term for a planned relief "break"), it can go on from one weary day to another.

My own experience is that a person sometimes ends up doing the work of three people—one's own; that of the patient; and then enough extra effort undoing, rectifying, or doing over what the patient has messed up that it amounts to an additional person's job.

Where there is severe memory loss as a part of the disease, the caregiver is faced with bewildering behavior. In a case that I know well, the wife has several times turned on her husband and accused him of being an impostor, simply because she can't remember who he is. She has often grabbed mail out of his hands, or has fought him when he tried to write a check on their joint account. She has even hit him and ordered him out of the house as having no right to be there. Other times she will be her usual sweet and gentle self.

More often than not, however, it is the wife who suffers the greater trauma when unexpectedly put in the position of caring for a mate who has a degenerative disease.

"Helen" was the wife of an up-and-coming pastor. For years he had been going ahead and making the many decisions of his profession, besides handling the family finances, driving the car, and planning for the future. Then both became aware that he was slipping in many little ways. Finally, it got so bad that she had to take over in one area after another where she was totally inexperienced. And it didn't help for him to be constantly on hand to correct and criticize.

Crying out for help. So widespread has become the need for instruction, guidance, and moral support in the work of caregiving, especially for Alzheimer's patients, that almost every community has support groups meeting regularly. Many hospitals are giving courses such as the one I attended. To find a support group or hospital assistance, contact the Alzheimer's Disease and Related Disorders Association (ADRDA) at 1 (800) 621-0379.

Of the many recent articles and books dealing with Alzheimer's, one of the best is a 140-page paperback published in 1989, titled *My Journey Into Alzheimer's Disease: A Message of Hope*, published by Tyndale House, Wheaton, Ill. It is the work of Robert Davis, formerly pastor of the largest Protestant church in Miami, Fla., who, at the age of 53, realized that he was becoming an Alzheimer's victim and had to resign his position.

A strong evangelical Christian of great faith, he cried out to God for help. He discovered that he was to receive no special favors, but had to endure the devastating effects of this malady just like the other 2.5 million people similarly afflicted. Unlike most Alzheimer's patients, however, he began keeping a journal of what was happening to him in every aspect of his life.

That is one thing that makes this book so valuable: It is the story of this dreaded disease *from the inside*, dictated in his more lucid moments, a portion at a time, by a person going through it. Moreover, it is a testimony of the way an earnest Christian might face such an ordeal, revealing the agonies of body and mind, as well as the triumphs of the spirit.

Bob's wife, Betty, was his loving caregiver throughout and the one who took the loose ends of his journal and readied them for publication. The tremendous cost of these months and years are reflected in the chapter and epilog that she contributed to the book. And their cries for help, rising again and again throughout the whole record, are nowhere better illustrated than by an unforgettable experience while on a trip through Wyoming.

One evening, after a day of feasting their eyes on the beauty of God's creation, Bob lay in their motel room crying out to the Lord and asking that eternal question "Why?" Then suddenly a light seemed to fill his very soul and the presence of Christ was with him. He was told to stop struggling and relax, which he did.

The next morning the frustrations about the "whys" of life were gone and he made a discovery that changed his whole outlook. Instead of *his* reaching out to the Lord in the many different ways he had been trying, he found that now *Christ* was reaching down to him and holding him close. This did not mean the end of all frustration, but a new height in his experience of faith.

While the patient had found a new peace, Betty continued to have moments in which she cried out in sheer anguish. In the epilog she tells of the urge to give a primal scream of "No!" to all that was happening to her husband.

There is a special quality about the caregiving of a loving *spouse* different from that of any other relative or friend. Years of intimacy have made such a one capable of experiencing both the sweetest joys and the sharpest pain.

My own experience with my wife is that we have lived so closely together that now, with one facet of our lives after another being threatened with confusion, there is often real anguish for both of us. It is heartrending to see my wife lose the sharpness and clarity she once had and frustrating for her to feel more and more helpless. Yet, at the same time, the moments of closeness we do have are some of the sweetest of our lives.

"Earl" was a man in his 80s, who had been caring for his wife, "Lillian," a stroke victim, for many years. She was in a wheelchair, severely crippled and not able to utter an intelligible word, although Earl could understand her and there were signs that she understood what he said to her. Those who knew them in earlier years said that she had been a difficult person to get along with. Yet her husband was absolutely devoted to her.

He finally had to put her in a nursing home. Every morning he was there early, wheeling her around the halls, helping her get breakfast, whispering loving words into her ear, and attending to her off and on throughout the day. All of us in that city church were amazed at the tender care Earl always gave her.

When the congregation elected new deacons, he, in spite of his advanced age, was one of those called to that office because of what he had learned about caregiving as a loving spouse.

Light shining through darkness. One of the most demanding costs of caring for a helpless person is at the same time one of the most rewarding. That is the necessity to make some real changes in one's own personality and performance. Some of these that have come to my attention are the need to slow down and be more patient; the challenge of overcoming one's natural self-centeredness and of concentrating on the welfare of the other; and the painful yet humanizing process of becoming more gentle.

Patience is a virtue that does not come easily for most Americans. We have been brought up to be go-getters, pushing our way through life and getting things done as quickly as possible. Yet persons suffering from weaknesses must be dealt with carefully. They are often inattentive and sluggish. Communication needs to be simple and direct. Nothing can be hurried. Many times a statement needs to be made again and again because of their forgetfulness. And the long-suffering required to listen to the endless repetitions of a person with *demen* is simply out of this world.

Where does one get this patience? The Bible says that it comes from God. The Christian caregiver should have the beginning of it as a part of the "new creation" (2 Cor. 5:17) by the action of the Holy Spi by whom love is "poured into our hearts" (Rom. 5:5). We need to keep going and growing. Caring for a needy loved one ma be the occasion for such growth. If so, though painful, it can be a most rewarding experience.

Other-centeredness is the secret of havin patience and the basis for all the other virtu needed for good caregiving. It is my own greatest need both in life in general and for loving service in particular. I am so used to looking after "number one" that it require complete and costly remolding of my ego t forget all about self and put the one I am caring for first.

The New Testament speaks of it as "being crucified with Christ" (Gal. 2:20), and Christ himself calls it as being "born anew" (John 3:3,7). Might it not be that because we were all born *self*-centered the first time, we now need to be born again to be *other*-centered?

Gentleness is another thing that does not come naturally to many of us. It is so easy t raise one's voice in exasperation after tryin over and over to get the afflicted one to perform a necessary act. And how can the caregiver, with nerves worn to a frazzle, ke feelings in check and speak softly to the loved one who has unwittingly mislaid the checkbook? Again it will take the transforming power of the Holy Spirit, one of whose special works is to produce gentleness (Gal. 5:23).

Victories in these and other areas, though sporadic and small, are some of the rewards that await the conscientious caregiver along the way. Then, as Betty Davis testifies on th last page of their book, we can live every da to the glory of God, grateful for the simple joys granted to us. And beyond Bob and Betty Davis and everyone else is the final reward, where all caregivers and care-receivers may live in wholeness forever. ☐

Chalmer E. Faw, of McPherson, Kan., is a former Bethany Seminary professor and Nigeria missionary.

On the road with the moderator

y Curtis W. Dubble

ince I wrote the first article of this series, I ave made a transition. I have moved from he 1989 *Monthly Appointment Journal* to he 1990 *Monthly Minder*. One of the earning experiences in being moderator is he importance of keeping track of promised ppointments.

Rarely, if ever, am I asked the question, What are you doing these days?" Most of he time it is a statement: "I guess you are xtremely busy as moderator." The question ould be more appropriate and spark more onversation. So I prefer to answer the uestion.

In mid-October Phillip Stone, moderator-lect, and I participated in General Board neetings held at the denomination's General ffices, in Elgin, Ill. While such meetings emand more sitting than is usual, it is a hrill to be informed of the problems and rogress, the blockages and openings in vitnessing for Christ in today's world.

I continue to have high respect for the oard members (I have been one, myself, nd served as the board's chairman), mployed staff persons, and volunteers vhom we call to envision with us and help s as a denomination carry out the mission f Jesus. Seeing how they seek to be ensitive to Annual Conference directives, ware of today's cultural and political estrictions upon Christian mission, patient vith limited resources, and possessed of integrity in their own insights and convictions, I offer them my encouragement and prayers.

This does not mean that I do not think at times individuals are too laid back; or too aggressive; or have sinned in their thinking, their relationships, or their behavior. But, as moderator, I encourage these persons in our church family whom we call and employ to be faithful.

Carmen Sylva wrote, "Those who look for reasons to hate miss opportunities to love." Relating to our attitudes toward corporate mission, I would rewrite Sylva's words: Those who look for reasons to be negative miss opportunities to love our sisters and brothers who serve with us.

Some of my time during October and November was spent in district meetings in Middle Pennsylvania District and Shenandoah District. The positive results of setting district goals for Christian mission are obvious. It is exciting to see laity and clergy find creative ways to tell the stories of what has happened. It is also interesting to note the challenges presented where goals were not totally reached. District reports are not as dry as they used to be. They are becoming wetter.

On the closing session of the Shenandoah District meeting, the sanctuary of the Bridgewater (Va.) church was filled, including the balcony. As I entered the sanctuary, I was greeted with the noise of children's chatter. It wasn't long, however, until those 130 new-generation Brethren provided a joyous setting for my moderator's address by singing, "Give Me Oil in My Lamp," "There Is Power in the Name of Jesus," and "Children of the Lord."

Planning meetings for 1990 Annual Conference also edged their way into November's schedule. Worship leaders, Annual Conference Central Committee, manager, and officers met to finalize some of the decisions as we gathered at the Milwaukee Conference site. It is an amazing spiritual phenomenon to learn of the willing response of persons to help coordinate the many events at Annual Conference. As Brethren offer intercessory prayers to God for the Annual Conference, they should include a prayer for the helpers, that they may be strengthened with energy, love, patience, and creativity.

Interspersed among these commitments were other activities—participation in the Brethren leadership consultation (see February, page 5); speaking at the Founder's Club banquet of the Brethren Home in New Oxford, Pa.; and preaching at several congregational worship services, including a five-session spiritual renewal event where the theme was "God's Best for Us; Our Best for God."

In the midst of moderator responsibilities, maintaining our spiritual, social and family moorings is important. Anna Mary and I are members of the Lititz (Pa.) Church of the Brethren. That congregation provides helpful worship services, biblical discussion encounters, and caring fellowship that foster our spiritual growth. Most Wednesday mornings at 7 I meet with a weekly support group composed of nine Brethren pastors and a district executive. Christian fun and fellowship is maintained with two groups of friends with whom we have met bi-monthly for many years.

"I guess you are extremely busy as moderator," some say. Not really. This is just what your moderator does these days. ☐

Curtis W. Dubble is moderator of the 1990 Annual Conference of the Church of the Brethren.

On BVSers, Israelis, history, spiritu

Michael Leiter

Let us lift up BVSers' gifts

As a young adult in the Church of the Brethren who served in Brethren Volunteer Service (BVS) for two years and was employed by the General Board in the staff position for BVS recruitment, I was glad to read the November articles on young adults –"On the Threshold" and "Young Leaders Talk About Themselves and the Church."

Through my experience as a BVSer and through my communication with young people seeking to serve the church in BVS, I wrestle with the question "How do young people begin to lead the church?" BVS has provided the church with many able and visionary leaders (see "BVS: Launchpad for Leadership," December 1988). But I still feel that congregations do not take the mission of volunteers serving in BVS seriously enough. I have heard from many BVSers who finished their life-changing year(s) of service only to have their home congregation unintentionally shun them. I had the same experience, myself.

Most often, congregations do not even ask returning BVSers to tell about their experience. Not surprisingly, volunteers express feelings of disillusionment with the church. They feel their service has counted as nothing. The isolation they experience is made apparent when volunteers ask, "Why doesn't my home congregation ask me to tell about my BVS experience? Doesn't it want to hear about it and the changes that have happened in my life?"

I want to see more support and appreciation for the gifts that BVSers offer the church. Talk to your returning BVSers about their experience. Ask them to present a program in Sunday school, in a church service, or on a Sunday evening. Really listen to what they have to say. Have the volunteer speak at other churches, as well. BVSers need to tell their stories.

If this happens, the BVSers returning home will *feel* accepted and thus will become involved in the congregation. They will be launched toward leadership. ☐

Michael Leiter, of Richmond, Ind., is a former BVSer and a former General Board staff member working in BVS recruitment.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Dean Farringer

The Israelis misuse Bible

Ellis Guthrie (Letters, November 1989) writes that he is troubled by the part of the 1989 Annual Conference resolution "No Force in Religion" concerning the Middle East. He calls it anti-Semitic to support an end to the Israeli occupation of the West Bank and Gaza, which he feels would ascribe unwarranted value to the Palestinians over the Israelis.

A defense commonly used to justify the establishment of the state of Israel in 1948 and the occupation of territory taken over in the 1967 war is that the Jews are the rightful owners of the land, and the Palestinians are foreigners deserving to be killed or deported. A study of Genesis 17 shows that both the Israelites and the Ishmaelites–the Jews and the Arabs–are Semitic peoples. Ishmael and Isaac were both sons of Abraham. Ishmael was his son by Sarah's maid, Hagar. He was born before God promised Abraham a son by Sarah. God promised to bless them both with land, with a multitude of descendants, and with nationhood. It was understood that God's covenant was to be with Isaac, Abraham's second son and firstborn of his wife, Sarah. But Ishmael was included in the covenant of circumcision. Ishmael, Abraham's first son, became the victim of jealousy and resentment between Sarah and her Egyptian maid, Hagar, the mother of that first son. The way God dealt with the touchy intra-family rivalry was to respond graciously to father Abraham's request that Ishmael might live in thy sight. "I will bless him and make him fruitful and multiply him exceedingly," God promised. Human beings are prone to devise separateness and intolerance. God reconciles through love, grace, and mercy.

To justify the Israeli policy of displacir the Palestinians from the land and homes where they have lived for centuries by recalling Hitler's killing of Jews in effect confers upon Israel the right to punish the Palestinians for the sin of the holocaust in Germany half a century ago. The Israelis have used their understanding of God's promise to justify using any means, incluc ing war and state terrorism, to achieve wh they feel entitled to as "God's chosen people." It must be remembered that God covenant was contingent upon obedience God's divine will. (For the origin and responsibilities of "covenant," see *The Interpreter's Bible*, Vol. 1, page 603.)

The Old Testament prophets made it cl that God is righteous and just, and expect Israel not to "oppress the widow, the fatherless, the sojourner, or the poor" (Ze 7:10). The peril of disobeying God is the same now as in ancient times: A nation th exploits the weak, that is violent, and that worships idols will, itself, be taken captiv in due time . . . by some means or other.

There is reason for mutual mistrust between the Israelis and the Palestinians. Both have histories of having been invade exploited, persecuted, and rejected. Both sides are clients of super military powers that use Israel and Palestinians as buffers serve foreign interests. Until the illegal, immoral, and inhuman occupation and military siege of the Palestinians end, and until both sides recognize the right of the other to exist, there can be no peace or security for Israel or for more than a milli Palestinians who have been held prisoners their own homeland for more than 20 yea

The Annual Conference resolution is a necessary step toward admitting the wrongness of US aid to sustain the Israeli program based on military force with the barbaric aim of bringing the Palestinians t submission or extinction. It is for us, as Christians, to allow the grace of God to fulfill the promise of peace and abundanc for these two peoples struggling for the sa space and respect. But it shall come about "not by might, nor by power, but by my spirit," says the Lord. ☐

Deon Farringer is a member of the Prince of Peace Church of the Brethren, Denver, Colo.

newal need, young adults

lden D. Mitchell

'hese key events haped the church

a Northern Indiana District class that ›bert A. Byerly and I led, we came up with primary turning points that helped most in aping the Church of the Brethren as it is lay. This is our list. We are wondering ıat other groups or individuals might come with if they took on this assignment.

- The migration of the Brethren from rope to America.
- The decision, in response to Count nzendorf, not to merge into a German urch in America.
- The development of Annual Confer- ce.
- The transition from house churches to ›etinghouses.
- The persecution of the church for its cifist faith during and following the volutionary War and the resulting outward ›vement to new frontiers.
- The gradual loss of the original ethren "roots"—from seeking the mind of ırist in small-group New Testament study, an increasing legalism and individualism faith and life.
- The transition from the German ıguage to English in homes and in church rvices.
- The Brethren demonstration during the vil War (under leaders such as John Kline) loyalty to Christ and the church being onger than devotion to state or nation.
- The development of Brethren printing d publishing.
- The development of districts.
- Participation in the Sunday school ›vement.
- The three-way split in the church, 81-1883, into the Old German Baptist ethren, Church of the Brethren, and ethren Church.
- The beginning of Brethren overseas ssions.
- The development of Brethren schools, lleges, and seminary.
- The 1908 name-change from German ptist Brethren to Church of the Brethren.
- The beginning of the paid pastoral nistry.
- The 1918 compromise of the Church of Brethren peace witness.
- The development of the youth movement and the camping program.
- The departure from plain clothes, including prayer coverings for women.
- The movement of Brethren from the farm to the city—increased acculturation.
- The development of Brethren Service and Brethren Volunteer Service.
- The participation in Civilian Public Service during World War II.
- Reorganization in 1947—from many boards to one, and fewer districts.
- The phasing out of the deacons program.
- The discontinuing of the district elders body.
- The coming of "evangelistic meet-

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ings'' as a way of making disciples (and, 50 years later, the phasing out of such meetings, leaving a void in evangelism).

- The joining by the Brethren of state, National, and World Councils of Churches.
- The Annual Conference decision to accept members from other churches without rebaptism.
- The movement of women toward fuller participation in leadership, including the ordination of women as ministers.
- The increased multi-racial character of the church.
- The 25-year decline in membership.
- The 1985 Annual Conference statement on Christian discipleship and church membership. ☐

Olden D. Mitchell is pastor of the Pleasant Valley Church of the Brethren, Middlebury, Ind.

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Church of the Brethren Benefit Trust
1451 Dundee Avenue
Elgin, IL 60120

Jeff Neuman-Lee

Brethren need spiritual renewal

The conference on leadership in the Church of the Brethren (February, page 5) made clear to me that the Church of the Brethren needs spiritual renewal.

We Brethren have been failing to call sufficient leadership and *sufficiently qualified* leadership for our congregations. When we fail to call *Brethren*, we then import others, who may have no sympathy for Brethren understandings of scripture and discipleship. There are many churches and church starts that go leaderless all together for months, sometimes years. Then there are many churches, unable to pay for adequate leadership, that are dying. Still there are others that obtain adequate leadership only at the great sacrifice of the leader and the leader's family. Finally, and perhaps most importantly, there is a world in need of the ministry that the Church of the Brethen can provide, only to be left to the mercies of the gods of materialism.

The reasons for this failure to find enough qualified leaders are numerous and of great weight. Not the least is that when we changed our form of ministry from the free to the professional, we also grew away from old patterns of calling to the ministry without replacing them with strong new patterns.

We just don't know how to do it anymore. With the coming of professional ministry, over-reliance on pastors to do the work of ministry resulted, the living out of the
''priesthood of all believers'' eroded, an
many of the laity stopped actively partic
ing in calling one another into ministry c
were unable to train their children to do

At the same time, many congregations
within the Church of the Brethren have
placed high value on past glories and
reduced God's mission for today to a
footnote. Such congregations do not serv
those whose culture and language and m
are different from their own. They have
stopped reaching out to the world aroun
them with the love of God to share the
gospel. Such congregations do not attrac
Christians who are dedicating their lives
serving God and not the past. Nor do suc
congregatins listen when a Christian lea
speaks God's Word to them; they do not
change. Then again, institutions simply
and part of that aging is more people usi
the institution for their own ends rather
for serving God.

The call for spiritual renewal at this ti
is appropriate because the Church of the
Brethren has an essential witness to offe
its Lord and yet it is losing the ability to
this witness. In some estimations, the C
of the Brethren is dying.

We must fall before God to ask for ou
direction, both personally and as God's
people. We must ask God for the streng
be responsibile for our gift in the Spirit.

''To each is given the manifestation o
Spirit for the common good'' (I Cor. 12
In this saying of Paul's lies a basic truth
concerning leadership and the body of
Christ. *Every* member of Christ's churc
leader. *Every* member is accountable to
Christ and the church for that leadrship.
in the exercise of my gift(s) is my leade
in the church.

Leaders are persons who, with God at
side, create community. Community mu
continually be re-created. Without leade
communities die. Every Christian, actin
faith, will, in some sense of the term, cr
community. Every Christian who is resp
ing to God, will lead.

But we forget to seek God for these g
and we make no structure for accountab
As we have not trained ourselves to disc
gifts and call them forth for ourselves, a
have failed to exercise discernment of g
and called them forth for new persons
coming to Christ, how can we expect to

scern and call forth the gifts of those who ould exhibit gifts we box in the "pastor" ckage?

Our failure to discern gifts and call them rth is far more than a "crisis in leader-ip." The gifts come from the Holy Spirit. not-learn-to-name leadership is a failure interact with the living God within the life our congregations and denomination.

Last year at Annual Conference, in the bate on restructure, I said that the national uctures of our church are "structures of clusion." This, in part, was my meaning: e do not seek the Lord in our discernment gifts of the Spirit. We have not developed uctures that will help us, as God's people, do this.

Yet we are not stuck, not if we don't want be stuck. God is with us, in the Holy irit. And we have our Bibles at our sides: e know, really, what Jesus wants; we have s direction. We can turn and grieve over r lost hopes and dreams, confess our sin, d turn to our god and do what *God* is lling us to do, and become what *God* is lling us to become. □

eff Neuman-Lee is pastor of the Fellowship in Christ/ emont Church of the Brethren, Fremont, Calif.

avid W. Minnich

oung adults ell visions

one of the workshops at the November 89 Young Adult Conference (January, ge 5) there was interest in individuals lling their vision for the church. Here are me of the contributions to that process:

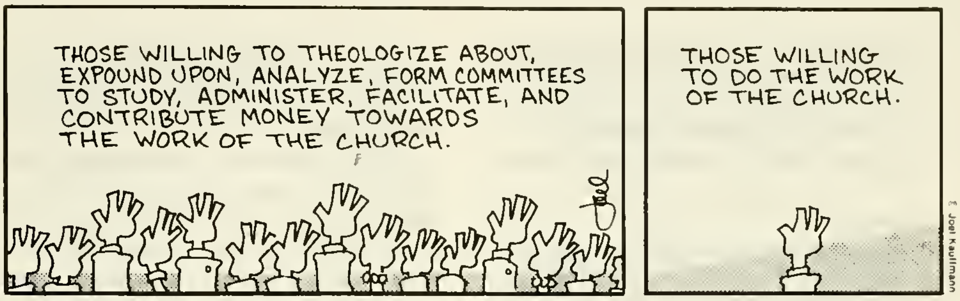
Erik Johansen: To be a group grounded Christ, professing and living in God's ve.

Debbie Quarles: It begins within the art of each of us. As Brethren, we need to ltivate the vision of community in our eryday life, opening our eyes to the love of od and God's vision for us.

Ken Rieman: As an outgrowth of our love r our brothers and sisters around the globe, express our outrage at militarism and tionalism by refusing to support such insti-tions with our money.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526*


THOSE WILLING TO THEOLOGIZE ABOUT, EXPOUND UPON, ANALYZE, FORM COMMITTEES TO STUDY, ADMINISTER, FACILITATE, AND CONTRIBUTE MONEY TOWARDS THE WORK OF THE CHURCH.
THOSE WILLING TO DO THE WORK OF THE CHURCH.
Joel
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Shawn Kirchner: To learn—as congregations and global citizens— what it really means to lay down our lives for each other, to really bear each other's burdens. The Church of the Brethren will never die out if we truly are loving one another. If we are going to worry about something, let us worry more about how we humans can better love one another.

Kyle Hall: To become the community of God, and to be open and loving to every human being.

Enten Eller: To live out our calling to discern the mind of Christ in response to the world of the present, and in so doing to call ourselves to accountability and faithfulness to that vision of what being a Christian means.

Erin and Russ Matteson: Truly to love and care equally for all those of the world. To study biblically what that means Christ would call us to do as Christians—and particularly as Brethren—in simple living, community, and peacemaking.

Eric Miller: To remember that service to Christ begins with us; we don't pay our pastors to do it for us.

Joel Meyer: To stop worrying about church growth and start worrying about discipleship. God does not call us to be successful; God calls us to be faithful.

Kim Murray: To recognize that the
church is not intended to be an institution,
but rather a community through which we
can challenge each other to live in the lov
of Christ.

Dave Minnich: To strive more intentio
ally after the will of God for our life. To t
seriously our calling as a Christian and to
study what that means for our relationship
with God and with our neighbors nearby a
worldwide.

Jeff Boshart: To gain a person's trust,
love, and acceptance you have to be yours
So I envision the a church "being itself,"
staying in touch with the Brethren ideals o
service, peace, community, and commitm
to Christ.

Dale Gish and Lisa White: We envisio
a church that is alive with discipleship,
putting aside the pressures and concerns o
the world and taking up the cross.

Darin Keith Bowman: I envision a
church of members bound together in a sp
of unconditional love and oneness in Chris
a church that recognizes its diversity and
builds on that diversity; a church that

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Application deadline date: April 9, 1990

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TRAVEL—Grand Tour of Europe June 6-20, 1990. See Netherlands, Germany with Oberammergau Passion Play, Switzerland, Austria, France and Belgium with all the beauty and grandeur of Europe and the Old World. Write John and Naomi Mishler, 168 E. 6th St., Peru, IN 46970 or Tel. (317) 473-7468 for brochure and itinerary. Tours are established on Christian interests and influence. This tour is for you.

TRAVEL—Juniata College Alumni Tour. Hosted by Dr. Bob and Mrs. Dottie Neff. China Dynasty Cruise. June 11-29, 1990. For free brochure call or write to Gateway Travel Center, Inc., 606 Mifflin St., Huntingdon, PA, 16652-0595. Tel. 1(800)322-5080.

ANNUAL CONFERENCE—Air-conditioned bus tour to Annual Conference in Milwaukee, incl. lodging enroute and while at Conference. Contact: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

YOUNG ADULTS—Join other Brethren young adults in Milwaukee, Wis., to work with Habitat for Humanity, creating housing for low-income families. Young adult workcamp June 25-July 1, 1990. $100 plus transportation and incidental expenses. No experience necessary. For registration materials contact: Kim Yaussy, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120.

WANTED—Youth who aren't afraid to get dirty, work hard, and learn new skills. No experience necessary. Join other youth this summer in Harrisburg, Pa., for youth work camp. Help renovate housing for homeless families. June 18-24, 1990. $125. For more info. contact: Russ Matteson, Church of the Brethren Offices, 1451 Dundee Ave., Elgin, IL 60120.

WANTED—From within the Church of the Brethren, a teacher with administrative abilities. Midland (Va.) Church of the Brethren to begin Christian school, known as Midland Christian Academy, fall 1990. Expansion of preschool program. Send resumés to: Midland Christian Academy, Midland Church of the Brethren, Rt. 1, Box 184, Midland, VA 22728. Tel. (703) 439-8800.

WANTED—World Friendship Center in Hiroshima, Japan, needs volunteer directors to be hosts to visitors from around the world, provide room, bed and breakfast, and infor. for guests. Positions open Nov. 1990 to peace-loving, married couple for at least 2-year term. Transportation costs provided; lodging in typical Japanese home. Duties: directors are to have English conversation classes, Friendship Night, Monthly Coffee House and publish quarterly newsletter. Part-time, bi-
gual staff person assists. Main purpose of WF
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Sutton, 1201 Vernon Drive, Dayton, OH 454
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formerly owned by John Kline. Contact: Gli
Hotchkiss Clinic, P. O. Box 397, Broadway,
22815. Tel. (703) 896-7061.

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Ziegler, Levi J. Ziegler, Carl W. Zeigler, M.
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INVITATION—In Atlanta, Ga., join Faithful S
vant Church of the Brethren for 10 a.m. chur
school and 11 a.m. worship at Shoney's Inn
intersection of Indian Trail and I-85 North, exit
Norcross. Contact Pastor Joe May at (404) 9
1360 or John and Debbie Hammer, 5584 Wil
Dr., Norcross, GA 30092. Tel. (404) 448-9092

alizes its unique mission of shalom and rvice to a hurting world; a church that lls all its members into one body and then eks to fulfill Christ's mission in a spirit of newal, commitment, and in ever growing ith, reaching out to our brothers and sisters the wider world community.

Beth Myers: Radically to be a beacon to a ck society. To grow and change to be the fuge that people seek.

Dan Myers: To take care of our own roblems within the church, then when that taken care of, to work within the commuity to show Jesus' love in action.

Regina Holmes: To inform and rengthen ourselves individually, our conregations, and our denomination so that we an be heard as a strong, unified group and ake a difference.

Valerie Boyer: To accept each other's differences and turn those differences into strengths by involving ourselves in a variety of social issues.

Greg Howe: To work to build community on interpersonal, congregational, and worldwide levels. To have everyone take an active and loving role in the church and the world.

Brent Croushorn: To live as Christ would have us, to teach others in the church, especially children and youth, what we believe, why we believe it, and to lead them by our example.

Jonathan Flint: To remind our brothers and sisters in the faith of their beliefs as a part of the Church of the Brethren and to inspire them to help us live out those ideals as reality.

Scott Seidel: I envision the church as a place where all can come together and share ideas in community.

Vicky Aeschbacher: I envision the church breaking out of the building and going into the world.

Eric Switzer: To recognize that the church continually marginalizes certain groups of people; to recognize the inherent value of ethnic and cross-cultural traditions and experiences; to work not only at including those who are marginalized, but to work at truly understanding them and ourselves.

Bettina Harmon: To be a community of faith, not as an exclusive circle facing in, but as an inclusive gathering reaching out. To have our reach extend past the stagnant cultural boundaries of our day to the outcast and marginalized of our world. ☐

David W. Minnich is a member of the Summerdean Church of the Brethren, Roanoke, Va.

turning points

icensing/ rdination

itzsimons, Walter G., ordained May 6, 1989, Fellowship in Christ, Pac. S.W.

eubauer, Frank R. III, licensed Nov. 11, 1989, Reisterstown, Mid-Atl.

aravia, Jaime, licensed Nov. 18, 1989, Jesucristo Es La Verdad, Pac. S.W.

oodin, Ataloa Snell, licensed Nov. 17, 1989, Glendale, Pac. S.W.

astoral lacements

berly, Roger, from secular to Wakarusa, N. Ind., PT

nglish, Curtis, from secular to Oak Grove, South, Virlina, PT

itzsimons, Walter, from seminary to Outlook, Ore./Wash., PT

ry, Ivan, from secular to Columbia City, N. Ind., PT

ibson, James, from secular to Mount Joy, Virlina, PT

iller, Dean, from Christ, Ill./Wis., to Mountville, Atl. N.E., FT

Wills, Douglas, from Mason's Cove, Virlina, to Bethany, Va., Virlina, PT

Wedding Anniversaries

Bonham, Dick and Madeline, North Liberty, Ind., 54

Brumbaugh, Raymond and Berdella, Hartville, Ohio, 64

Cooper, Edward and Elizabeth, New Carlisle, Ohio, 66

Deardorff, Everett and Helen, Hartville, Ohio, 56

Irvin, Paul and Mildred, Lititz, Pa., 54

Leid, John and Elsie, Ephrata, Pa., 55

Loucks, William and Fannie, Goshen, Ind., 72

Ringer, Harold and Bertha, Hartville, Ohio, 56

Stermer, Melvin and Dorothy, Hartville, Ohio, 51

Wilson, Al and Helen, Melbourne, Fla., 51

Wirt, Elmer and Maude, Lewiston, Minn., 63

Deaths

Albert, Ronald, 57, Walkerton, Ind., Oct. 30, 1989

Alexander, Robert, 90, Accident, Md., Oct. 7, 1989

Anthony, Paul, 91, Hagerstown, Md., Dec. 1, 1989

Arbuckle, Florence, 97, Kansas City, Mo., Feb. 19, 1989

Arnett, Wayne, 73, Battle Creek, Mich., Oct. 22, 1989

Basore, George, 74, Hagerstown, Md., Aug. 8, 1989

Breidenbaugh, Clara, 80, Phoenix, Md., Dec. 1, 1989

Brothers, Evelyn, 83, New Oxford, Pa., Dec. 23, 1989

Brubaker, Helen H., 75, La Verne, Calif., Dec. 2, 1989

Caton, Mildred, 82, Uniontown, Pa., July 2, 1989

Coffman, Earl, 85, Boonsboro, Md., Sept. 6, 1989

Coker, Erma M., 83, Spring Grove, Pa., Nov. 21, 1989

Craig, Lee, 79, Independence, Mo., June 20, 1989

Crowther, Jefferey, 36, Ephrata, Pa., Nov. 30, 1989

Cupp, Delong M., 94, Bridgewater, Va., Nov. 19, 1989

Davis, Violet, 71, Boonsboro, Md., Sept. 14, 1989

Denlinger, Jared M., 8 mos., Ephrata, Pa., Nov. 30, 1989

Detwiler, Catherine M., 85, Collegeville, Pa., June 26, 1989

Devers, Catherine Frank, 79, Arlington, Va., Oct. 8, 1989

Edwards, Robert M., Jonesboro, Tenn., Nov. 26, 1989

Fourman, Olive B., 80, Arcanum, Ohio, Feb. 9, 1989

Gerlach, Edward, 79, Bowmansville, Pa., Oct. 24, 1989

Gibbs, Frances, 69, Wichita, Kan., Oct. 9, 1989

Grant, J. Vester, 81, Bent Mountain, Va., Dec. 2, 1989

Groff, Charles, 81, Lititz, Pa., Sept. 19, 1989

Groomes, Cecil, 82, Bel Air, Md., Nov. 17, 1989

Hackman, Elizabeth, 80, Lititz, Pa., Nov. 29, 1989

Haldeman, Mary E., 90, Fairview, Pa., Aug. 26, 1989

Haldeman, Elmer Y., 93, Eagleville, Pa., Sept. 7, 1989

Harford, Lena, 87, Uniontown, Pa., Oct. 29, 1989

Hazard, Clara, 88, Chevy Chase, Md., Dec. 21, 1989

Heiny, Lulu E., 100, Modesto, Calif., Dec. 9, 1989

Hemling, Milton, 82, Denver, Pa., Nov. 10, 1989

Herbst, Kathaleene, 71, Hagerstown, Md., Nov. 14, 1989

Jordan, Clayton, 76, Uniontown, Pa., Oct. 6, 1989

Jordan, Mary, 74, Uniontown, Pa., Nov. 6, 1989

Keller, Paul B., 88, Modesto, Calif., Dec. 7, 1989

Keltner, Juliet, 87, Independence, Mo., Aug. 27, 1989

Lape, Clell, 69, Uniontown, Pa., Nov. 11, 1989

Lippy, William B., 93, Hanover, Pa., Dec. 7, 1989

Masters, Carrie, 99, Blue Springs, Mo., July 18, 1989

McKenzie, Lucy, 83, Independence, Mo., Jan. 3, 1989

Metzger, Edward G., 61, York, Pa., Nov. 17, 1989

Miller, Delma Cline, 59, McPherson, Kan., Feb. 27, 1989

Miller, Louise S., 86, Collegeville, Pa., Nov. 27, 1989

Mummert, Jacob A., 82, Daly City, Calif., Dec. 20, 1989

Myers, Mary, 95, Hartville, Ohio, Dec. 3, 1989

Nichols, Rachael S., 74, Roanoke, Va., Dec. 9, 1989

Nifong, Cora Alma, 90, Argos, Ind., Oct. 24, 1989

Nininger, Tracy, 73, Kansas City, Mo., March 13, 1989

Norris, William L., 66, New Carlisle, Ohio, Dec. 7, 1989

Oberdick, Robert R. Jr., 58, York, Pa., Nov. 10, 1989

Ocker, Allen, 78, Hagerstown, Md., Nov. 25, 1989

Ocker, Helen, 78, Hagerstown, Md., Aug. 8, 1989

Petre, Harry, 85, Hagerstown, Md., Dec. 14, 1989

Piersol, Gertrude, 85, Ephrata, Pa., Nov. 29, 1989

Randel, Barbara, 54, Sugar Creek, Mo., Dec. 1, 1989

Reitz, Roy, 77, Deepwater, Mo., Oct. 30, 1989

Rhoades, Leola, 81, Greenville, Ohio, Nov. 30, 1989

Russell, Samuel G., 81, Annandale, Va., Nov. 28, 1989

Schaff, Jay, 83, Hagerstown, Md., Sept. 2, 1989

Shaffer, Nora, 81, Uniontown, Pa., Oct. 26, 1989

Shock, Bessie, 97, Beaverton, Mich., March 5, 1989

Skinner, Philip A. Sr., 77, North Canton, Ohio, June 25, 1989

Smith, Anna, 90, Boonsboro, Md., Sept., 27, 1989

Snyder, Vince, 70, Canton, Ill., Sept. 22, 1989

Thumma, Katherine, 90, Williamsport, Md., June 19, 1989

Toms, Helen, 76, Hagerstown, Md., Feb. 1, 1989

Toot, Walter, 82, East Berlin, Pa., Nov. 1, 1989

Utz, Mildred, 83, Winchester, Va., Dec. 30, 1989

Voorheis, Charles W., 71, Mesa, Ariz., April 18, 1989

Weldy, Allen, 90, Wakarusa, Ind., Dec. 5, 1989

Willauer, Raymond L., 62, Parkerford, Pa., Dec. 9, 1989

Worley, Bertha E., 82, Hanover, Pa., Nov. 17, 1989

Young, Nellie E., 80, New Carlisle, Ohio, Dec. 9, 1989

Zinn, Mary Ruth, 62, Argos, Ind., Nov. 9, 1989

A perspective from the periphery

When I was a boy one of the standards I had to meet in order to feel acceptable to my peers was recognizing all the makes and models of cars on the road. I met it and felt enormous satisfaction when I was able to identify everything from an old De Soto Airflow to that hot new German import—the Volkswagen Beetle.

I haven't got the slightest idea what make the vast majority of cars are that I see in traffic today. Neither do I care. I outgrew the need to know.

As I get older I find myself able to shrug off other required knowledge of an earlier age. I long ago stopped knowing (or caring) what the top 10 records were on the disk-jockey shows, or what the names of the hottest music groups were. Oh, as long as my son lived under my roof I attempted to maintain a veneer of knowledge of the music scene. I didn't want him to be embarrassed that his dad thought "Heavy Metal" was something to lift. Now I have discarded even the veneer and am content with the old surface underneath.

Sometimes I have misgivings about letting things like that go by the wayside, even as it lightens my load along life's journey. I stay just a tad concerned that I may be letting go too rapidly, and, before my time, will fit the "old geezer" image from which I presently recoil. When my 21-year-old son and I are out in public together, I keep pointing out "old geezers" and asking him if I am beginning to fit that image. So far my tactful son keeps saying, "You've got a lo-o-ong way to go yet, Dad." That's comforting.

No one likes to become peripheral. But, like it or not, we move inexorably toward the periphery of our family's life as we grow to old age—relinquishing authority, caring less about "keeping up" with things, becoming feeble, needing to be looked after. I am young enough to disdain the pulling of life's tide, but old enough to feel the undertow.

Along my way to old-geezerhood it suddenly hits me that people are not unique in becoming peripheral. For all my history-buffiness and acquaintance with the rise and fall of this and that empire, the reality of my own country's peripheral position on the world stage is just beginning to sink in.

Back about the time I was learning all the makes and models of cars, I had the notion that the United States not only was the leader of the world but that it always would be. Now a major drama is taking place in the Soviet Union and in Europe and we are not even involved in it. In fact, while the world's eyes were on that drama, we were off invading Panama and buttering up Beijing. The Panama takeover, more than anything else, was the playground bully knocking down a littler kid in order to sustain his self-illusion of toughness. The illusion of toughness, however, wasn't even attempted when the administration toadied to the perpetrators of the Tiananmen Square massacre. Neither action was worthy of a world leader. The Eastern Europe revolutions have diminished the importance of military strength and we had already relinquished our economic leadership of the world. International swaggering is about all we have left, since it is unlikely that we would choose modesty.

Then while I was coming to grips with the reality that my country isn't the savior of the world that it appeared to be in 1945, I made another alarming discovery. Even churches can become peripheral. I read with interest a Lilly Endowment report of a case study on the Presbyterians, who have lost a third of their members in the last 25 years. You could have fooled me into believing it was a case study on the Church of the Brethren. The Presbyterians' warts were all our own—their causes for loss of members, reduced commitment to evangelism, more allocation of money for local concerns, lack of leadership, neglect of the areas of life that build and nurture the church, and a gulf between liberals and conservatives.

And yet, says the coordinator of the Presbyterian study, President John M. Mulder of Louisville Presbyterian Theological Seminary, the denomination in nearly all cases was doing what it had to do. And—where have we heard this before?—they have a problem, says Mulder, "trying to communicate anything distinctive about the Presbyterian tradition."

The Presbyterian study concluded that the trick is not to study what is going wrong in the denomination, but to figure out what other, healthier denominations are doing right. So, lest we Brethren drift to the periphery and find we have no good reason for being, perhaps we should be scurrying to find out what keeps others at the center.—K.T.

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Church of the Brethren

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URCH OF THE BRETHREN APRIL 1990

BLESSING IN A BARN-RAISING

contents

10 **Together, hoist!** It's the signal to lift the load together. It would also make a good motto for the Church of the Brethren, says Earl K. Ziegler, after a Brethren barn-raising.

14 **Bethany: A seminary in search of its mission.** While Bethany sits poised on a decision about its location, Donald E. Miller examines the seminary's mission and offers recommendtions for its future.

17 **Bethany and the Brethren.** The seminary is "here because of the church, and the church is here because it is the body of Christ on earth," says Bethany president Wayne L. Miller. Interview by Kermon Thomasson.

20 **Gardening tips for growing ministers.** Isn't "growing ministers" quite a bit like growing gardening crops? asks John J. Cassel.

22 **Voices from El Salvador.** In two companion articles, Jeff and Jacquie Schoonover-Higgins and Jennifer Casolo talk about the risks of living out one's faith in the midst of persecution.

COVER: A recent barn-raising in Lancaster County recalled days from the Brethren past. When Amish mingled with the Brethren, Mennonites, United Methodists, and UCCs, the volunteers were reminded that there's a blessing in giving. Story on page 10.

In Touch profiles Calvin Bright, Dayton, Ohio; Shawn Mummert, Lincoln, Neb.; and Wilma Comstock, Olathe, Kan. (2) . . . **Outlook** reports on Nicaragua elections, General Board meeting, Nelson Mandela, El Salvador, Bethany Seminary, Nicaragua, personnel, youth workcamp (start on 4) . . . **Worldwide** (6) . . . **Update** (8) . . . "Brethren facing the future," by T. Wayne Rieman (9) . . . **Poem,** "Jonah," by Mark Mitchell (26) . . . **Opinions** of Clyde Carter and Peggy Gish (27) . . . **Pontius' Puddle** (29) . . . **Turning Points** (31) . . . **Editorial,** "In defense of the '50s" (32).

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messenger

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letters

BRETHREN ARE FAITHFUL TO CHRIST

In the January letter "Oliver North a Model f Church," the Church of the Brethren and i leaders are scored for an "attack" on Oliv North and his supporters in an article in the Se tember 1989 MESSENGER (page 34). That artic described a confrontation between a group Brethren and Young Republicans. The Youn Republicans were in Orlando for a fund-raisin appearance by Oliver North.

The letter-writer defends North and the Youn Republicans in language used by supporters the modern "fortress America" and nationa security state measures being pursued by th administration and Congress. The Brethren ar accused of attempts to "legalize sodomy, suppo communism in Central America, and promot abortion" and of becoming politicized.

In contrast to these charges, the Church of th Brethren is being faithful to the teachings Christ as the denomination swims against th current of prevailing American attitudes by supporting compassionate treatment for victims AIDS, by opposing the cynical and deadly evil total war against the poor being waged by th USA and its client states in Central America, an by encouraging honest dialog on the abortio issue.

It is sad that the idolatry of superpatriotis and super nationalism (two of the "isms involved in the politics leading to the crucifixio of Christ) are championed by one whom assume to be a member of the Church of th Brethren.

JACK FAIRWEATHER

Peoria, Ill.

MORE LIKE JUDAS THAN JESUS

It is incredible that someone could compar Oliver North to Jesus Christ (Letters, January "Oliver North a Model for Church"). A mor logical comparison would have been one between North and Judas Iscariot. Oliver North is confessed liar and thief. There is no way to compare that to Jesus Christ.

Jesus said, "Love your enemies." I doubt tha Oliver North had that in mind in sending arms t Iran. Giving arms to an enemy is treason. I many countries North could have been execute as a traitor.

And, for the record, I am not a Democrat, but life-long Republican, including service as Republican precinct committeeman.

MELVIN HOLT

Bloomington, Ill.

SOME STILL COUNT THE COST

I appreciated "On the Threshold" (Novembe 1989). Clearly the story of the rich ruler (Luk 18:18–27) has application to the new generatio coming of age in the church. The appeal of God reign is attractive, but the cares of the world an delight in riches choke the Word. Many yet wi go away sorrowful.

If we turn to Luke 19 for the rest of the stor though, we find the example of another one wh ike the rich ruler, Zacchaeus is a rich person o does respond to the call of Jesus. The result alvation.

n the generation of Brethren coming of age I d hope. I see in these young women and men good soil that, indeed, bears fruit.

n part my hope comes from the story in Mark young people leaving everything to follow us. These are the disciples.

My hope is there because, as in the early urch, as among the Anabaptists, and as with early Brethren, there still are many who will unt the cost and choose to bear the cross and low Jesus. I praise God.

CLIFF KINDY

rth Manchester, Ind.

UNIFICATION A BROADER CONCERN

ading Karen S. Carter's report on Germany er the dismantling of the Berlin Wall (February), I was made uneasy by her statement *"Wir llen uns nie wieder trennen"* ("We never want to parate again").

I was also made uneasy by her belief that the ture of Germany . . . is a *German* question." rmany's neighbors do not agree with that.

Karen Carter has neglected to mention the imate source of the divisions in the first place, t only the cold war, but World War II and the *ossdeutsche Reich,* Nazi destruction and terror at covered most of Europe for 12 years. In light West German Chancellor Helmut Kohl's footagging on the issue of the post-war western land border, the former victims of *Grossutschland* are right to be cautious and to quest a say in reunification discussions.

Perhaps the division of the Germanys was not eant to last forever. Certainly the former gidity of the Soviet Union and East Germany as no substitute for open borders and free elecons. But, instead of *"nie wieder trennen"* ("never ain separate"), I would like to hear more about conciliation with former enemy neighbors.

To quote Thomas Mann, what we need is a uropean Germany, not a German Europe."

KRISTIN FLORY

eneva, Switzerland

(Karen Carter's precise words were "This question the future of the two Germanys] cannot be solved in lation from the European community, nor without nsideration of either NATO or the Warsaw Pact. Yet, timately, it is a German *question."—Ed.)*

EXUALLY ABUSED AREN'T ODDBALLS

raise be to God that doors are opening in the hurch of the Brethren to discuss sensitive subcts. I am especially grateful for the articles on xual abuse of children (November, pages 19,)).

We must stop denying that sexual abuse hapens in our church families and educate people out its causes and treatment. The more that eople are informed, the more openness there ill be. Those who have been suffering in silence ill fell free to seek help. They will no longer feel ke outcasts or oddballs. They won't feel one.

I lived in silence for 17 years as a victim of sexual abuse. I was forced to promise not to tell. But I was fortunate. At last, with the help of my pastor and some close friends I am finding healing.

At the Orlando Annual Conference I attended an insight session that Theresa Eshbach helped lead. I was impressed by the large number who attended and by the interest they expressed. For the first time I saw and felt the church caring. For the first time I felt free to talk about my own experience, and so did others. I met for the first time a sister who had been through something similar to my own experience. I found out that I wasn't alone in the Church of the Brethren, and that was very freeing.

I pray for all who suffer in silence.

NAME WITHHELD

EDWARD K. ZIEGLER 'A GOOD MAN'

I appreciated the tribute to Edward K. Ziegler (December, page 1). "Brother Ed." I always called him. And, indeed, we were brothers for a lifetime.

While Ed and his wife, Ilda (my sister), were missionaries in India, my wife, Irene, and I were missionaries in Africa. In our letters back and forth our comparisons covered two continents. Later we shared life in Elgin, Ill., when he and I were on the Brotherhood staff. *(Desmond W. Bittinger was editor of* MESSENGER *1944-50.—Ed.)* He was a good man, We loved one another.

DESMOND W. BITTINGER

La Verne, Calif.

ELITISM A CREEPING MALAISE

The elitism that Vernard Eller mentions in his February article on Bethany Seminary is not limited to the seminary. It is a creeping malaise throughout the Church of the Brethren.

The concerns of our Brethren leaders are notably irrelevant to the concerns of the members out in the congregations. Our people are flocking to other churches that speak the language Brethren used to hear in Sunday school and from the pulpit. And they are taking the name "Brethren" with them.

Our leaders agonize over the proper expression of our traditional faith—much of this agonizing in elitist terms—while many of the Brethren are going outside their denomination to find what it means to have Jesus Christ as Savior and to live according to the simple (not complicated) precepts of the Bible—including a passion for lost souls.

We would do well to look to the ministry of leaders who were laboring in the 1950s when our Church of the Brethren membership peaked. William Beahm was one of the best practical theologians we ever had. Yet, his *Studies in Christian Belief* is out of print. Brethren who are considering withdrawing from the denomination would be surprised to discover in Beahm's book so many of the things they know in their hearts to be true.

EARL E. SNADER JR.

Waynesboro, Pa.

page one

We didn't start out to make this month's MESSENGER a "heritage" issue, but it is interesting how the main articles ended up working at that theme. We learned about the barn-raising from a newspaper clipping that a reader sent in. We thought it had the makings of a good story and assigned it to a writer who happened to be the pastor of the barn-owners and one of the volunteers who helped with the project. We thought it would be instructive to our readers to learn not only how those barn-raisings take place, but to see that they still are held in 1990. As the reader learns, a barn-raising embodies something of the basics of the Brethren faith—"my neighbor's good."

Brethren from the heartland will recognize that the workers shown in the photos of the barn-raising are Amish. Apparently the photographer found them more photogenic than Brethren and other volunteers. But the Amish beards and plain dress add to the flavor of the history lesson, harking back to the time when the Brethren would have resembled their Amish neighbors.

The Bethany Seminary article by Don Miller tells us that the seminary's mission is basically unchanged from what it was in 1905. And Bethany's new president, Wayne Miller, tells us in his interview that the Brethren need only to stick to their basic beliefs and practices to be viable in the present and future.—THE EDITOR

CLIPPINGS WANTED

Our readers can do us a great service by clipping Brethren news from their local newspapers and sending these items to us. We get news leads from such clippings, as well as ideas for feature stories. We also post the clippings here at the General Offices for the interest of staff and visitors.

Please clip articles carefully. Do not "scotch-tape" pieces together. Good photocopies are acceptable. Be sure the name of the paper and the date are shown, printing them in the margin, if necessary. Send the clippings to MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

in touch

Calvin Bright: Man with a mission

Calvin Bright is living proof that one person can make a difference. When he rails against racism, he does so with the events of a lifetime in mind.

He was introduced to racial prejudice in China where he was born and reared, the son of Church of the Brethren missionaries J. Homer and Minnie (Flory) Bright. The first prejudice he witnessed was in China against whites.

After studying at Berea College and Bethany Theological Seminary, Calvin and his wife, Harriet, were "loaned to the Methodists" as teachers in West China Union University, one of 13 Christian colleges then in China. They were there "until the communists came," Calvin recalls. "My wife went back to Berea until I was able to get out of China. I was in a communist prison for four months and two days. They thinned me down to 97 pounds."

Calvin is now in his 25th year as pastor of the East Dayton Church of the Brethren in Dayton, Ohio. "In the time I've been here, the area leadership has been depleted," he laments. "In the last four months, we've had four murders. Alcoholism, drugs. Our district has one of the highest crime rates in Dayton. We have people who are afraid to be out of their homes.

"How can you have a safe community?" Calvin asks. "This is why I joined the Third Street Business Club, why I'm a life member of the East Dayton Community Council, why I'm chairman of the Emergency Services Program board, why I've worked on the Sunrise Multipurpose Center. I've worked with senior citizens, the probation people, the Social Health Board and Human Services people.

"The seniors need transportation, health care. They need Meals on Wheels. They need to socialize."

A big problem, as Calvin sees it, is that people don't know where to find help. "Sometimes kids come to me, sometimes the parents. I'm not an expert, so I refer them to the experts," he says.

As a pastor, Calvin is equally concerned with young people. "Girls who have babies at 14, it's hard to get them motivated," he says. "They don't motivate their children at all. They don't have enough skills to get a job.

One boy boasted to me that he had fathered three children by three different girls. 'How many children do *you* have?' he asked. When I told him 'None,' he replied, 'I guess I'm more of a man than *you* are.' "

Calvin's assessment isn't all gloom and doom, however. "Once in a while someone gets the vision," he says. "And they go forward. And we keep pushing them. 'You can do it. You can do it.' We have one boy who's now a CPA. It's marvelous."

Calvin Bright, like his parents, has done missionary work most of his life. He has also shown that missionaries can be called to work in their own backyards.—CLEM HAMILTON

Clem Hamilton is a writer for the Dayton Daily News, *from which this story is reprinted, with permission.*

Shawn Mummert: Ma

The United States Constitution may guara
the separation of church and state, but an
individual can still be active in both. Holdi
dual citizenship in the kingdom of God an
the United States, according to Shawn
Mummert, means working hard to become
functioning member of both.

Shawn, a member of Stover Memorial
Church of the Brethren, Des Moines, Iowa
has been absorbing news and government i
formation since he was 10 years old. He is
junior at Lincoln Christian School, in Linc
Neb., where he won a $2,000 scholarship a
a one-week trip to Washington, D. C., to se
firsthand the workings of the federal gover
ment.

"I loved it," Shawn says. "It was a grea
experience. I got to learn a lot more about t
government and how it functions." Shawn
quickly noticed how many events do not
make the headlines but are nevertheless
integral parts of the process. "What surpris
me was that every job was interesting and
every job was important."

One of two Nebraska high school studen
chosen for the trip, Shawn's full schedule
included hearing speeches by senators,
representatives, and the Secretary of Commerce. Shawn also spoke with Senator Rob
Kerrey (D-Neb.).

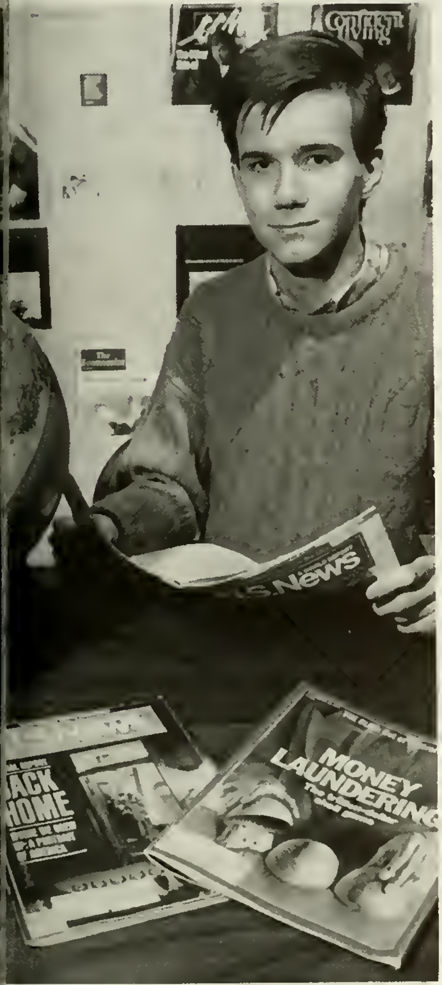
The trip further sparked Shawn's interest
government, an interest he believes importa
for every citizen. He says that getting
involved in the representative process starts
with being informed. "Just read," says
Shawn. "*Time*, *Newsweek*, stories about
people and government. Even the boring
stuff. That's how you really learn. Watch th
news. Our network news is the best in the
world."

Shawn also believes that being part of a
democracy includes certain responsibilities
"People want the government to operate fo
them, but they don't want to mess with it.
People had better wake up, or one day it wi
all be different."

"Shawn has always had a global perspective and a keen interest in government," sa
Ron Mummert, Shawn's father and pastor c
the Stover Memorial church. Ron has activ
encouraged Shawn's civic interests as well
his theological ones.

Shawn is currently deciding which colleg
he will attend, and is uncertain of his caree
plans. While he may not return to Washing
one day to seek his fortune, Shawn has

grade in government



lready learned that understanding begins ith knowledge, whether one is studying the ible or the Bill of Rights.—KENT RICE

Wilma Comstock: Spreading jelly and love

Wilma Comstock has turned a hobby into an Olathe (Kan.) Church of the Brethren staple. When her sister, Lois Williford, suggested that Wilma make more of her delicious jelly to sell to the congregation, Wilma seized on the idea and quickly turned surplus apples into dozens of jars of homemade jelly. The jelly has been spreading and being spread ever since.

The project started three years ago when Olathe members Frank and Betty Lutz moved to a location south of town. With three crabapple trees producing bushels of fruit, Betty asked Wilma, "Could you use some of our crabapples?"

Wilma quickly agreed, and began washing and cooking the fruit. She would then pour off the juice and use the tart, tangy liquid to make the rose-tinted jelly that she and her husband, Harold, enjoy at breakfast. When Wilma shared a sample of the sweet spread with Lois, her sister suggested, "I'll bet other members of the church would buy your homemade jelly. Since the apples are going to waste, why don't you make more and sell it?"

The project was approved by the congregation's women's fellowship at its next meeting, and Wilma went to work filling 8- and 16-ounce jars. The jelly was then brought into church and displayed for the members to purchase. Before long, many families in Olathe were enjoying the fruits of Wilma's labor.

That fall, when Betty Lutz brought surplus apples from her Yellow Delicious tree, Wilma began making apple butter. She used Viola Remington's spicy apple-butter recipe from *The Plains Cookbook*, compiled by church women in Western Plains District.

The next year, Wilma added blue plum jelly to her stores after receiving the fruit from church member Arlene Trenary, Lois' daughter. During the summer she made 22 jars of apple butter, 25 jars of crabapple jelly, and 23 jars of blue plum jelly.

Wilma donates all the proceeds from the sale of her products to the family that the women's fellowship "adopts" at Christmas. She is active in many other fundraising projects within the church, including the food pantry. "She's wondering what the next project can be while she's still working on the last one," says Retta Reinoehl, incoming president of the Women's Fellowship. "She's already begun a quilt project for next summer's District Conference Auction."

It is Wilma's jelly, however, that draws the most rave reviews. Olathe members can attest that nothing spreads good cheer like Wilma's jelly.—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Brethren assess victory of UNO in Nicaragua

Four Church of the Brethren members were observers of the Nicaraguan elections February 25, which were won by the UNO coalition. General Board chairwoman Judy Mills Reimer, Dorotha Fry, of Larwill, Ind., Karen Carter, of Daleville, Va., and Kaye Yoder, of McPherson, Kan., were among close to 5,000 international observers.

Nicaraguans hold up voting cards for General Board chairwoman Judy Mills Reimer, who took this picture as one of four Church of the Brethren observers in Nicaragua for the election February 25. The UNO coalition of 14 parties, ranging from communist to extreme right-wing, won the election.

Brethren observers contacted by telephone on returning to the US gained different impressions of the election because they observed different regions of the country. They reported that the key to the election was Nicaragua's harsh economic situation, due to war and the US-imposed trade embargo.

Carter, who reported that the UNO was completely unprepared for victory, said the outcome of the election was a surprise to Nicaraguans. Many said they would never have voted for the opposition coalition if they had imagined it would win the election, she said. Her impression was that Nicaraguans wanted to “slap the wrist” of the FSLN (ruling Sandinista party) and that they regretted the election results.

After the election “there were no smiles,” according to Fry, who observed the voting in a port city on the Pacific coast. “We went back to Managua after the election and nobody was happy. I didn't see any UNO people celebrating.”

Reimer, who observed and traveled through an area with contra influence, said that with only a few exceptions the people she spoke to were “ecstatic” about the UNO victory. Her delegation of National Council of Churches observers considered the election to be fair. She said, however, that “many of the people who voted for UNO don't have the experience to understand” the exaggerated nature of campaign promises and the complex situation in Nicaragua.

In an extremely polarized area where some people feared contra attacks and others feared Sandinista attacks, Reimer was present at one of nine precincts that were closed down. “Given the fact that in some areas there were contra attacks right up to election day, and in other areas anti-Sandinista sentiment was high, it is remarkable that only nine out of more than 4,000 polling places closed,” said Yvonne Dilling, the Church of the Brethren's Latin America/Caribbean representative.

Villagers and small farmers in Reimer's area were overjoyed when observers arrived, she said, as they had been afraid to vote. Some traveled for days to the polling place, but the precinct closed with close to 1,500 voters and family members waiting to vote.

“It was very, very painful to leave” the precinct, Reimer remembered. “The reason I went (to Nicaragua) is that we have to stand in solidarity to spread God's love through our actions. People in a war zone don't want to hear about Jesus' love when they don't have anything in their stomachs.”

Carter, also reporting that the election was fair, said, “given the strong and organized nature of the FSLN in its new legislative opposition role and the fragmented nature of the winning coalition, the FSLN remains a strong force in Nicaraguan political life.”

With 40 percent of the vote, the FSLN is the party still retaining a majority of seats in the National Assembly, as the UNO is a coalition of 14 parties ranging from communist to extreme right-wing, Fry explained. The FSLN is proceeding “in trust” in negotiations with UNO, she said.

Some Nicaraguan Christians fear retaliation against FSLN supporters when the UNO comes to power, Fry added, as UNO vice president Virgilio Godoy is understood to have promised such retaliation. Christians have been involved in the FSLN as an expression of their faith, she continued.

According to Carter and Dilling there has been a progressive maturation of a democratic system in Nicaragua, including the 1984 elections. “This is the second peaceful election since the Somoza dictatorship was overthrown in 1979,” Carter said.

Dilling asked the church to give the same scrutiny to signs of a democratic society in the next year as was given this year. She asked the church “not to forget the role the US has played in destroying much of life in Nicaragua through the contra war.”

Dilling referred to a comment by then-US President Ronald Reagan, that the goal of the war was to make the Sandinistas “say uncle.” Estimating that the US spent $30 million on the UNO campaign, she quoted Secretary of State James A. Baker as saying that if the FSLN won, the US economic blockade would continue. “I personally think that constitutes interference,” she said.

The president of the Church of the Brethren partner church in Nicaragua, the Misión Cristiana, was “astonished and shocked” by the election results. “The situation is tense; people are very worried,” said Adonis N. Chavarria, in a February 26 telephone conversation with Dilling. “We cannot know immediately what it means.”

Commenting on the surprise outcome of the election, he said, “We must remember people don't usually analyze the broadest implications when deciding their vote; they focus on personal circumstances. When the stomach hurts, it's hard to think beyond that. People were not voting against the Sandinistas as much as they were voting for change.”

Dilling urged Brethren to respond to Chavarria's request for prayer during this time of transition. Despite major political changes, the partnership with the Misión Cristiana remains strong, said Dilling. “The church is not bound by political borders and we do not expect these elections to change our relationship.”—CHERYL CAYFORD

dministrative assistants from 11 of the 24 districts met for the first time as a group in Elgin, Ill., o attend the March meeting of the General Board. The group visited Bethany Theological Seminary nd spent time with General Board staff to facilitate and coordinate work with the general offices.

General Board approves new mission ventures n South Korea, Sudan, the Dominican Republic

he Church of the Brethren General Board ias projected several new mission partnerhips, outlined plans for 23 new projects for he coming decade, and adopted a 16-page paper on "creation."

The new mission efforts take the church to he Dominican Republic, where Puerto Rican Brethren are involved in church-planting; begin plans for two families to live among lisplaced Nuer people in Sudan; and pending affirmation by Annual Conference, establish a partnership with the Korean Evangelical Church, a small denomination with concerns for social action, peace, and justice.

The 23 new projects approved by the board result from denominational "Goals for he '90s" emphasizing youth and young adult ministry, family life, Brethren mission and identity, strengthened links between congregations and global programs, ethnic ministry, and denominational growth.

Specific projects include training youth to do peer evangelism and ministry, hiring a staff person to develop family ministries, launching a nationwide media campaign to help the Church of the Brethren "tell its story," and raising funds for relief and development in Sudan. (A complete list will appear next month in MESSENGER.)

Using the theme for the 1991 World Council of Churches assembly, "Come, Holy Spirit—Renew the Whole Creation," the meeting reflected concern for stewardship of creation and the renewing power of the Holy Spirit. The environmental aspect was reinforced with approval of "Creation: Called to Care," written by Shantilal Bhagat, staff for economic justice and rural crisis. The paper, recommended to Annual Conference, outlines a theology for a Brethren understanding of creation and emphasizes respect for the earth and its creatures. (An excerpt from the paper will appear next month.)

After examining the future of the Cooperative Disaster Child Care (CDCC) program, the board enthusiastically recommended keeping it inside the Church of the Brethren, as one of the church's more creative areas of service. The innovative program provides care for children affected by disasters, and has attracted ecumenical support. As increased funding is needed for CDCC to grow, the board will explore the possibility of turning to the Emergency Disaster Fund.

Out of concern over continuing human-rights violations and violence in El Salvador, the General Board has endorsed a boycott of Salvadoran coffee. The major US purchaser of Salvadoran coffee is Folgers.

The endorsement is "an act of witness," a way of "proclaiming God's righteousness through peace and justice, to be channels of God's grace, to set at liberty those who are oppressed," said the board, in order to explain the faith basis for its action to the Brethren. Several members expressed a reluctance to engage in boycotts and said they supported this one as a matter of conscience.

The board noted that coffee taxes and revenues sustain the Salvadoran military and the oligarchy of 14 families that finances the death squads. The largest Salvadoran union and the largest workers' federation are among many endorsers of the boycott, says organizer Neighbor to Neighbor. The Church of the Brethren is the first denomination to do so, according to World Ministries Commission executive J. Roger Schrock.

In other business:

—stewardship staff presented "Brethren Vision for the '90s," a fundraising drive for church program in the 1990s which will focus on individual givers and encourage support from congregations; general secretary Donald E. Miller will meet with Brethren across the country over the next year to help determine potential financial support and a separate fund was approved for gifts received through the drive;

—the Committee on Interchurch Relations reported moves to broaden ecumenical involvement, perhaps through National Association of Evangelicals observer status, closer contact with the Consultation on Church Union, and more interfaith dialog;

—a committee on rural church issues, named at the October meeting, reported plans for an Annual Conference insight session and a churchwide gathering in 1991;

—Brethren Press's "faithQuest" marketing venture was approved;

—Stephen Longenecker, assistant professor at Bridgewater College, was named to the Brethren Historical Committee;

—the "Good News Bible Curriculum" for grades one through nine was approved for cooperative development with Mennonite groups, to be available in 1994;

—membership/heritage materials, tentatively titled "The Brethren Identity and Mission Series," are to be available beginning this summer, a report revealed; the series will include some existing and revised resources as well as new materials;

—a report was given on a major revision of the Pastor's Manual, with a possible loose-leaf format; the manual will be edited by Ken Gibble, co-pastor in Arlington, Va.;

—a loan to the Medina, Ohio, new church development project was approved;

—a task force on family life was named;

—the hiring of a volunteer to work on issues in public education was approved;

—the board's "Improving Relationships Study" (formerly "Blue Ribbon") committee, which includes board vice chairman Robin Lahman, former moderator Elaine Sollenberger, Pacific Southwest District's Donald Clague, Hudson Sadd of Manheim, Pa., David Sollenberger of Annville, Pa., Western Plains District executive John Tomlonson, and Howard Royer, staff director of interpretation, will bring recommendations to improve relationships between the board and grassroots Brethren in October;

—the Executive Committee adopted a personnel policy of non-discrimination toward people with AIDS in the workplace;

—congratulations went to Church of North India general secretary Pritam Santram, who was elected Episcopal Bishop of Delhi.

Crosses are springing up in Wauconda, Ill. after city officials removed lighted crosses from atop two municipal water towers. The city took the action in response to a lawsuit threatened by Robert Sherman, national American Atheists spokesman. The 5,911 residents of Wauconda have since erected over 200 crosses on lawns, television antennas, and windows to show support for the symbol of Christianity.

The United Mine Workers have accepted a strike settlement with the Pittston company. Health care and pension funds, cut by Pittston in 1988, were major issues in the 10-month strike (see October, page 5). The agreement guarantees all health care provisions for active members and retirees. The religious community, including the Church of the Brethren, showed support for the strikers and their nonviolent methods.

The Romanian Orthodox Church and the World Council of Churches did not protest strongly enough against the abuses of dictator Nicolae Ceausescu, according to officials in both bodies. Romanian Orthodox leaders expressed regret that the church paid lip service to the communist government in order to stay in good favor and are calling for "spiritual regeneration and renewal."

Corporations have the ethical responsibility to consider the consequences of takeovers, according to a panel of top banking and government officials and academics. The panel's report states that several individuals are accumulating great wealth at the expense of long-term corporate health and employee benefits, and lists issues to be considered prior to a takeover, including evidence of coercion, productivity, and negative employee impact. Participants included the chairmen of Chase Manhattan Bank, Chemical Bank, and BankAmerica; the Securities and Exchange commissioner; and several influential clergymen.

Threats and racial slurs were hurled at two prominent black clergyman as they observed the Martin Luther King Jr. holiday. Benjamin Chavis Jr. was threatened in a statement read on a Chapel Hill, N.C., radio station. In San Francisco, swastikas, skull and bones, and the words, "niggers beware, hands-off whites or die," were drawn at the home of Cecil A. Williams, pastor of Glide Memorial United Methodist Church. Both expressed concern but said they will continue fighting injustice and inequality.

Housecalls for the homeless are being made in Omaha, Neb., where a doctor and staff visit shelters three nights per week. Testing, minor treatment, and other services are performed in a mobile clinic, the Hopemobile. Many community organizations and volunteers have contributed to the project since its inception in May 1988.

East Germany has joined West Germany in acknowledging the complicity of all Germans in the Nazi destruction of six million Jews in World War II. Hans Modrow, new prime minister of the German Democratic Republic, promised "material support" to war victims in a letter to World Jewish Congress head Edgar Bronfman. The Federal Republic of Germany, long ago admitting responsibility, has paid $43 billion to Holocaust survivors.

South African churches are in the process of approving a merger between predominantly black Dutch Reformed Church branches and several Reformed chur bodies in southern Africa. The branch churches plan to break with the segregated mother church and become p of the "Uniting Reformed Church in Southern Africa." Th South African government still endorses segregated worship, and the churches believe the merger would cau political embarrassment.

The Oberammergau passion play in the Federal Republic Germany has been staged every 10 years since the village 1634 escape from the plague. It has been criticized f seeming to place blame for the crucifixion of Christ on th Jews, and is to be rewritten. Meanwhile, study guides ar seminars will be available to convey contemporary interpre tations to the thousands of visitors expected.

War tax resistance legislation has been introduced in Australia and the Netherlands. Both bills call fo the creation of peace funds into which resisters could direct taxes used for military purposes.

Liberation-oriented theologians met with co servative market economists in Oxford, England, in January. More than 100 bankers, theologians, economis ethicists, and business and development leaders from every continent issued a declaration that affirmed free market strategies while demanding a special focus on justice for the poor. The group said economic systems must be judged by their ability to create wealth and to distribute it justly, and that both the right to freedom and the right to sustenance are important. A common commitment to Christ and submission to biblical authority made such a bridging of divergent viewpoints possible.

Nelson Mandela *with his wife, Winnie, on his release from 27 years in prison for opposition to the South African government. "Mandela's release represents a triumph of the human spirit over the evil of racism, untruth, and injustice," said National Council of Churches general secretary James Hamilton. "At the same time we recognize this is merely the beginning of yet another and more difficult phase in the struggle in South Africa," he said.*

Salvadoran president meets church leaders

Church leaders who met with Secretary of State James A. Baker January 19 (see March, page 4) met with President Alfredo Cristiani of El Salvador January 31. The meeting was arranged by Baker.

Such an event is "in recent times unprecedented," reported Church of the Brethren general secretary Donald Miller, who attended both meetings. A primary goal of the conversation, he said, was "that the government of El Salvador knows that many, many Americans are informed in detail of what's going on."

The church leaders presented six requests: that church workers held in El Salvador be released, that seized or damaged church property be restored, that the churches' life be normalized so that international colleagues may enter the country, that the case of the assassinated Jesuit priests be prosecuted, that those responsible for persecution of the churches be brought to justice, and that the civil war come to a negotiated settlement.

Asked if care for the poor is pastoral care, the Salvadorans seemed to confuse the church's mission with revolutionary activity, Miller added. Cristiani answered, "You must acknowledge that a number of persons in church organizations are part of the FMLN (the rebel coalition Farabundo Marti National Liberation Front)," he reported.

The Salvadoran delegation included Foreign Minister Jose Pacas, Minister of Defense General Rafael Larios, and a United Nations representative. Brethren, Episcopal, American Baptist, United Methodist, and National Council of Churches officials, with Episcopal Bishop Ottley of El Salvador and Panama, made up the church group.

Bethany board meets on relocation issue

Bethany Theological Seminary's board of directors meets April 5-7 to continue discussion of relocation from the school's campus in Oak Brook, Ill. The board will hear a report of marketing prospects for the Oak Brook property and a report of a March consultation on the seminary's theological mission and program.

"The only thing we're committed to in this meeting is hearing the reports," said board chairman Clyde Shallenberger, who emphasized that attention is being given to revision of the seminary's educational program as well as to relocation.

Merger with another seminary is not being considered, Shallenberger said, but Bethany has been approached by several seminaries that have land available for building, and by Church of the Brethren districts and colleges that would welcome the school.

"We're not at the point yet of being able to decide" where to move if the decision is made to relocate, he said.

Closer relationships build among churches

A recent visit to the Misión Cristiana church in Nicaragua typifies the kind of relationship that the Latin America office plans to foster in the next decade.

"I hope they learned a new way of being in mission," said Yvonne K. Dilling, the General Board's Latin American/Caribbean representative, who translated for a group of 13 Brethren workcampers. The group spent two weeks in January picking coffee beans on a government-owned plantation, and both helped with the harvest and came to better understand the issues that confront Christian young adults in Nicaragua.

The visit was part of the four-way covenant "Hacia la Vida Abundante en Cristo" (toward abundant life in Christ) between the Cuban Pentecostal church, Misión Cristiana, and two US churches, the Church of the Brethren and the Christian Church (Disciples of Christ). The Brethren helped establish a Center for Theological Training with Misión Cristiana in 1986.

A high point of the trip was the graduation of the center's first 13 students. Few in the US group were fluent in Spanish, but "we found ways to communicate," said Kim Yaussy, who organized the trip and handled the logistics.

"One of the biggest ways I've been affected was to make friends with Nicaraguans and Cubans," said Shawn Kirchner, a student at Manchester College. "Never again will I think merely of 'US policy toward Nicaragua.' I'll think of US policy toward my friends."

General Board reports personnel changes

Pearl Thomas retired December 31 after 13 years of employment at the General Board's New Windsor (Md.) Service Center. As an associate for personnel, she was active in the recruitment and placement of non-salaried personnel.

Pearl Thomas

William Christiansen

William Christiansen began as operations manager for Brethren Press March 2, after working for several weeks to develop a purchasing system and a new billing program for Brethren Press. He has been employed since 1966 in a family business in St. Charles, Ill., most recently as president.

Harrisburg, Pa., to host 1990 youth workcamp

A national youth workcamp sponsored by the General Board's youth ministry office will be held in Harrisburg, Pa., June 18-24.

Twenty youth from across the country will work in the Brethren Housing Association's program to renovate buildings for use as long-term housing for the homeless. In the evenings the group will learn about poverty and homelessness and search for an appropriate Christian response to those in need.

Contact Russ Matteson, Youth Work Camp, 1451 Dundee Ave., Elgin, IL 60120. A slide/tape promotional presentation on the camp is available.

Ministry pays off. The prison ministry sponsored by Pennsylvania Brethren was recognized recently in the Centre Daily Times: "During riots at the State Correctional Institution at Camp Hill . . . those inmates (who had taken a course in conflict resolution taught by Marie Hamilton, executive of the Voluntary Action Center of Centre County) conducted themselves responsibly and even sheltered some of the prison's beleaguered staff."

Caring through music. Linda Williams, of San Diego, Calif., had help from Brethren musicians **Andy and Terry Murray** in producing a cassette–"The Caring and Capable Kid"–designed to help children learn prosocial and peacemaking skills. The recording accompanies curriculum to teach such skills.

Names in the news. Todd Cahill, of the La Verne (Calif.) church, has performed with the Los Angeles County Honor Youth Orchestra and the All Southern California High School Honor Orchestra. . . . **Keith Wilson,** of the Pleasant Valley church, in Weyers Cave, Va., was named Virginia's outstanding young farmer by the State Young Farmers convention. . . . **C. Wayne Zunkel,** pastor of the Panorama City (Calif.) church, has been a guest on two Los Angeles-area radio talk shows on religious issues.

Reaching out. The **East Valley** church in Mesa, Ariz., hosted a writer's seminar for high schoolers. Professors from Arizona State University and the Walter Cronkite School of Journalism and editors of the *Mesa Tribune* taught the classes. . . . **Scott Moser** and **Dean Crissey,** of the Drexel Hill (Pa.) church, have been spreading the message that "Jesus saves" through performances as a folk-singing, guitar-playing duo, The Fishermen. . . . **West Marva District** has published a history, *Allegheny Passage: Brethren Churches and Families of West Marva, 1752-1990*, by Emmert F. Bittinger, available April 1.

Opportunities. A **"Renewal Conference on the Holy Spirit"** at Eastern Mennonite College in Harrisonburg, Va., July 24-28, features Paul Grout, pastor of the Genesis fellowship in Putney, Vt.; Satish Raiborde, of Charisma Family Churches of India; and Ross Martin, New Testament professor from Roanoke County, Va. Contact Paul Negley, Brethren Holy Spirit Conference, 6373 Lincoln Way West, St. Thomas, PA 17252; (717) 369-4400. . . . **Mennonite Your Way Tours** offers a variety of trips in 1990, including tours to the southern states, the Canadian Rockies and Vancouver, Alaska, and the Ozarks. Contact MYW Tours, Box 1525, Salunga, PA 17538; (717) 653-9288.

Campus comments. **McPherson College** has welcomed 12 Taiwanese students. Taiwan chose private, church-related colleges in Kansas, Missouri, and Texas to receive the first 100 undergraduates allowed to study in the US because of the schools' low cost and small size. . . . Nine **McPherson** students and professors visited Berlin three weeks after the wall's fall. East Germans are at a loss to explain how the country was transformed in such a peaceful manner, the group reported. . . . A **Bethany Theological Seminary** group visited Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) in December and January. They also spent a week in classes at the Theological College of Northern Nigeria. . . . The Center for the Study of Anabaptist and Pietist Groups at **Elizabethtown College** will be named in honor of Galen Young, of the Drexel Hill (Pa.) church, and his late wife, Jessie.

McPherson (Kan.) College students who visited Berlin in January hold pieces of the fallen wall (from left): Ron Engler, Bryan Hite, Garland Shuff, Brent Atwater, Peggy Collins, professor Jan Van Asselt, and Amy Roesch.

Milestones. The first 14 charter members were accepted into the **Lenexa** (Kan.) fellowship February 4. . . . The restarted **Medina** (Ohio) fellowship held a first worship service Christmas Eve and began regular Sunday morning services December 31. . . . The **Enders** (Neb.) church dedicates a building addition and new bell tower April 15, the 20th anniversary of its present building. . . . The **Huntsdale** (Carlisle, Pa.) church ended a year's celebration of its 125th anniversary with a mortgage burning October 15. . . . The **Ambler** (Pa.) church celebrates 150 years with a series of special events beginning March 16.

Remembered. Wayne Gingerich, of the Madison Avenue church in York, Pa., died January 15 of a heart attack while working with Brethren Disaster Relief in Copahee, S.C. Sixty townspeople and disaster workers attended a service held in Copahee in his memory and a memorial plaque will be placed on the house he was working on when he died. . . . **Ruth "Mutti" Halmos,** 86, died January 10. Brethren Volunteer Service workers in the area of Kassel, West Germany, in the 1950s and 1960s will remember her and her family's hospitality and friendship.

Brethren facing the future

What Jesus does for us

by T. Wayne Rieman

This article is the fourth in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

What does Jesus do for us? What does he do that we cannot do for ourselves? Who is Jesus to you? What do the life and death and teachings of this man 2,000 years ago have to do with you and me?

We use a lot of clichés to deal with these questions. People testify that Jesus saves, that the burden of their sins rolls away. Others say that Jesus "sealed my pardon with his blood." Some sing of the "power in the blood."

Jesus' followers had many names for him. They give glimpses into what they thought Jesus did for them—Savior, Christ, Friend, Lord, Physician, Redeemer, Door, Way, Truth, Life, Good Shepherd, and others.

But what does Jesus have to do with the hot blood of a pulsing teenager who is passionately "doing his thing"? What does Jesus do for someone having a kick on sex or drugs? Can Jesus save us from a frantic rat race? How does Jesus save the desperately lost, lonely, and bored? When people come to the end of the rope, or when they are homeless and hungry, how does Jesus save? When people claim to be saved, what does this mean? And what has Jesus done?

Let me identify five tremendous, saving (redeeming, healing) acts that Jesus does for us. They symbolize the great acts of God 2,000 years ago, and now and always.

Revelation. Jesus revealed God. Through Jesus we know that God always seeks us, cares, forgives, and that God's mercy endures forever. Jesus put a new frame around the picture of God. If you want to know what God is like, look at Jesus. God accepts us as we are. We need not pretend, cover up, or be perfect. God accepts the unacceptable—us.

I learned this in a strange way when I was age 14.

I had thrown a snowball through a glass signboard. I can still hear the glass crashing down. A few days later a friendly policeman took me to the justice of the peace.

"Will you pay for it?" he asked.

"Yes," I said. But I was panic-stricken. I had no money. Distress, guilt, and fear beset me.

After two miserable weeks, I mustered up courage to tell my mother. She told my father. Papa met me at the breakfast table. He had a checkbook in his hand and asked quietly, "How much will it cost?"

Papa gave no reprimand. I had suffered much. In this incident I discovered how much my father cared for me. This is what Jesus reveals about God.

Reminder. Jesus reminds us of who we are, and of our blessed and divine origin and our likeness to God. He reminds us that we live in a grace-filled world. Though we are all sinful, Psalm 8 reminds us that we are just a little less than God.

The Eastern Church asserts that Jesus' purpose is more our *divinization* than our redemption. It is given to us to walk with dignity on the face of the good earth. Jesus became a human child that we might be God's children. The incarnation is God's dramatic action to remind us who we are and what we can become.

Reconciliation. God was in Christ reconciling. In our freedom we make fools of ourselves—all of us. We are sinful, self-willed runaways. We are alienated from God, our neighbors, and ourselves. We pollute, poison, and rape Planet Earth.

God, as revealed in Jesus, takes the initiative. God loves us, comes to us, and bridges the gaps of alienation. There is a reconciling quality about all that Jesus does as he heals, reaches out, lifts, gives sight and insight. Jesus was truly "the man for others." Philippians 2:5-12 says that Christ dies for our sins that he might bring us to God.

Redemption. Paul asserts that Christ sets us free. We sometimes confess that we are in bondage to things, low insights, nastiness, intemperance, pride, attitudes of superiority or inferiority, self-centeredness, prejudices, and possessed by demons of ill-will or lust. I once saw a film of a deep-sea diver confronting a gigantic octopus. The man was ensnared by the slithering tentacles. Caught!

Jesus dived into the human scene. Thousands attest that he sets them free from things that pull them down. Everything Jesus did was redemptive.

Renewal. We don't have to stay the way we are. If we are in Christ, we are a new creation (2 Cor. 5:17). Jesus gives us new life. Eternal life is a present possibility. It is something we get when we receive Jesus. We get it when we begin to live, not after we die. "I came that they may have life," Jesus said (John 10:10). This is the Good News. Christianity is new life, the new being that comes to us from Jesus.

Five words point to the mighty works of God in us, right here right now: revelation, reminding, reconciliation, redemption, and renewal. They are more than words. They are realities. They are miracles wrought for us and in us.

Years ago I visited the Pacific Garden Mission in Chicago. As I left, an old man met me just outside the door.

"Come in," he said. "Have you heard the radio program 'Unshackled'?"

"Yes," I answered.

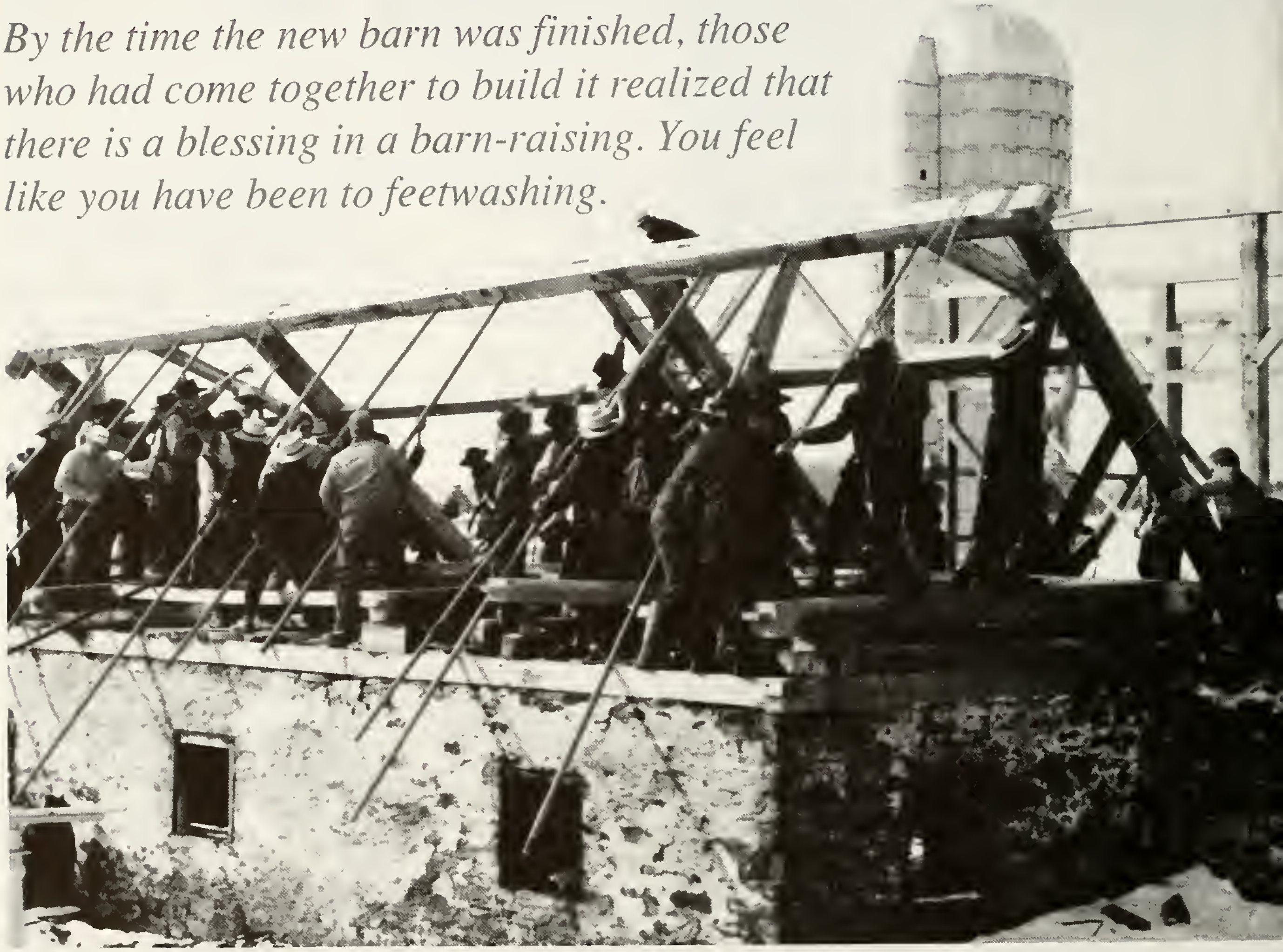
He said: "Listen tonight, they're telling my story." The old man gleamed. His disheveled clothes seemed all right. The wrinkled face began to sparkle with enthusiasm. I saw new life there that renewed a broken life as he said: "He did so much for me." He referred, of course, to Jesus, who does so much for all of us.

Ah, yes! A new nature is ours for the asking and receiving. Jesus visits our thoughts, feelings, wills. He will give us new life, if we let him. "To all who received him . . . he gave power to become. . ." (John 1:12). Good News! Good News! ☐

T. Wayne Rieman, a retired Monchester College professor, is interim postor of the Highland Avenue Church of the Brethren, Elgin, Ill.

‘Together, hoist!’

By the time the new barn was finished, those who had come together to build it realized that there is a blessing in a barn-raising. You feel like you have been to feetwashing.



by Earl K. Ziegler

What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead (James 2: 14-17).

Lloyd Kreider's barn burned down the day after Christmas. Lloyd and his wife, Dottie, had gone out separately that morning to run some errands. While they were away, a malfunction in the electrical heat tape on the barn's water pipes started a fire.

Lloyd was on his way home in his cattle truck about mid-morning. Several miles from home he saw smoke billowing up in his neighborhood and figured he knew the reason for it: The Christmas tree farm near his place must be having its annual tree-burning event. But as Lloyd rounded a bend nearer home he saw that it was his barn that was on fire.

Neighbors were already gathering. Lloyd jumped from his truck, yelling, "There are cattle in the barn!" Everyone sprang to action. Although burning debris was falling all around them, they rescued the livestock—heifers, mules, and a bull.

Firefighters from 12 surrounding community fire companies battled the blaze, but in a short time the barn was gone. So were the tractor, the manure-spreader, the four-row corn planter, the two-row corn planter, the pony harness, the chisel plow, and the m bucket, as well as forks, shovels, and ot farm equipment. Hay, straw, and corn st in the barn were destroyed as well.

Lloyd and Dottie were too stunned to straight at the moment. A neighbor approached them and asked, "What are yo going to do with your livestock?" Then, seeing that the Kreiders had not thought far, the neighbor offered to take the lives to his place. He quickly moved them to temporary shelter.

Lloyd and Dottie are members of the Lampeter (Pa.) Church of the Brethren, southern Lancaster County—heartland fo Brethren, the Mennonites, and the Amis The Kreiders have lived on their small f for the past 15 years.

Two days after the fire, Lloyd sought out an Amish contractor who specializes in barn-raisings. The contractor, John Ebersole, was found on the roof of one of his projects. He went back to the farm with Lloyd and in one afternoon figured out the lumber needs for rebuilding, drew the construction plans, and ordered everything needed for the work.

The word was noised about that there would be a barn-raising at the Kreiders' on January 9. On that morning the volunteers poured in. They came in 1990 model cars, in 1970s pickup trucks, and in buggies. Some came over the snow in horse-drawn sleighs. About 75 men and teenage boys, bringing their carpentry tools, made up the workforce at the barn site. Many women, bringing baskets of food, gathered at the house to help fix dinner.

It was one of the first days of a new decade, the last one of the 20th century, but the scenes played out on the Kreider farm were familiar ones of a Brethren heritage more often experienced in denominational history books than in the reality of the increasingly urbanized culture of the Brethren. Bearded Amish in plain clothes mingled with the Brethren and Mennonites, United Methodists, and UCCs. As the barn was raised, differences in dress, ideologies, and lifestyles were leveled as the volunteer labor force sweated and toiled, following the directions of John Ebersole, yelling above the whistling wind, "Together, hoist!"

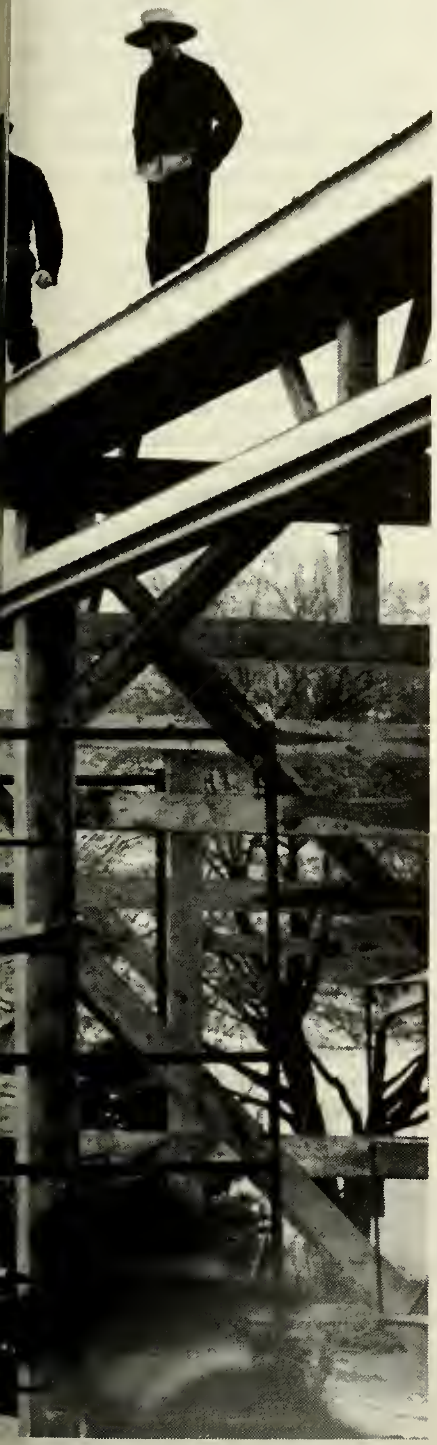
Lloyd and John and John's crew had been getting the groundwork done for the barn-raising over the past several days. Today was the day to do the framing, putting up the skeleton of the new barn. In the days to come the sheeting, roofing, and other work would be done to complete the project.

The basic barn frame was constructed according to the century-old style of barn-building, using wooden pins (instead of nails), mortise and tenon joints, and tongue and groove boards. Nary a nail was used in the basic structure. The beams were fitted into place with the workers' "Heave-ho!" at the crucial moment. Each piece of lumber fit a specific place. The practiced carpenters moved with the self-assurance of a bird building a nest. The jumble of beams and boards became a unified whole as the individual pieces slipped into place and larger sections were heaved upward to join other sections already erected. The work would go on for three weeks until the last partitions were built, the last doors were hung, the cattle stalls were in place, and the livestock were returned to their new home.

Dottie Kreider watched in awe as community women gathered in her kitchen with gifts of food to feed the work force. Touched by the generosity and neighborliness, she asked, "How can I repay this kindness? I always have been on the giving end of things. How can I receive the love and caring of others? It is so hard to receive." All around her women were kneading bread for potpies, mixing up meatloaves, putting casseroles into the oven, and baking pumpkin, cherry, pecan, and apple pies.

Food poured in from people not otherwise involved in the barn-raising. One morning one of the workers was handing lumber up to others on the scaffold when a school bus stopped and the driver hailed him. The driver was delivering several dozen cookies for that day's noon meal. One farmer arrived with a container of cookies, offering it with his homemade maxim, "If everybody gives something, nobody has much to do."

Opening their kitchen door one morning, the Kreiders found a box filled with five



pounds of cheese, chipped ham, butter, and pretzels. One neighbor, unable to help with the work, came by with 12 dozen doughnuts, two crates of chocolate milk, iced tea, and orange drink.

Meals during the barn-raising were served on long, makeshift tables in the Kreiders' basement. A typical dinner featured chicken potpie with homemade noodles, corn, beans, carrots, fruit salad, and homemade bread, washed down with coffee and tea. For dessert, pumpkin, shoofly, blueberry, and pecan pie were offered. The women served as the men ate dinner, not eating their own meal until after the men returned to work, and the tables had been cleared.

The entire barn-raising project was a testimony to Brethren values of hard work, community, and "my neighbor's good." The spirit of Christian unity energized and inspired the participants. The words of 1 Corinthians 12 took on new meaning as they worked shoulder to shoulder: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ."

The familiar scripture helps explain why the Kreiders' neighbors responded so generously. Why people brought in food and served it. Why people gave days of free labor, even through a four-inch snowfall. Why all who worked together felt a blessing from their giving. One person compared it to Brethren coming together to wash feet.

Dottie Kreider could finally say freely, "I now can receive the love and care and kindness of others." She realized that one can never really pay others back, for working together is life. In the Christian community all are givers, all are receivers.

Less than a month after the Kreiders' barn-raising, Dottie got a telephone call telling her of another barn that had burned. She gathered her neighbors and drove to the stricken farm, their cars loaded with food. She explained, "We can give unconditionally because Christ has given his life for us, and our neighbors have given themselves to the Lord and to us." The Kreiders' tragedy had turned into Christian triumph.

One day during the Kreiders' barn-raising, the Amish contractor, John Ebersole, said to Lloyd and Dottie, "I thought you people didn't stick together. But I know now that you work well together."

"Together, hoist!" It's the signal to lift the load together. It would serve as well for a motto to inscribe over Church of the Brethren meetinghouse doors. ☐

Earl K. Ziegler is pastor of the Lampeter (Pa.) Church of the Brethren.

Bethany: A seminary in searc

by Donald E. Miller

BETHANY THEOLOGICAL SEMINARY
THE GRADUATE SCHOOL OF THEOLOGY OF THE CHURCH OF THE BRETHREN

Bethany is a community of scholarship and of devotion, where leadership for the church can be trained in current understandings of Bible theology and ministry from the point of view and within the context of the beliefs and practices of the Church of the Brethren.

Perhaps the Lord made Bethany land-poor for a good reason. Bethany Theological Seminary sits on some of the most valuable land in the nation, while the school is plummeting into deficit spending on its operating budget. Good stewardship requires the seminary board to consider where Bethany ought to be located. (See "The Wrong Question: Where Will Bethany Land?" February.) But that question cannot be answered without considering a prior question: What is the mission of the seminary?

Bethany Seminary was founded in 1905 to train leadership for the denomination in the beliefs and practices of the Church of the Brethren. A. C. Wieand and E. B. Hoff wanted to provide a place of spiritual formation and education where the latest ideas about the Bible and ministry could be studied by a community dedicated to the practices of New Testament faith. Wieand and Hoff were from the Midwest. Wieand had studied at Moody Bible Institute and Hoff at the University of Chicago. The need for urban mission was felt throughout the church.

Desiring to provide a school so that young Brethren did not need to go elsewhere to study, Wieand and Hoff determined to start a school in Chicago, where students not only would worship and study, but also would be engaged in ministry and mission in an urban setting. They dreamed of a school, a congregation, and a hospital. Anyone could come and stay as long as possible. Wieand hoped that every Brethren congregation would have a seminary-trained pastor and minister of Christian education along with other leaders who had spent some time training at Bethany.

The early beginning of Bethany Seminary on Hastings Street on the west side of Chicago led eventually to a move farther west to Van Buren Street. There the congregation and the hospital were begun. Curriculum was formalized into two schools, the training school for persons without a college degree and the seminary for those with a degree. Through the years attendance at the training school diminished and academic standards for the seminary became more rigorous in order to maintain accrediting standards.

The seminary has established itself in a central role of leadership training for the denomination. Certain trends, however, now challenge the traditional role of the seminary

f its mission

in the denomination:

—the small number of congregations and individuals in the denomination served by the seminary;

—the many churches that are not large enough to be served by the seminary;

—the growing number of Brethren ministerial students who are training somewhere other than Bethany.

In view of its history and of these trends, Bethany's mission today should be just what Wieand and Hoff considered it to be in 1905. The seminary is a community of scholarship and of devotion, where leadership for the church can be trained in current understandings of Bible theology and ministry from the point of view and within the context of the beliefs and practices of the Church of the Brethren. The seminary should be ecumenical in its relationships and global in its concern, for these relationships and this concern are basic to the training of leadership for the Church of the Brethren.

Just how much of the leadership of the denomination is trained by Bethany? Of the nearly 1,100 Church of the Brethren congregations, about half (536) have a membership of fewer than 100 members. Few, if any, of these churches can support a full-time pastor. They are not large enough to employ a Bethany graduate. Nevertheless, 104 of these 536 churches report that their pastor has some Bethany training. Some leaders for these small congregations are being trained in the Education for Shared Ministry (EFSM) or the TRaining in Ministry (TRIM) programs. Even so, four-fifths of the seminary-trained leadership of the smaller churches were not trained at Bethany.

Even though small churches constitute half of all Church of the Brethren congregations, their combined membership makes up only 17 percent of the total membership of the denomination. They have many pastors, and many votes at Annual Conference, but their membership is very small in relation to the rest of the denomination. Bethany's influence is weak among small congregations, and can hardly be strengthened by providing costly seminary graduates in greater numbers.

The average Church of the Brethren congregation has a membership between 100 and 199. A third of the congregations of the denomination are of this average size, and a third of the denominational membership is located in these churches. Most of them have a full-time pastor. The district executives believe, however, that a church should claim 150 members to have enough resources to support a pastor. Half of this group of average-size churches have difficulty meeting the pastoral salary scale proposed by Annual Conference. They also have difficulty, therefore, in attracting seminary graduates, who usually have thousands of dollars of schooling debts to pay off. About a third of the pastors of average-size congregations were trained at Bethany. The seminary hardly can expect to place many more graduates in these churches than it already does.

Larger-than-average churches have a membership range of 200 to 299. There are only 129 of these congregations in the denomination, or about 12 percent of all congregations. Their combined membership makes up about one-fifth (20 percent) of the denominational membership. In other words, their combined members are about the same number as the small congregations with part-time pastors. These larger-than-average congregations, however, have full-time pastors, except for the free-ministry churches. An overwhelming majority (81 percent) of their pastors were trained at Bethany. Most of these congregations have a second Bethany-trained, ordained person who does not serve on the staff.

The largest of the Church of the Brethren congregations have more than 300 members. The total number of these congregations is only 115, just over 10 percent of the 1,100 Church of the Brethren congregations. In spite of their small number, they contain a third of the total membership of the denomination. Furthermore, an overwhelming 94 percent of their pastors were trained at Bethany. These larger congregations have an average of two ordained persons, besides the pastor, who were trained at Bethany. Many of them have more than one staff member, and usually both are Bethany trained.

Bethany's influence divides the denomination into two faces.The one face is made up of the congregations with larger membership and more resources. In these congregations, Bethany has trained nearly all of the pastors, and in many cases has trained one or two additional leaders. Just over half (56 percent) of the membership of the denomination is located in these congregations whose leadership was trained at Bethany.

The other face of the denomination is made up of smaller congregations with fewer resources and often with part-time pastors. In these, Bethany has trained a small fraction (perhaps 20 percent) of the leadership. Few Bethany-trained pastors and fewer Bethany-trained lay leaders are present. The combined membership of these churches is nearly half (46 percent) of the denomination.

In other words, Bethany has a strong influence upon the larger congregations, but hardly any influence upon the smaller congregations, and the result is a denomination with two faces. This conclusion holds despite the excellent EFSM and TRIM programs for small churches.

How has the proportion of congregational leaders trained at Bethany Seminary changed through the years? Through the years since 1930 about half of all ordained leadership in the church has been trained at Bethany. The school's influence was less before 1930 because it was such a young school. Bethany's influence peaked in the 1940s and '50s, when about 60 percent of all of the denomination's ordained leadership was being trained at Bethany. The 1960s and '70s saw that influence drop to about 40 percent of all ordained persons in the Church of the Brethren.

The 1940s and '50s were the postwar years when church attendance was very high among all denominations. With the 1960s came the Vietnam War, the decline in church attendance, and the distrust of institutions. Bethany changed its location, saw a turnover in its faculty, received many women students, dropped the training school, and began a doctor of ministry (D. Min.) program.

A phenomenon after the 1960s was the large number of recent graduates who left the pastoral ministry. Approximately a third of recent graduates have left the pastoral ministry within the first decade of their graduation. The drop-out rate may be due to the large number of Church of the Brethren congregations that do not have the resources for full-time pastoral support. It may also be due to the tension that is being felt now between congregations and pastors in all denominations. In any case it has led to a decline in Bethany's influence.

Over the years Bethany has trained as many persons who did not enter the pastorate as those who did. This seems related to our Brethren sense that ministry and leadership are to be shared in a congregation and not simply to be related to the office of one person. Furthermore, many of these nonpastoral graduates are employed as district executives, college faculty, denominational staff, and institutional chaplains. The training of nonpastoral leaders is basic to Bethany's mission. In fact, it seems that the number of persons who drop out of the pastorate is related to the number of nonpastors being trained at the seminary.

To continue its influence in the denomination, Bethany must graduate an average of 11 persons a year who accept pastoral assignments and an additional 11 who do not. If the seminary drops below eight pastoral graduates a year and eight nonpastoral graduates, its influence in the denomination will begin to wane rapidly.

In the year 1988-1989 there were 116 Brethren seminary students training for ministry. Just over half (52 percent) of these students were at Bethany, while the other half (48 percent) were at 18 other seminaries. This seems appropriate for the 22 new pastors needed each year plus an equal number of seminary trained nonpastors. In the past three decades Bethany has been training 60 percent of the pastors, a third of whom leave the pastorate. Half of the 116 seminarians seems to represent a decline in Bethany's training role in the denomination. Bethany through the years has provided pastors for the larger congregations. If students training in other seminaries are called into the pastorates of the larger congregations, then Bethany's traditional role could diminish further.

Bethany's training of leadership within the denomination has become basic to the unity of the Brethren. To preserve this role, the seminary must continue to offer a strong master of divinity program that compares favorably with other such programs throughout the country. A strong program requires being associated in some way with one or more other seminaries so that proper depth of faculty offerings can be guaranteed.

Linkage to a college faculty is not sufficient. It also requires training pastors who are able to address the special problems of both smaller and larger congregation, both rural and urban churches. The problems of these congregations differ, requiring more specialization by the seminary faculty. The denomination should work more closely with the seminary to address these problems, as we have already done in the EFSM and the TRIM programs.

Bethany was founded in the context of urban mission. Mission in the world today means being willing to receive the witness of other Christians around the world, as well as being willing to accompany them in their own lands. For Bethany students to be in mission means to be studying together with Christians from around the world, both in our setting and in theirs. Bethany students and faculty should participate in satellite locations in Africa, Central America, and Asia, while at the same time having students and faculty from those areas participating on Bethany's campus. The matter of intercultural communication is basic to the Christian mission in our day, and should, therefore, be a part of the seminary's mission.

The seminary should offer enough financial scholarship and support that Brethren cannot *afford* to stay away from Bethany. The church should assume the college and seminary debts of students who remain in the pastorate for at least five years after graduating from seminary. Graduates should be guaranteed Annual Conference-scale salaries. Bethany should relate to other seminaries where Brethren are training, in order to work out arrangements whereby those students will receive essential courses. Furthermore, Bethany should offer strong scholarships for congregational leaders who do not intend to become pastors, because their training is essential to Bethany's mission. Annual Conference's decision that only practicing pastors are to be ordained is eroding the number of non-pastoral students who seek out training. Conference should look again at its position on "functional ordination."

These moves could help strengthen the training of pastoral and other leadership for half of the denomination. There is another half of the denomination, however, that will continue to remain untouched by Bethany. The half of the denominational membership that is in average-size or smaller churches seldom has Bethany leadership. The moves suggested above will not change this. What i needed for them is a whole new level of training as large in its scope as is the current master of divinity program. The curriculum this training needs great imagination and creativity.

For part-time pastors and laity we need correspondence courses, video courses, lay-training academies, larger extension schools, community forums, satellite programs, weekend courses, week-long courses, and two-week courses. These must be inexpensiv and available to anyone in the church. Any lay person or pastor who has any time for study should be able to find something interesting and available. Such an effort coul help bring the whole denomination together.

Before Bethany can decide upon its location it must have great clarity about its mission. The original Wieand/Hoff conception of providing a place where Bible, belief, and ministry can be studied in the context of Church of the Brethren worship and practice —study that is available both for specialized pastoral training and for the training of anyone else in the denomination—is still as viable as ever. The new Bethany will require a strengthened master of divinity program an a new program of pastoral and lay training. These programs should be set within the context of congregational need and the intercultural communication basic to Christian mission in the world. Perhaps the Lord had something in mind in making Bethany land-poor. ☐

Donald E. Miller is general secretary of the Church of the Brethren General Board. Formerly he was a full-time faculty member of Bethany Theological Seminary, Oak Brook, Ill.

Bethany and the Brethren

An interview with Wayne L. Miller

by Kermon Thomasson

Wayne L. Miller, typical of many Church of the Brethren leaders, grew up on a farm. The Miller farm was near North Manchester, Ind. There, says Wayne, he learned the basic values of the Brethren and their culture. The one-room elementary school, the small high school, and the West Manchester Church of the Brethren were places where young Wayne Miller sorted through those values and fitted himself into the general scheme of things.

"My first memories of the West Manchester church," says Wayne, " were of the four ministers who rotated the preaching assignments." As "the most formative things" in his early church experience, he credits the youth group and the softball team. "In the winter the youth group met in homes, since the church wasn't heated during the week. In the summer we boys played softball. The church had so few members that the older men were willing to put up with us boys to make up a team. Their tolerance and inclusion of us was important to my nurturing in the church."

Wayne grew up to leave the farm and to earn degrees from Manchester College (B. A., 1948), Purdue University (M. S., 1950), Bethany Theological Seminary (B. D., 1954), and the University of Southern California (Ph.D., 1961). He was called to several pastorates in the denomination and through the years served on the faculty of four Brethren schools—Manchester, McPherson, Elizabethtown, and La Verne. In 1980 Wayne left La Verne to serve as president of Woodbury University. During his nine years at Woodbury, Wayne supervised the school's move from downtown Los Angeles to a 22-acre site in Burbank. Woodbury's enrollment had drastically declined, services had been reduced, and the school was about to lose its state accreditation. Under Wayne's leadership, Woodbury achieved full accreditation, its enrollment jumped from 642 to 900 in two years, and Los Angeles gave it $17 million in city bond money for expansion.

Wayne retired from Woodbury in 1989,

Bethany is here because of the church, and the church is here because it is the body of Christ on earth. That's getting back to basics.

only to be asked to accept a short-term presidency at the Church of the Brethren's Bethany Theological Seminary. The new seminary president took time out recently from work on next year's seminary budget to answer a few questions about this latest phase of his career.

What administrative strengths do you have that led Bethany to call you to be the seminary's president?

I did not set out to be an administrator. I really set out to be a teacher and preacher. When I went to Bethany as a student in 1952 I told Dean William Beahm that my goal was to teach at the college level, but probably not in religion. But I still felt I needed a background in theology.

I was in the pastoral ministry for a while, and there got my first exposure to administration. My first really administrative position was as pastor of the Lynnhaven church in Phoenix, Ariz., which had no congregation when I began. After that I just sort of grew into administration. Over the years I have attended a few workshops and I have learned a lot in the school of hard knocks. At Woodbury University, where I had a successful presidency, I learned how to bring people together to achieve a goal.

Tell me more about your Woodbury experience.

Woodbury, when I became its president, was located on valuable downtown property. We had to decide how to use that asset in new ways. It took three years of working and searching with the board to decide what to do. By then we had located a new site and acquired it. It took two more years to move out there, totally renovate old buildings, and build new ones.

I learned a lot in the process. One learning was the value of planning. I also learned that no matter what you plan, it probably won't turn out that way. I could teach a college course on the impact of external circumstances on planning. You learn a lot dealing with zoning authorities, contractors, bankers, and attorneys. You have to accept the fact that you do not fully control what's going to happen.

According to a news release I read, you retired when you left Woodbury. You will soon be 66. Why did you take the position at Bethany?

I really wanted to retire. It was time to slow down. The L. A. smog was affecting my wife's health. Everything seemed to be coming together to make retirement the right decision. We bought a home in Santa Cruz and were looking forward to settling there.

When Bethany called me, my first response was "No." But the Bethany board kept urging me. Finally I said, "If there is no one else with whom you feel comfortable, I will take the position—on a short-term basis." Our general agreement is that this means a period of two to four years.

What do you intend to accomplish during this short-term presidency?

My main accomplishment will be laying plans for Bethany's future. It would be extraordinary if we did more than that in my projected time here.

In 1953-54 you were president of the student body here at Bethany. Aside from the different location of the campus, contrast the Bethany of those days with the Bethany of 1990.

Well, my! The Bethany of those days was a composite of Church of the Brethren and General Conference Mennonite students and faculty. For me, that was a good experience.

There was more homogeneity back then. Today we have students from many denominations.

I was 28 when I entered Bethany. Today the average student is 38.

In the 1950s most Church of the Brethren members who went to a theological school went to Bethany. Today Bethany is not the only school preparing Brethren for pastoral ministry.

Did the administration and faculty of the 1950s have a different mission from that of today?

It's was about the same then as today. The faculty and administration in 1990 are just as dedicated as those of the 1950s. The student body is still committed to service in the church. No, those things haven't changed.

You said the students are older today. Are there other differences that you have noticed?

Students of today have heavier financial burdens. Oh, we had difficulties back in the 1950s, but we somehow were able to get through seminary without huge debts. Many students today, after college and seminary, have a debt of up to $40,000. That's a huge problem that we have to solve, somehow.

How has the ratio of men to women in the student body changed?

When I was a student here, there were qui a few women in the Bible school, but very few in the seminary. Today, 50 percent of th students are women—an excellent change.

What changes are needed at Bethany to meet the needs of the Church of the Brethren of the 1990s?

I am awaiting the theological consultation in March for some answers to that. *(See the May* MESSENGER *for a report on the consulta tion.—Ed.)* But we need to look at the total educational process—not just the master of divinity, which is the basic track here, and th other degree programs, but also Education For a Shared Ministry (EFSM), TRaining in Ministry (TRIM), and the reading program. We need to ask, "How do these things work together? How can we bring out of all that a more systematic approach to ministry training?"

Another thing: Bethany has not systematically prepared people for the institutions of the church other than the pastoral ministry. People who leave Bethany and become a seminary president, editor of MESSENGER, or president of a retirement home often are not prepared for their vocation at the seminary, but work at it themselves . . . which is okay. But we might be doing some things that hel people enter ministries other than the pastor ministry.

The Church of the Brethren in 1990

hany's President Wayne Miller was in his shirtsleeves, hard at work on the seminary's 1991 budget, when he paused to grant the MESSENGER *tor an interview. Miller sees his short-term presidency as committed mainly to planning Bethany's immediate future.*

ms uncertain about itself. What is the
gest problem facing the denomination,
l how can Bethany help solve it?

t's a chicken and egg problem. Which
nes first? It would be nice if the denomina-
n found its clear direction and then
hany could help it along that way. But we
living in a time when most institutions are
ping for direction, often not just to
vive, but to find the meaning for their
stence. We are all involved in the same
cess.

Ve are not going to find an easy answer.
are here because of the church, and the
rch is here because it is the body of Christ
earth. That's getting back to basics, in my
ok.

How do we prepare people to function in
reality of uncertainty? That is the nitty-
ty question we face. We Brethren will be
led back to our heritage in answering that question in the years ahead.

If I have understood you, we need not be alarmed that we have uncertainty. We share that situation with everyone else. The Brethren just need to apply what they have always known to the conditions confronting us today.

Yes. You have said it very well.

So you don't see the Church of the Brethren having some big problem that Bethany Seminary, by fine-tuning of its mission, can help solve?

Right. It's a process we face, not a simple problem and solution exercise. To show what the Brethren are good at, let me tell a little story.

In 1955 I got the idea that my family—my parents, my siblings, and I—should stop giving each other Christmas gifts, take the money we would spend on them, buy a heifer, and donate it to Heifers for Relief. We did that, and continued the practice for a few years. My dad became a "sea-going cowboy," caring for the heifers on the ship to Europe. Our heifer was designated as the 10,000th heifer in the program and she was sent to Poland.

That was back 35 years ago. What impact did our heifer have on what's going on in Poland today? What difference did the Miller family make on today's democratic, free Poland? I really think it made a large impact.

That kind of rather small act that has a large impact is what we Brethren are good at, and we should just get on with the business of doing what we are good at, and be thankful for it. ☐

Gardening tips fo

by John J. Cassel

Read Matthew 13:1-23.

Even though my family lived in town, my father acted like a farmer. He grew up on a farm. While you could take the boy off the farm, you could not take the farm out of the boy.

My father was a serious composter. As a child I could not believe the things he put in our garden. But I learned that the more volume, the more diversity, the more stuff that goes into the garden, the better the soil. All our grass, all our leaves, the ashes from the paper barrel, table scraps, the manure from the rabbits and pigeons went into the garden.

A garden is not troubled by extraneous stuff. The healing power of the soil can correct almost anything that is put in it. I once gardened in an area that had been covered with poison—arsenic, weed killer, and so on. Yet that soil, with a little gypsum, was able to regenerate itself. The healing processes of nature should not be taken lightly.

When I consider the Church of the Brethren's concern with the calling and forming of ministers, I like to use the analogy of gardening. Isn't "growing ministers" quite a bit like growing garden crops?

All serious gardeners have a perspective. As a gardener myself, I keep a focus on the soil. After all, as I learned from my father, the soil is the thing. Gardeners need to be concerned with the kinds of seeds they plant, the timing, the amount of water, careful weeding, the weather, the time of harvest, and the preparation of the food.

Organic Gardening magazine deals with all of these and more. But the focus of the magazine is on the soil. Each month Robert Rodale writes an editorial—no commercial fertilizer; no insecticides; no herbicides. Each editorial is a tribute to the power and vitality of the natural processes. Our job is to get in tune with these processes, and nature will take care of producing big, strong, healthy crops.

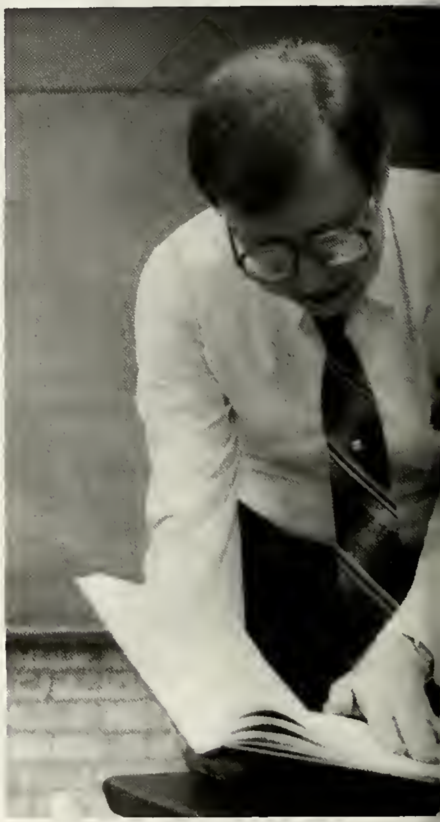
Each autumn I borrow a pick-up truck and gather more than 100 bags of leaves to till into the garden. The garden thereby is enriched with nutrients and trace elements that the trees gathered from deep, deep in the earth. The goodness of the soil is transformed, by the power of the sun, into summer's leaves. In the fall these leaves return to the earth, and, concentrated in our garden, they enrich the humus content, make the soil light and airy, increase its ability to hold water, allow the plants to grow freely, and nourish them with adequate amounts of potassium, nitrogen, phosphate, and valuable trace elements.

All good gardeners stand in awe of wonderful soil. Nothing beats a garden that has a fine loam. Just think of sifting the loose soil through your fingers, smelling the wonderful aroma, and seeing the rich color and the active worms. It was hard for me to get used to the black gumbo of northern Illinois. I was used to the reddish limestone soil of eastern Pennsylvania. But northern Illinois was a large lake bottom in some long-ago ice age creating the gumbo. You have to treat the gumbo very carefully. If you till it up when it is too wet it will bake rock-hard for the rest of the summer. But if you treat it gently it will hold water well and protect against the Illinois droughts.

Good soil: That's the place to start. It's a concern that will reward your creative energies. When I am in the soil I am working with nature and creating something new. I put the leaves in the soil and I only have to do part of the work. All of the little bugs, worms, ants, and micro-organisms go to work—breaking down the organic matter and making it available to the plants. That's one of the major joys of gardening. You are tied to some of the foundational processes of this world—God's processes.

A sower went out to sow. Some seeds fell on rocky soil and were eaten by the birds. Some fell on thin, weak, shallow soil and as soon as the plants sprang up, they had insufficient moisture and nutrients and they died. Their roots were not able to go deep or spread out.

Some seeds fell among the thorns and the plants were choked out. Weeds are important for holding the soil together, protecting the soil, and making good compost. A few weeds in your garden will protect the soil and plants from the sun and keep things moist and tillable. But don't throw seeds into a brier patch and expect them to sprout and thrive.



The science of "growing ministers" parallel the science of gardening, says writer John Cassel. Bethany Seminary professor Rick Gardner demonstrates the "growing of ministers" as he works in class with seminar ian Randy Ramsey (1988 photo).

Some seeds fell on the good soil. This soil had been loosened, moistened, and filled wit nutrients. It was ready and waiting for the seeds. This soil offered the most opportune growing conditions and the best hope for a good crop.

In the Christian life, the soil is that which holds and nourishes our faith. The soil is our faith and the depth of our spirituality. The so is our corporate life in the church. Our soil is the common life that undergirds our congregations. Our soil is the depth of our families and the depth of our community life. Our soi is all those routine and regular, day-by-day and week-by-week doings that undergird anc sustain and lift us up.

What is the state of our soil? The Church

rowing ministers

the Brethren has been exploring the nature of calling and ministerial formation in the denomination. We say there is not enough calling going on. Or we say that there are not enough persons to respond to the call when it comes.

The analogy of the sower is helpful at just this point. Maybe the issue is not whether the seeds are being sown, but whether the seeds take root and grow.

Jesus gives a number of parables of growth. He is talking about the kingdom. Some see a kingdom that grows in our hearts. Others describe a kingdom whose first fruits are already present. Still others talk about a kingdom whose history and power and timing we cannot understand. We see it around us, but it is a mystery.

No one would sow vegetable seeds in the yard—hoping that some would find a good spot to grow. But that sometimes is how we think of ministry.

How might we prepare the soil to receive those seeds? What responsibility do we have to provide growing conditions for the seeds that we sow?

If we would follow the example of organic gardening, we start with the soil. The preparation is thorough, deep, and profound. Remember the topsoil that sustains our life took generations and centuries to develop. There is no quick fix. No simple shot of fertilizer. We must go to the depth and deal with the roots.

There is a way we can hear about the kind of soil in which the seeds of ministry can grow. Persons currently in ministry in the Church of the Brethren say such things as:

- "The youth group was pretty important. National Youth Conference was a very important event in my life."
- "In my family tradition the church was the central focus of our lives."
- "My dad was on the ministry board and taught youth Sunday school class. He was there when the church opened and stayed till it closed."
- "We had an unusually large and active youth group—about 30 kids. Most of us sang in the choir. We had youth meetings every Sunday evening just prior to Sunday evening service."
- "The district was really supportive."
- "Some of the strongest influence for me in ministry came from some specific role models. As a teenager growing up, I was very close to my pastor."

There are many tasks in ministry, just as there are many tasks in gardening:

One task in ministry is to cultivate the soil.

A second task in ministry is to sow seeds: seeds of love and concern, seeds of faith and community, seeds of calling and ministry.

A third task in ministry is the protection and nurturing of vulnerable seedlings.

A fourth task in ministry is removing the weeds and giving faith the space it needs to grow.

A fifth task in ministry is the gathering of the harvest.

Each of us should be attentive to all of these tasks. While each person needs to be especially attentive to those gifts that suit best, we dare not neglect any. In gardening, the easiest task to neglect is the preparation of the soil. Soil preparation is not glamorous and it is hard work. But those who practice organic ministry know there is no alternative. Good soil and a variety of natural nutrients and deep and strong roots are the elements that make for healthy and productive plants. They are the elements that allow a seed to sprout, grow, and flourish.

There is yet one more lesson that we can learn from the garden. It's a lesson that every serious gardener knows. The gardener can plan and work and sweat, but in the end a garden is shrouded in mystery. The most appropriate attitude for a gardener is awe and gratitude.

Two stories speak of an attitude that we all should maintain toward ministry and God's calling.

"I was in the army in Korea. It was a February night—colder than all get-out. I had gotten awake to go on guard duty from about 2 to 4 in the morning. I walked in the snow. I was cold, looking up into the heavens and almost saying 'O God! Is this what life is all about?'

I never had any voices talk to me, but I really felt the direct call to say, 'You really need to think about going back home and becoming one of my ministers.' "—*John Bunch, pastor, Anderson (Ind.) Church of the Brethren.*

"About the fourth or fifth night during the Appalachian Trail Hike week, when it was time for evening devotions, there was a terrific thunderstorm. We were sitting on the porch of an old cabin. Because of the noise of the thunder and the rain we couldn't have the devotions. So we just sat there and sang hymns. Walt Longenecker was there, and I think he knew 300 hymns by heart.

Part way through that night, all of a sudden I got the feeling that God was standing right behind me. There was a presence so palpable that I can understand people in the Old Testament talking with God. It was just as clear as anything that I was called to ministry.

I stood up and told the rest of the group my call and my response. Ray was the one who responded. He said, 'God bless you, Bob.' And I've felt that Ray's blessing has kind of abided with me all these years."—*Bob Bowman, pastor, Pleasant Valley Church of the Brethren, Weyers Cave, Va.* ☐

John J. Cassel is dean of students of Bethany Theological Seminary, Oak Brook, Ill.

VOICES FROM EL SALVADOR

Jeff and Jacquie Schoonover-Higgins:

'Faith is a lifetime commitment'

Jeff and Jacquie Schoonover-Higgins returned in December from almost a year and a half of Brethren Volunteer Service work in El Salvador (see September, page 4), where they lived with a repopulated refugee community.

After returning home to Michigan, Jeff and Jacquie began a speaking tour that took them to Illinois, Washington, D. C., and Pennsylvania. They are committed to telling people in the US what they learned in El Salvador.

They are interviewed here by Cheryl Cayford.

We went to El Salvador under the sponsorship of the Lutheran Church there, in response to a call for an international presence. "Accompaniment" is a two-fold responsibility—to be present with people who feel they are under attack from the government and the military, and to witness atrocities from both the FMLN (the rebel coalition Farabundo Marti National Liberation Front) and the military and report back to the international community.

Our responsibility as Christians was to be channels of the voices of the Salvadorans, who have an incredible vision of what true faith and hope are in the midst of 10 years of war and death. We not only gave blood, blisters, and sweat, we received theology. We learned what faith really means—what it means to continue your daily life not knowing if you're going to be alive next month or if your children are going to be alive next week. Not only were we present with Salvadorans, but they were very much present with us.

We lived with a repopulated community of people who had been displaced by the war. In the early 1980s the army had come through and, because they thought there had been guerrillas in the area, had wiped out whole towns. Later the army developed a systematized policy called "drain the sea," which meant to kill civilians so that guerrillas would have no base of support.

Most of our community fled in 1983 and 1984 to the "Faith and Hope" refugee camp north of San Salvador, which is run by the Lutheran Church. In 1986 these people decided to put themselves back in charge of their lives.

The church purchased property on the edge of Lake Ilopango, where a portion of the community moved. The rest decided to return closer to their places of origin.

The civil defense forces, which are civilian paramilitary organizations under military command, keep a daily watch on the community. They pose as fishermen or set up posts in the hills that overlook the community. We know they are civil defense because later they come through in uniform with war paint on their faces, carrying their rifles. There are also regular national guard and air force patrols, and occasionally patrols from the military detachment of engineers.

In May 1988 the military surrounded th community, hauled away all the food and farm tools, and captured two of the men. men were held for three days under tortur and interrogation. The claim was that the community's food was used to feed the guerrillas and that the two men themselve were guerrilla fighters. For this reason the people needed an international person to witness what was going on and to provide some sort of protection.

Other incidents led us to believe that ou community is in fairly constant danger. F instance, three men from the community taken off a public bus by the civil defense They were stripped of their shirts and ma lie down in red ant hills until they were chewed up. Then they were made to craw all fours and eat weeds and dirt. The civil

(continued on page 24)

BVSers Jeff and Jacquie Schoonover-Higgins are interviewed by the cable station in Elgin, Il

VOICES FROM EL SALVADOR

Jennifer Casolo:

Being faithful implies risk’

Jennifer Casolo, detained in El Salvador for several weeks in November and December after police uncovered a cache of weapons in the backyard of the house she rented (see January, page 4), served in Brethren Volunteer Service from 1983 to 1985. She spent most of her BVS term working with Central American refugees in Seattle, Wash.

After BVS she went to El Salvador with Christian Education Seminars, an ecumenical program based in San Antonio, Texas. There she coordinated itineraries for church, congressional, and human rights groups.

The following is excerpted by Cheryl Cayford from a speech given in February at the Highland Avenue Church of the Brethren in Elgin, Ill., as part of a US speaking tour.

On November 11 the FMLN (the rebel group Farabundo Marti National Liberation Front) launched an offensive into the city and occupied areas of the slum neighborhoods. The government responded with air and ground attacks and a plan to go after those in the church, unions, and peasant groups who were suspected of being sympathetic to the rebels.

The Episcopal Church, the Baptist Church, and the Lutheran Church were raided. Catechists, church workers, and priests were taken away, beaten, and imprisoned. Thirty-eight international church workers were arrested and expelled. Six Jesuit priests died, their brains blown out because they were thinkers and educators, because they taught people to ask questions.

Three days into the offensive I stood on my roof and watched the bombing of a neighborhood of high-rise, low-income housing and cardboard and tin shacks. Helicopters and planes flew over, looking for rebel forces and machine-gunning and rocketing from high above.

The people who lived in that neighborhood were the people I went to church with; they were people I took delegations to visit. So I did something I had never done before. I telephoned congressmen who had been on delegations to El Salvador.

I was a little hysterical. I said, “I’m watching the bullets go down. I’m watching the rockets. Can’t you do something to make sure civilian life is respected?”

That night, the phone rang. It was a voice in English, with a heavy Spanish accent. The message was obscene and threatening. The same night, two other US church workers received death threats to leave the country. Both had telephoned the US that day.

Ten days later, at 10:45 p.m., the doorbell rang. It was the National Police—about 25 uniformed men. Most ran for the back. I tried to go out back, to see what they were doing, but they wouldn’t let me.

Then I was taken to their headquarters.

I was in an interrogation booth, six feet by six feet. The booth has carpeted walls to keep you from hearing what’s happening on either side. There are about eight booths in a row. People sit in a passageway, crouched up, blindfolded, waiting to be moved into one of the booths. I listened day and night: screams, moans, cries, flesh hitting flesh, flesh hitting furniture, vomiting, choking, gasping.

Thursday night: I was filled with love—I don’t know why. I say it’s because of prayer; there is no other explanation.

The National Police were in my booth and we were playing cards. The US embassy wouldn’t give me pen and paper but they gave me a deck of cards.

I heard, “The lieutenant’s coming, the lieutenant’s coming!” The police whisked up the cards and in walked the lieutenant. He sat down. He had a nice smile, and brought in two interrogators. They began to fire questions at me. “Tell us where you got the weapons. Give us a name. Which church was helping you?”

“I’m innocent. I don’t know. I’ve told you all I can tell you.”

The screams outside became louder than before. I felt the pain but couldn’t do anything about it. I started to repeat the vows of a young religious woman killed in a massacre in 1981: “Before a society that lives the ideal of power, pleasure, and possession, I want to be a sign of what it truly means to love.”

I closed my eyes and the tears fell. The lieutenant signaled to the tough guys to go next door and stop the beating. When they have the will to stop the beating, they can stop. It’s a matter of saying no.

The interrogation turned into conversation. We talked about love, trust, and democracy. I told them how much I loved their country. We agreed we didn’t like the US telling Salvadorans what to do, but they still wanted the US money.

Finally the lieutenant sent the tough guys away and slammed the door, as if to say, “Now we’re going to get down to business.” He said, “I’ve been watching you, joking and laughing. I thought you were hard. I can’t understand you.”

I asked him about himself. He came

(continued on page 25)

Jeff and Jacquie Schoonover-Higgins *(continued from page 22)*

defense also carried out mock executions, firing a rifle next to the men's ears.

One time the military lobbed grenades into the middle of the camp, killing one man and wounding five others. The air force also dynamited the community boat last October. Bishop Medardo Gomez, of the Lutheran Church (see August, page 14), was to celebrate Christmas mass at the community in 1988, but he received a death threat saying that if he went he would be killed.

Is our community feeding the guerrillas? Do we have weapons? No. It is a farm community that has always been hopeful for a dialog between the FMLN, the military, and the government. The community feels there has been enough bloodshed. As to the food, there was barely enough to feed the community, where 70 percent of the children suffer from malnutrition.

What our community did do was go to church marches calling for peace and dialog in the country. That added to the military's perception that they must be guerrillas. If you are not entirely pro-government, then you are automatically considered subversive, a communist, and a legitimate military target.

At the beginning of our stay, our presence made a difference. The military's actions were tempered because they know where the money comes from. But in August the Cristiani government began to foment an anti-international hysteria in the country. It made official statements saying that the FMLN is largely made up of internationals, that internationals plan FMLN actions, that the FMLN's money comes from internationals, and that church workers are FMLN. This gave the military more freedom to harass internationals and the places where internationals lived, specifically communities like ours.

When the FMLN offensive began, we experienced an enormous amount of air force surveillance. A small plane known as a ''push-pull,'' which has rocketing capabilities, would circle above the community, or when flying toward a different area would go out of its way to fly low over us. There was also a C-47, a large plane with a machine gun that can shoot a bullet into every square foot of a football field in less than a minute. It would fire the gun into the air on our side of the lake.

You can understand what it's like for Salvadorans who, in the early 1980s, saw their children killed by machine-gun fire and saw people stabbed and crushed by helicopter landing rods, to undergo this incredible psychological terror.

On the night of November 18 a helicopter came flying low, hard, and fast into our community. The people were terrorized. Helicopters were strafing and rocketing in areas of San Salvador, so the automatic thought was that it had come to bomb and strafe us. We ran into a nearby ravine, hoping that the large boulders there would give us some protection. Our houses, with black plastic walls and corrugated tin roofs, would never give any sort of protection. The helicopter eventually left us alone. It never fired on us, but we feel that spreading psychological terror was the intent.

During this time there were reports, later verified, that US pilots were flying night missions in helicopters over the cities. It could have been a US pilot who flew over our community. We felt also that the helicopter spent a lot of time hovering over our house.

We finally decided to leave the country because we began to feel we were attracting more harassment than we helped to deflect, and also because our residency permits were due to expire. If you are caught without paperwork to show that your permits are in the process of being renewed, it is tantamount to saying you're a guerrilla. The immigration authorities wouldn't give us papers to say that our permits were in process.

A couple of weeks after we left, we talked to people from the community who said the surveillance had calmed down. We wonder whether the military targeted the community to scare us out. The campaign against the international church worker community was so intense that we believe the intention may have been to get rid of as many eyes and ears in El Salvador as possible so that the government and military could carry out whatever policy they wanted.

A group of internationals whose house had been raided by the National Guard was allowed to pick up some things that had been taken away. One box was labeled ''subversive material.'' The internationals said, ''We'd like to see what's in this box before we accept it.'' A soldier opened the box and inside was a Bible, a hymnal, and a pamphle describing a community one of the international workers had belonged to.

The Bible is subversive in El Salvador. T study the Bible is a subversive act. If it were not already a Christian responsibility to demand that human rights be respected, it is Christian responsibility because the church i being persecuted when it concerns itself wit the poor.

The US government's excuse for giving a to El Salvador is that the government is democratically elected. Having a free and open election in the ninth year of a civil war when people are scared to express their opinions, is a silly idea. We witnessed the electoral process and we feel it was a manipulation.

Our community registered to vote in advance, and only two of them received voting cards. The cards showed the voters' names and identity numbers. The clerk at th voting booth gave each voter a numbered sheet of paper showing flags for the differen parties. That number was written under the person's identification number. After marki an X on the flag of the party of preference, the voter put the paper in a clear plastic bag. So there were several ways to follow up on how someone voted.

We need to be clear that elections don't make a democracy; elections are part of a democracy. In a democracy you don't have death squads that are free to drive around at will, picking up people, torturing them, and dumping their bodies into the streets. In a democracy you are able to express your ow persuasions and you are able to nonviolently demonstrate in the street without fear of persecution.

Although there is an incredible amount of suffering and poverty here in the US, in El Salvador we saw the persecuted Christ, the crucified Christ, and it has put our faith into perspective. Eventually God's kingdom will be realized here on earth. It may take a long time, but a part of faith is long-term work an lifetime commitment.

We have faith not only that God is on the side of justice, but that once people come to understand what is happening in El Salvado as well as the poverty here in the US, they will change. ☐

ennifer Casolo

(continued from page 23)

om a poor family and worked hard to get rough high school. His dream was to go into e military academy. His girlfriend said, You go in, I'm leaving.'' But he made it, nd she left. He got through the academy, hich is like going to West Point, and here he as, a lieutenant. He was going to be omebody.

I told him about myself. In El Salvador overty is cardboard and tin homes, dirt floors nd fleas, and distended bellies and bare feet. didn't go through that, but I felt poor rowing up because we were always going to e kicked out of the apartment or have our ectricity turned off. I had a plan for my life, ut here I was—having tried to be a bridge etween US citizens and Salvadorans—in the ational Police barracks accused of being a un runner.

''Why won't you cooperate?'' he asked.

''You've taken everything from me,'' I nswered. ''Life as I know it is gone, but ou're not going to take what's inside. I can't t you have the truth.''

''But why do you want to suffer?''

''Suffering isn't the worst thing you can o,'' I said. ''Being cruel is a lot worse.''

When he asked, ''Why do you want to uffer?'' I saw Christ on the cross over his houlder. Four and a half years of hearing alvadoran voices came together. It didn't atter if I went to prison, if they hit me, or if ey killed me. It didn't matter because my fe was no longer my own.

''He who loses his life shall save it.'' I idn't discover that for myself; it was the Salvadoran example. Salvadorans have suffered nd being taken away, 18,000 to 30,000 easants killed in an uprising in 1932, atching their children die of diarrhea, being ken to prison because they marched in the reets and raised up their voices. Fifty ousand Salvadorans have been killed in the st 10 years.

If I die it doesn't matter, because someone se will carry on. The suffering Christ dies nd is risen. If I die because I want my hildren to have something to eat, someone se will work so that all children have omething to eat. I shall live as long as they ve out my ideals, our ideals, God's ideals.

It all came to a point that Thursday night, nd I told the lieutenant, ''Thank you, you've eed me.''

Suffering is not the worst thing you can do. Being cruel is a lot worse. And as the son of a Holocaust victim said to me, ''Being silent before the cruelty is even worse.''

If you visited the US embassy in El Salvador from 1985 to 1989, the staff would have told you the US has four policy goals in El Salvador—to improve human rights, to improve economic conditions, to build democracy, and to defeat the FMLN. The first three goals have been subordinated to carry out the last. But a US general has told the Senate Arms Intelligence Committee that the Salvadoran government cannot defeat the rebels.

How can we support the voices that say, ''We want a negotiated settlement. We want no intervention from any foreign power. We want a justice system that functions. We want civilian control over the military. We want those responsible for the killings out''? Is it so much to ask? Is it more than we would ask for our children?

We need to learn that being faithful implies risk. When a US citizen—who comes from the country that has everything, the country that is sending the bullets—goes to a gathering of slum dwellers in El Salvador, the door is open. You are welcomed, you are offered the only chair, one of the children is sent to buy you a Coca Cola.

A Salvadoran song says, ''I have to shout, I have to take risks. Woe am I if I don't do it. How can I escape you, how can I not speak, if your voice is burning within me?'' It comes from the Psalms: ''Before you were born, I knew you and I consecrated you. . . . You will go where I send you, you will proclaim what I command.''

The Salvadorans offer us forgiveness. Going to buy the Coca Cola is forgiveness.

We need to learn to announce the God of life. That doesn't mean talking about it if, by our actions or our lack of action, we contribute to death. It means saying, ''Sin is that which causes death.''

The Salvadoran Christians tell us to get working on God's kingdom here on earth. ''Thy kingdom come, thy will be done, on *earth*, as it is in heaven.''

The Salvadoran Christians teach us to read the Bible and look at our reality, and look at our reality and read the Bible. ''I have come to preach good news to the poor, to set the captives free.'' There are people in prison in El Salvador. Are we working to set them free?

The Salvadoran church teaches us hope against hope. In El Salvador I *understood* that there is a resurrection. ''If I die, I will rise again in the people.'' That which I live and die for will continue—the vision of God's kingdom here on earth.

When asked what US churches can do, Bishop Medardo Gomez of the Lutheran Church in El Salvador (see August, page 14) said, ''Pray and fast, that's what Jesus tells us to do.'' Fasting is acting with risk, discomfort, and perhaps without rest. Prayer is reflection, centering on ''What is God's will?''

I would tell US churches, align yourselves with the persecuted church, examine the effects of 10 years of US policy, and ask yourselves if that policy announces a God of life or a God of death.

If your church decides it cannot support US policy, then work without rest for an end to military aid to El Salvador. Participate in community or join a group. We need that communion of spirit to be able to hold strong because being faithful isn't based on results. It doesn't mean that tomorrow everything will change. Being faithful means acting because it is what we are called to do.

I was moved to a women's prison from the National Police headquarters. One young woman there, a housekeeper for Lutheran World Federation, an organization that tries to accompany the poor and those building signs of God's kingdom on earth, was arrested because she carried an LWF card. She was beaten and raped by the police when she was three months pregnant. She aborted the child.

All the women who were in prison with me are with child. They, and many of the churches, and many business people and union members and labor leaders and slum dwellers, are with child. They want to give birth to the kind of peace that is not just an absence of bullets and helicopters in the air. They are pregnant with the kind of peace that means their dignity and their right to live will be respected.

We have a choice. We can be midwives, or we can be silent. ☐

Jonah

by Mark Mitchell

The woods were dead to my eyes,
the night that I decided.
Trees were the copper color of sun until
its light was washed off like paint
leaving a velvet, elephantine darkness.

A name was called. I set sail.

The night fell into an ocean
where the copper color had sunk,
had found leviathan.

Longing for land but feeling only
the gentle sway of baleen,
the tug of the moon showing the waves
a way home, I wondered,

when did my life stop?
When unoceaned, we were on a strange shore,
a tomb soon to be answered
with absence but for now hidden
behind the veil of night.
Counting myself lost, I couldn't imagine
what even then was beginning.

Mark Mitchell, a poet and designer living in West Dundee, Ill., served as editorial assistant with MESSENGER *1980-1981.*

On birth-bonding, abortion

Clyde Carter

Birth-bonding happens twice

Birth bonds are two-fold. They are spiritual and physical and intertwined in each personality. Three years on the Church of the Brethren Conditions of Childhood Task Force has sharpened my insight into the importance of nurturing both of these bonds. If either is eft unnurtured, the coping mechanisms in life are thwarted.

The birth bond that physically relates an nfant to its mother is obvious. It begins at conception. When the dramatic change in life known as birth) occurs, the infant learns to ask for its needs to be met. By nature the mother is equipped to provide the most healthy food for the infant while she warmly cuddles her child. As the infant's hunger pangs are satisfied alongside the mother's body, the baby learns to trust adult human beings. When other needs (such as changing diapers) are met, the infant's trust in adults is einforced. As months pass, additional adults offer care to the child, and trust continues to grow.

The other birth bond may not be as obvious, yet it is just as real. While it may also begin at conception, it is after birth that it equires a deliberate effort in care-giving. That is the bond to God. It appears in all cultures around the earth. Where there is no nurture of this God bond, the individual grows into adulthood with a lonely realization hat there is somewhere an unexplained entity. Where proper nurture takes place, a person grows into adulthood with a basic rust-feeling of God's presence and with an undergirding strength that offers an assurance of coping satisfactorily with life's various rials.

When both birth bonds are nurtured, a person grows into adulthood with a healthy self-esteem, with courage to venture out and the ability to weep with those who weep and laugh with those who laugh.

When either bond is not nurtured, significant loss occurs. The less the nurture, the more tragically the life develops. A break from the mother's physical and emotional nurture during early weeks has a long-lasting devastating effect upon the life of her child. Adoptive and foster parents of children with broken bonds often have an extremely difficult time in "regaining lost ground." Sometimes it seems impossible to create health-giving bonds after brokenness has taken place. Likewise, when the spiritual bond is not nurtured throughout childhood, the adult is crippled with an infant's faith that is highly inadequate for the adult world.

Fortunately, there are persons who overcome various types of broken bonds in life. In spite of continued suffering, some of these survivors become strong advocates of family life and of Christian faith.

The Christian community is challenged to strengthen family life and nurture the two-fold birth bonds, to help persons of broken bonds rebuild trust/acceptance and faith in God, and to nurture healthy bonds in strong persons. ☐

Clyde Carter is pastor of the Mount Bethel Church of the Brethren, near Eagle Rock, Va.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Peggy Gish

Abortion 'foes': Common ground

Two thousand years ago the Christian church voiced a shocking message: "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21). Jesus said, "I came that they may have life" (John 10:10). Scandalous for the people and power structures at that time was not only his valuing all life—women, slaves, the poor, lepers, children, murders, prostitutes, enemies—but also his claims that he was bringing life, that he was the gate, the shepherd, leading the way.

Today, in the continuing struggle for life of many peoples around the world, there rages another debate about life—that which seems to pit the life of the unborn child against the right of the mother to choose whether to bear a conceived child. Polarization and division increases as this debate escalates, resulting in both sides becoming more rigid and closed, blocking openness to serious questioning, insight, and creative thinking.

As this happens, each side begins to stereotype and to put those with differing views in boxes. We begin to see "them" as "the enemy," the ones to fight against, instead of seeing that we have common enemies to deal with—injustice, exploitation, and violent abuse of persons of all ages and sexes. All these are expressions of sin in our society.

Unfortunately today's church is just as fragmented and divided on this issue and unable to live out a clear and united message of life and hope. Each side sees itself as the one bearing the truth, the one *truly* concerned about life.

Those referred to as "pro-life" see the fetus not just as "tissue," but as life, helpless and defenseless, yet deserving care and protection as any other person. As Christians

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they want to witness to God's love and c
for "the least of these."
Those called "pro-choice" would giv
precedence to the life of the mother over
of the fetus, who isn't completely viable
physically. Some would say, as does Fay
Wattleton, president of the Planned Paren
hood Federation of America, that the righ
a woman to have control over her own bo
and reproduction is an inalienable right.
Giving this right and freedom to women,
would say, is really caring for life—the
woman's life and the quality of the child'
life, since it would then be a "wanted chi

Members of the church have lined up o
both sides, each identifying its position a
of caring for life.

Actually both sides have profound insi
to share with us—a partial understanding
what life they are wanting to protect. An
both have blind spots, areas where their
understanding of God's value of life is to
narrow.

The "pro-life" advocates have caught
spirit of Christ's concern for the lives of
weak and helpless and for our not assumi
role given only to God—that of giving or
taking away life. And many such groups
opened their homes and hearts to the stru
of the mother. Many have known it is
important to hear and understand the pai
the women whose pregnancy is the result
rape or the woman who is struggling to
survive emotionally or physically. Only t
can one help her find healing and strengt
really love and care for the unborn child.

I challenge them to extend this concer
life to *all life*. That means life being threa
ened by war and nuclear weapons, peopl
suffering under poverty, discrimination, a
oppression, and even those on death row.

Looking more deeply at the problem, w
see that these women choosing abortion a
also victims of pain and oppression in ou
society. How much easier it is to condem
victims of oppression for the speck in the
eye, than to confront (and change) the
oppressive systems about the beam in the
eye that has caused the victims despair a
desperation.

Those who advocate a "pro-choice"
position have caught an understanding of
historic and present oppression of wome
and how this is a kind of violence perpet
on women. They have seen the hypocrisy

ociety in which women are denied equal egal and economic rights, are devalued, and re the objects of sexual harassment and ontrol.

I challenge them to face the fact that bortion is taking the life of another human eing, and that, though choice over important atters of our life is desirable, it is not to be ut ahead of another person's life. They hould help women find nonviolent solutions o their problems, and thereby not perpetuate e myth that responding in violence is the est way to deal with an injustice against us.

A violent response may be the easiest olution in the short run, but has long-range etrimental consequences for us, our elationships, and the quality of life. The istory of violence begetting violence and rokenness has proven repeatedly the ghtness of Jesus' advice on responding to vil.

I am calling for *radical* love, *radical* onviolence, as Jesus called us to and lived ut. Countless other men and women hroughout history, such as Martin Luther ing Jr., Dorothy Day, Gandhi, and Fannie ou Hamer, have in their own time chosen is way. It means being willing to give up neself to protect and nurture life, even when ne is wounded and hurt. That *stops* the cycle f violence, rather than *continuing* it.

But I would not force this calling and ommitment on another person. I would want o help her find the "living water" of strength o be able to make that decision and then upport her in whatever struggle or hardship esults. This approach of Jesus leaves no oom for condemning those who disagree.

Our church is called to advocate this call to adical nonviolent love. But that isn't where it tops. If we stop there, it is like saying to a erson, "Go in peace, be warmed and filled" Jas. 2:16), and then walking away. We must nderstand that Christ's call to self-giving ove was given as a part of a whole package f inviting his hearers into a loving commu-ity of persons who care for each other and ho nurture and feed the lost and the op-ressed. In this body, individuals can break ut of oppression, be healed, and begin a new ife.

The call, then, goes beyond the body to the hurch, which is called to challenge and onfront evil in the world. That confrontation s to be so powerful that even the gates of hell

Pontius' Puddle

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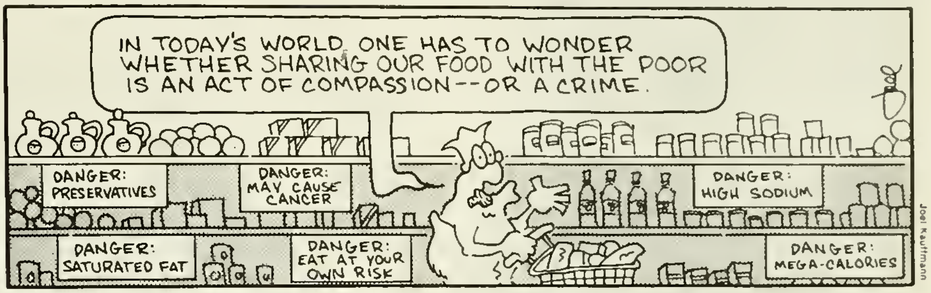
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MESSENGER-on-Tape is a service of volunteers for the Church and Persons with Disabilities Network (CPDN), a task force of Brethren Health and Welfare Association.

could not remain standing against its attack (Matt. 16:18). And so the church becomes the leader in tearing down the oppressive, sinful structures—using spiritual weapons as described in Ephesians 6:10-20.

God has given us a vision of a society of justice, a society in which men and women and all minorities and classes are equal and cared for, where basic human needs are met. A few would no longer be able to amass hu fortunes by exploiting the poor and weak. (country could no longer control and extract wealth from the poor, developing countries the world. There would be equal access to health care, housing, education, child care, employment. There would be emotional ca and support. It would mean drastic changes our nation's values and priorities in the institutions that keep producing victims. Th is *pro-life*, or what the Old Testament prophets, Jesus, and his followers called "justice."

For those of us already polarized and involved in the abortion controversy it mea first allowing God to tear down the walls o self-righteousness and to give us openness listen and learn from our brothers and siste Then we should pool that energy, wasted in contention against each other, to deal with more basic needs and problems.

It means for the call to nonviolent suffer love to be given in the context of a loving, caring, redemptive fellowship (the first frui of the kingdom), as well as a body that confronts the "pavers of death" in our society and offers hope and abundant life to all. ☐

Peggy Gish, of Athens, Ohio, is a staff member of Appolachion Peoce & Justice Network, which services networks 10 counties of southeastern Ohio.

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censing/ dination

ier, Douglas J., ordination reactivated Jan. 23, 1990, Goshen City, N. Ind.
st, Mark, ordained Sept. 23, 1989, Georges Creek, W. Marva
hee, Phil, licensed Apr. 1, 1989, Pleasant Chapel, N. Ind.
a-Swick, Mark, ordained Jan. 13, 1990, Liberty Mills, S/C Ind.
:h, Steven A., licensed June 1, 1989, North Winona, N. Ind.
ghting, Chester David, licensed Nov. 2, 1989, Newport, Shen.
comb, William C., ordained Sept. 23, 1989, Bethany, W. Marva
er, David R., ordained Oct. 17, 1989, Greenmount, Shen.
in, Michael D., ordained Sept. 9, 1989, Danville, North Bend, N. Ohio
erts, Deborah K., ordained Jan. 13, 1990, West Manchester, S/C Ind.
'e, Robert L., ordination reactivated Dec. 28, 1989, Shen.
ler, Kurt M., ordained Jan. 13, 1990, Roann, S/C Ind.
rtley, David, licensed July 19, 1988, Goshen City, N. Ind.
key, Berma, ordained Sept. 23, 1989, Harness Run, W. Marva

storal icements

, Paris, from Peters Creek, Virlina, to Peters Creek, Virlina
ll, Walter, from secular to Fairview, Mount Clinton, Shen.
'dy, Dale, from seminary to Antelope Park Community, Lincoln, W. Plains
'dy, Christy, from seminary to Antelope Park Community, Lincoln, W. Plains
lish, Curtis, from secular to Oak Grove, South, Virlina
gerich, Pam Dintamin, from secular to program minister, South Side Fellowship, N. Ind.
nes, Peter, from Greencastle, S. Pa., to Long Green Valley, Mid-Atl.
man, Edwin, from Petersburg, Memorial, W. Marva, to Lakewood, N. Ohio
thews, Samuel, from South Whitley, S/C Ind., to Decatur, Ill./Wis.
'e, Robert, from secular to Glade Valley, Mid-Atl.
rock, David from other denomination to Terrace View, Virlina
mons, Keith W., from Windber, W. Pa., to Bethlehem, Virlina
'ers, Graham, from retirement to Roanoke, Ninth Street, Virlina
ler, Carl H. from retirement to Roanoke, Oak Grove, Virlina

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Link, Lloyd, 68, Chattanooga, Ohio, Aug. 23, 1987
Lonberger, Elsie T., 97, Sebring, Fla., Jan. 7, 1990
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Madden, Keith, 48, Ottumwa, Iowa, Dec. 26, 1989
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Miller, Grace E., 96, Lancaster, Pa., Nov. 19, 1989
Morrow, Mary, 95, Newville, Pa., Nov. 18, 1989
Moyer, H. Kenna, 96, Mathias, W. Va., Dec. 20, 1989
Myers, Benjamin F., 86, Fairfax, Va., Jan. 5, 1990
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Naff, Ava M. 76, Boones Mill, Va., Nov. 6, 1989
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Piersol, Gertrude, 85, Ephrata, Pa., Nov. 29, 1989
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Redmon, Lillian, 85, Glendora, Calif., Dec. 29, 1989
Rentschler, Naomi, 84, Hamburg, Pa., Jan. 13, 1990
Riggleman, Roger Lee, 38, Quicksburg, Va., Oct. 12, 1989
Roberts, Nellie, 74, Marion, Ind., Sept. 10, 1989
Robertson, Lewis P., 92, Fair Oaks, Calif., Nov. 5, 1989
Sager, Delpha E., 85, Timberville, Va., Nov. 6, 1989
Saylor, Dorothy Miller, 83, Waterloo, Iowa, Jan. 17, 1990
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Shoemaker, Gilbert, 81, Broadway, Va., Oct. 23, 1989
Showalter, Lottie, 85, Palmyra, Pa., Dec. 25, 1989
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Wineland, Joseph J., 80, Martinsburg, Pa., Dec. 2, 1989
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Witmer, Anna B., 93, Paradise, Pa., Dec. 18, 1989
Wolfe, Lillian, 87, New Oxford, Pa., Mar. 11, 1989
Wood, Thomas M. 91, Boones Mill, Va., Apr. 24, 1989
Woodling, Elmer, 79, Lorida, Fla., Nov. 10, 1989

In defense of the '50s

When a news release from my alma mater, Bridgewater College, announced that its homecoming theme was "The 1950s," I knew that I was over the hill. Never in our wildest imagination would we B. C. graduates of 1958 have seen ourselves as the future stuff of nostalgia.

Since that jolt last fall, other signals have been received to remind me that the decade in which I came of age has found its somewhat mythical place in American history with the "Roaring '20s" and other famous eras. The 1950s, with the help a few years back from the television show "Happy Days," are now remembered as a time when American youth frolicked innocently to jukebox music and passively accepted the order of their world.

You have the idea already that I am somewhat defensive of the 1950s. An interview I did with Bethany Seminary President Wayne Miller (see page 17) gave me fresh ammunition and also set me to reflecting anew. Wayne Miller, giving an example of the Brethren genius for the "small act that has a large impact" over the years, told of his family, in 1955, sending a heifer to Poland. That led me to ask myself, "What was the Church of the Brethren of the 1950s like for me?"

They tell me that researchers are finding out that, in most cases, people join the church at the invitation of a personal friend. So, what's new? In my teenage years I was impervious to evangelists pestering me to join the church during their annual revival forays into my rural community. But during my freshman year at college I was persuaded by a friend to take the step. In fact, the most important thing I discovered at Bridgewater College was wonderful Church of the Brethren youth who drew me into the larger circles of the denomination.

My congregation back home had not done much to educate me in the beliefs and practices of our denomination. I recently found a letter I wrote in 1954 back from college to a high school friend. In it I was excited about the witness that Brethren youth were making in BVS—something I had not heard about previous to college. In the course of four years of college I encountered numerous Brethren leaders who spoke at our Thanksgiving student/young adult conferences and other gatherings. From my friends and from our leaders I learned what it meant to be Brethren, and it meant awareness of needs, and action to meet those needs.

Just after college graduation I attended the 1958 Des Moines Annual Conference—my first one—and I have been inspired ever since by the message from Moderator Desmond W. Bittinger. "How Shall the Brethren Be Recognized?".

They tell us that youth of the 1950s were passive, that they did not care about great social issues. I don't remember the 1950s that way. I remember things such as discussing Dietrich Bonhoeffer's ideas and applying them to Brethren pacifism; getting to know black students from Fisk, Howard and other schools at conferences held at Atlanta's Morehouse College; being exercised about the Hungarian uprising against the USSR in 1956, participating in discussions related to it, and hosting a Hungarian student/refugee in my college room. Before the '50s were over I had participated in my first demonstration—protesting germ warfare at Fort Detrick, near Frederick, Md. I think my 1950s activities were fairly representative of that decade's involved Brethren youth. We were not sitting around just having a good time. And the action was contagious. My impetus for joining and becoming active in the Church of the Brethren was the excitement generated by the friends I made at that little Brethren college.

What heartens me is that I perceive Brethren youth of the 1990s catching some of that same spirit and generating some of that same excitement that meant so much to my generation of Brethren. It was, I agree with Wayne Miller, the "small act that has a large impact" that was the genius of the Brethren in our heyday. We are at our best doing those things. And we used to be good at reaching out and pulling others in, infecting them with our own enthusiasm and particular forms of witness.

Brethren youth still entering BVS. Brethren youth signing up for summer workcamps. Brethren youth on last summer's Shalom! Peace Pilgrimage. Brethren youth getting ready to whoop it up at National Youth Conference this August. Sounds like those "passive" kids I knew in the 1950s.

And we are still good at doing those little acts that have a large impact. We do them individually and corporately. We don't have to hark back nostalgically to Heifer Project days. Today's Cooperative Disaster Child Care program is one good example of how a small denomination can do innovative things. Our work in getting Jennifer Casolo freed is another, very recent example.

So, in defense of the '50s, they weren't as bad as they are cracked up to be. And as for the '90s, we haven't lost the knack for our "Brethren genius." We just need to exercise it more.—K.T.

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Ben Johnson:

Professor of Evangelism, Columbia Theological Seminary, Decatur, Georgia. Ben is probably best known as the creator of the Lay Witness Mission. A lific author, Ben has written numerous titles in both area of evangelism and spirituality.

July 23 - 26
Manchester College
N. Manchester, Indiana

August 6 - 9
Bridgewater College
Bridgewater, Virginia

Terry Hershey:

Executive Director, Christian Focus, Seattle, Washington. Terry is one of the leading authorities c the topic of young adult evangelism and reaching th 'baby-boom' generation.

Rebecca Manley Pippert:

Author and internationally acclaimed speaker, Rock Maryland. Becky is best known for her film/video se 'Out of the Salt Shaker,' which provides motivation a practical teaching in the area of faith sharing. Her newest release is a book entitled, *Hope Has Its Reasons.*

Brochures and an interpretative video are available.

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messenger

URCH OF THE BRETHREN MAY 1990

SPECIAL
IN THIS ISSUE:
ANNUAL CONFERENCE PREVIEW
CLUSTER ON EVANGELISM

JPIC

One cohesive struggle for life

contents

15 **Justice. Peace. Integrity of creation.** The title of the programs sounds like mismatched issues, but as a cluster of articles shows, they are all connected.

16 **Getting down to earth.** Kent Rice interviews Shantilal Bhagat, who currently probably is giving more thought than any other Brethren to the JPIC issues.

18 **Creation: Called to care.** Going to Annual Conference for consideration is a paper that calls on Brethren " . . . to join God in preserving, renewing, and fulfilling the creation."

20 **Brethren make the connection.** Cheryl Cayford and Kent Rice tell 10 stories of Brethren who have made the JPIC connection.

24 **Between the flood and the rainbow.** Cheryl Cayford reports on the JPIC conference in Seoul, Korea, attended by three Brethren staff members and a Brethren Volunteer Service worker.

26 **Come and see.** Paul Mundey writes that to do evangelism you have to do more than build a church and stick a sign out front.

29 **Drop your spices and ointments! Run to tell the good news!** 'Passing on the Promise' has proven to be an effective evangelism program, writes Judy Mills Reimer.

30 **Saturday night fever or Sunday morning fervor?** Bruce Buursma asks a good question: Baby boomers are interested in spirituality, but are they interested in the church?

COVER: The cover art, by 8-year-old A. Shimada, of Japan, is one of 7,000 pieces of art created by children around the world to interpret the themes of "justice, peace, and the integrity of creation." JPIC is a recognition that justice, peace, and the wholeness of the environment are connected. There has to be "one cohesive struggle for life," according to the World Council of Churches, which has led the way in the JPIC process. See pages 15–25 for a cluster of articles on JPIC.

In Touch profiles Mike Messick, Londonderry Township, Pa.; JR Stockberger, Elgin, Ill.; and Aurelia and Printiss Tate, Salem, Va. (2) . . . **Outlook** reports on Christian education, tornadoes, Ethiopia famine, war and peace issues, Romero rally, Hymnal Council, Melanie May, health care group, large-church consultation, personnel, evangelism campaign, AIDS hotline, Nigeria workcamp (start on 4) . . . Annual Conference preview (6) . . . **Update** (12) . . . **Special Report,** "23 Plans for 'Building up the Body of Christ,'" by Wendy Chamberlain McFadden (13) . . . "Can We Win the Rat Race?" by T. Wayne Rieman (14) . . . **News of the Church Alive!** (29) . . . "On the Road With the Moderator," by Curtis W. Dubble (32) . . . **Pontius' Puddle** (34) . . . **Opinions** of Tom and Nancy Deal, Dennis L. Slagaugh, and Rebecka Snell (35) . . . **Turning Points** (39) . . . **Editorial** (40).

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messenger

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letters

JESUS MORE THAN JEW OR CHRISTIAN

I read with interest Patricia Kennedy Helman "A Protestant at Passover" (March), but o statement in it bothered me.

I agree that Jesus was a Jew, not a Christia But over and above that, Jesus was and is t divine Son of God. The implication that there more than one way to God is not Jesu teaching.

Philip E. Radatz

Galva, Kan.

AN ARTICLE WITH ECUMENICAL APPEAL

Patricia Kennedy Helman will be interested an (I hope) happy to know that I sent her article " Protestant at Passover" (March) to my son, Jon, Dominican priest with the Newman Center i the Twin Cities.

Jon was, at one time, an ordained Church the Brethren minister. While in college h preached in the Akron (Pa.) Church of t Brethren during his summer vacations.

Like Pat Helman, Jon has long been intereste in all religions, including the Jewish faith. I kne he would appreciate this special MESSENGE article.

Margaretta Morris

Camp Hill, Pa.

PRAISE FOR PERIPHERY PERSPECTIVE

I always look forward to the "last page though in MESSENGER, but the March editorial (" Perspective From the Periphery") was especial good.

In the same issue I found Ingrid Roge "Prayers for Lent and Easter" very meaningf And Chalmer Faw had a heart-warmi message in "Grateful for the Simple Joys."

Violet Liskey

Fresno, Calif.

WHERE WILL THE BRIDE BE?

The writer of the March letter "How Literally Take the Bible" says "God created homose uals," therefore the church should not look upo homosexuality as sin, but accept it as one way life. That's like a drunkard saying, "God create me this way, so accept me and don't expect me try to change."

We care about homosexuals as persons an want to help them, but we can't condone the sin, because then we, also, would be sinning. T church is no longer a church of Jesus Chri when it condones sin. And then where will t bride of Christ be when he returns?

God loves us all and longs to help us overco the sins of this world.

Mabel Eberly Jones

Arcadia, Ind.

JESUS CAN LIBERATE HOMOSEXUALS

The Bible plainly says, in 1 Corinthians 6:9, th homosexuals will not inherit the kingdom God. (See "How Literally to Take the Bible," Le ters, March.)

God does not create homosexuals. God is pe fect. God created Adam and Eve, making the

ect. Since they sinned in Eden, we choose
m we shall serve, God or Satan. God is pure
holy. Satan is a deceiver, and the truth is not
m. God absolutely forbids homosexuality
calls it an enormous sin. Read Leviticus
, 1 Timothy 1:8–11, and Revelation 21:8.
though the Bible plainly says that homosex-
y is a sin, we can be liberated from this sin by
ife-changing power of Jesus Christ.
one (least of all, God) wants to exclude
osexuals. It is God's will that none be lost.
we must come to God on his terms, not

LUTHER STEELE

Enterprise, Pa.

S A PART OF CREATION

deeply saddened by the harsh words and
of understanding expressed in letters
rch) condemning a retreat held by Brethren
Mennonite lesbians. Many of the women
attended the retreat feel estranged from the
ch because of people who condemn them
out listening to their stories. The writers'
k judgments only can add to those
ngs.

sbian and gay people do not choose to be
cted to people of the same sex. We simply
ourselves with those attractions. Lesbian
gay people are and always have been part of
's creation. By focusing on a few scriptures
seem to condemn homosexuals, many have
blind to these real people—sisters and
hers in Christ—who are gay and lesbian and
eir loving relationships.

he church needs seriously to consider
ist's message of love and concern for the out-
in society and to consider how that message
lies to lesbian and gay people.

ke steps to hear the stories of lesbians and
in your midst. Jesus calls us to listen to and
for each other in Christ's body. One way to
hat is to subscribe to *Dialogue*, the publica-
of the Brethren/Mennonite Council for Les-
and Gay Concerns. To be put on the
ling list, write BMC, Box 65724, Washington,
20035.

NAME WITHHELD

*e are willing to withhold the name of a writer
, in our editorial judgment, it is warranted.
will not, however, consider any letter that
s to us unsigned. The name is withheld by the
r, not by the writer. Whether or not we print
etter, the writer's name is kept in strictest
dence.—Ed.)*

RCH PATRONIZING TO GAYS

n't know why, but I expected my own
mination to be more rational, or accepting,
en understanding of alternative lifestyles.
letters on lesbian retreat, March.)

sus would not have used even his status to
emn a lifestyle different from his own. He
without question. We need to look at our
lifestyles before judging those of others.

t why push for individual introspection
, on homosexuality, the Church of the Brethren as a whole has done no better? Yes, the church "seeks to extend" its love to gay brothers and lesbian sisters, but only in a patronizing way. Where has the "extended love" been all the years that respected members have feared to be open in their own congregations? Where does that "extended love" go when these brothers and sisters want to share their talents through ministry?

Come on, Church of the Brethren! It's time we parallel our statements and actions with the belief of love and acceptance (without judgment) on which we are based.

LORA M. COFFMAN

Kansas City, Mo.

KEEP THOSE CARDS COMING

We thank all the people who show support for us Brethren Volunteer Service workers by sending us cards and "care" packages and by remembering us in prayer. It is great to know we are being remembered by members of congregations across the denomination, as well as by former BVSers, Women's fellowships, children's Sunday school classes, and pastors. I am sure we speak for many other BVSers as well.

Many times we run across people who have never heard of BVS or the Church of the Brethren. But when they see the cards hanging on our walls, piling high on desks, or filling our mailbox, they get a good first impression of who the Brethren are—people who care and who are filled with Christian love for others.

Serving as a BVSer is extremely rewarding for the most part. There are times, however, when situations become overwhelming. In an indirect but very significant way, those who support us are serving with us. This support empowers us two to continue giving youth a new and unique outlook on God's creation and to fight the problem of poverty housing.

JEFF BOSHART AND MARK SLOAN

(Jeff Boshart serves at Camp Woodland Altars, Peebles, Ohio, and Mark Sloan serves at Habitat for Humanity, Americus, Ga. If you are interested in supporting BVSers through cards, letters, etc., request a list of names, projects, and addresses from: BVS, 1451 Dundee Ave., Elgin, IL 60120. Tel. 1-800-323-8039.—Ed.)

FOCUS ON ASL INAPPROPRIATE

I found the January article "To the Deaf, English Comes Second" disheartening. I was thrilled to see an article in support of deaf ministry. But the focus on American Sign Language (ASL) was inappropriate.

ASF is the first language of all deaf people? I am not sure about that. *Sign language* certainly is the primary language of the deaf, but narrowing that to ASL is very limiting.

Just like hearing people, deaf people come from many different backgrounds and experiences. Let us not, as a church, begin opening doors by closing them. Let us keep all avenues of communication open.

KATHY GUISEWITE

Newport News, Va.

page one

Readers may have noticed an ad on this page in a couple of issues at the end of 1989, advertising an opening for a journalism intern to work on the MESSENGER staff. Sometimes our interns just happen along, learning of our intern program by word of mouth. But last fall we were getting a little jittery, as the time was fast approaching for intern transition and no one was waiting in the wings. Hence the ad.

Happily, the ad not only was effective in producing applicants, but enabled us to have a new intern in January, right on schedule. We always have told our advertising customers that it pays to advertise in MESSENGER. Now we know we weren't off base with that claim.

Kent Rice

Our new intern, who comes to us (as all his predecessors have done) through the Brethren Volunteer Service program, is Kent Rice, of Elizabethtown, Pa. It is a sort of homecoming for Kent, since he began life in Elgin, his parents Fred and Dorothy Rice leaving Elgin for Elizabethtown when Kent was still a little tad. It's the usual story of Brethren interconnections.

I remember Kent's dad as choir director at the Highland Avenue Church of the Brethren, in Elgin, from my own BVS days. Dad will be Annual Conference choir director in Milwaukee in July. At Milwaukee, too, Kent will be part of the "first family," since moderator Curtis W. Dubble is his uncle. So is 1984 moderator Paul Fike. Kent does not lack for Brethren credentials.

More important, he does not lack for journalism credentials. One of Kent's assignments with us is to be in charge of a redesigned "In Touch" feature and a new news section focusing on congregations and individuals. This is all part of a new look and "feel" that MESSENGER will have, beginning with the July issue.

We aren't waiting until July for some of our changes, however. In this May issue you will see a newly created evangelism column (page 29), which will appear periodically, and a new feature in "Turning Points" (page 29)—the listing of new members. Our hope is, as always, that MESSENGER will continue to meet the needs of its readers.—THE EDITOR

in touch

Mike Messick: Steering toward success

Mike Messick capped off a record-setting string of victories by winning the grand champion steer award at the 74th Pennsylvania State Farm Show. Mike's entry, Simon, a 1,285-pound Angus-Chianina steer, made him the first person in the history of the Farm Show to have four grand champion steers.

"I thought I had a pretty good chance of winning," Mike said after winning the "baby beef" title. "This is my last Farm Show because of the age limit. It's a nice way to go out."

Mike, who lives in Londonderry Township, Pa., and is a member of Spring Creek Church of the Brethren, has competed in the Farm Show for 11 years. His secret to raising a champion steer is "to start out with the right steer." Then you feed it properly and have it well trained. "I look for a good, strong top line, a square, wide rump, and a steer that's clean through the front end," says Mike.

For several years, the Messicks have been the family to beat in the baby beef competition. In 1983 and 1985, Mike's sister Sally, who also is a member of the Spring Creek congregation, won the reserve grand champion award. Mike took grand champion honors in 1986 and 1987 and won reserve grand champion in 1988.

This year, Mike's cousin, Melanie, took middleweight championship class and baby beef reserve grand champion honors with her entry, Smoky.

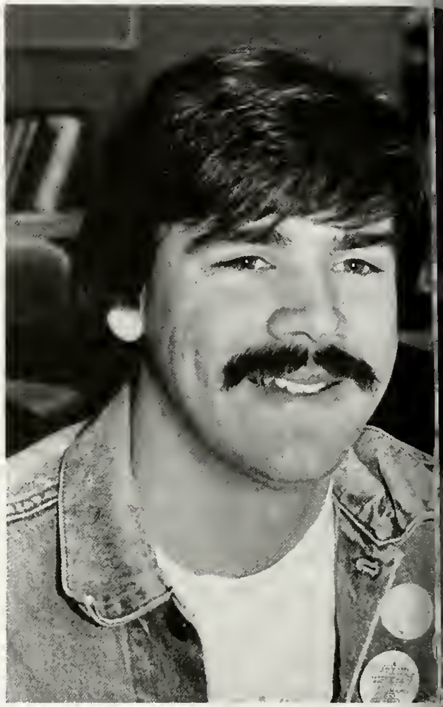
Mike is currently studying business management at Harrisburg Area Community College. He plans to work on his family farm and as a heavy equipment operator. Mike has shown how hard work and dedication can steer you to the front of your field.—MARY KLAUS

Mary Klaus is a writer for The Patriot-News, *Harrisburg, Pa., from which this article is adapted, with permission.*

CHAMPION
BEEF
1990

'JR' Stockberger: Oper

Two of the basic human needs are food and shelter. In Elgin, Ill., Elbert ("JR") Stockberger is working to ensure that these needs are met.



JR volunteers with the area Soup Kettle and Public Action to Deliver Shelter (PADS a new venture that began in nearby Aurora. Area churches, unable to locate temporary housing for the homeless, took turns opening their doors one night a week. Plastic mats and blankets were provided, and volunteers took shifts to look after the guests.

News of the program reached Elgin, and two churches gave it a try. When it was suggested during Sunday service that the Highland Avenue Church of the Brethren consider becoming part of the program, JR decided it was time to get involved.

JR, who grew up in Hagerstown, Ind., and attended the White Branch Church of the Brethren, had entered Brethren Volunteer Service in June 1988. His first project was with the Catholic Worker House in Des Moines, Iowa, a temporary housing facility for homeless families and single women. So when he came to Elgin a year later to serve as assistant to the director of BVS orientation, he still had the homeless on his mind.

"I started having supper at the Soup Kettle," JR says. "I visited one of the PADS, and the (Highland Avenue) church asked me to be on the PADS task force." The congregation decided to enter the program,

s for the homeless

d the decision has been met with enthusi- m.

A logical companion to PADS was the ea Soup Kettle, a community program that rves meals to whomever is in need. Both ograms are now sponsored by Elgin ooperative Ministries. "They put in an der for government commodities, and a cal supermarket gives away old bread, nted cans of soup, and milk," explains JR. Some people also donate money or food."

Homelessness has become a national isis, one which, according to JR, is not easy address. "There's no one solution," JR ys. "More affordable housing is needed. ducation and job programs need to be tended in order to get them working. There eds to be child care assistance for those ho are going to work. There is also a large pulation of mentally ill on the streets."

PADS and similar programs, while roviding much-needed shelter, are not a lution to the problem. "The PADS rogram is an emergency response," JR xplains. "It was a big goal to get it covered even nights a week. Now we must look into roviding permanent shelter."

Life in shelters has other ramifications, specially for those born and raised in them. Homeless families constitute 40 percent of ie homeless population," says JR. "One of y biggest worries is how these kids rowing up in shelters are going to turn out. ome can't even grasp the goal of owning a ouse."

What can you do about homelessness in our own community? "Find out if your hurch is involved with an advocacy rogram," says JR. "Volunteer. Take a shift nd get in contact. Offer to fix a meal at a oup kitchen. Fifteen minutes in a soup itchen can change your whole perspec- ive."—KENT RICE

Aurelia & Printiss Tate: Peace is a way of life

While it is easy to get into a serious conversation with Printiss and Aurelia Tate during their volunteer work with *Plowshare*, I wanted to meet them in their home in Salem, Va.

The visit confirmed my impression: The Tates' many outside peace activities are complemented at home by the simplicity of their lives. The plain living room with its unmatched furniture, photos of children and grandchildren, a Polish table cloth received as a gift, Mozart's music coming from an old portable radio, plants cascading from handmade baskets, all fit in with the concept of peacemaking as a way of life.

"We are not competitive," Aurelia explains. "We are not interested in following trends. This freed us for more important things, such as sending our three children to college. The house is adequate for us."

Always financially limited, the Tates have tried to make the most of what they had. Their house, originally a three-room cottage, was rebuilt by themselves (with some outside help) into a seven-room, two-story home (with the basement dug out by hand) to accommodate their growing family. Printiss and Aurelia have acquired almost all of their furniture as hand-me-down or discarded pieces.

This is how Printiss began to develop his absorbing hobby of refinishing furniture, especially weaving new cane seats onto old frames and creating a thing of usefulness as well as beauty. Such a painstaking and absorbing labor of love lends itself to contemplation and reflection. So does Aurelia's oil painting.

Do these activities also provide them with a constructive way of dealing with occasional hostility toward them? Participation in various peace activities and preaching pacifism from various pulpits have not always made the Tates popular. Yet, called into the ministry by the elders of his Green Hill congregation as a young man, Printiss cannot remember *not* being a pacifist.

"I guess I was born that way," he chuckles. "I do remember that L. N. Kinzie taught and preached the peace position pretty strongly. I was also immensely influenced by Sheldon's *In His Steps*. It seemed so 'Brethren,' always basing one's decision on the mind of Christ and his teachings. Now people seem to want 'membership' instead of 'discipleship.' I don't like instant coffee, and I don't like instant religion. When we are too interested in numbers (of members), the peace position falls by the wayside."

So Printiss and Aurelia are now entering the second half-century of their married life the way they did their first—doing their part to keep that unique Brethren peace witness alive. It has borne fruit in their own three children as well as in numerous other "peace children" they have nurtured.

No wonder the Roanoke-based peace education center *Plowshare* recently honored them as Peacemakers of the Month.
—KAREN S. CARTER

Karen S. Carter, of Daleville, Va., is an ordained Brethren minister.

Christian education tied to church loyalty, faith

A national study has found that Christian education "has a surprisingly direct link to the number of church members who remain loyal to their denominations," according to Religious News Service.

Results of the unprecedented study of more than 11,000 people in 561 randomly chosen congregations were released in March. Sponsored by six mainline Protestant denominations, the study emerged from concerns about the quality of education in public schools and of Christian education.

"Of all the areas of congregational life we examined, involvement in an effective Christian education program has the strongest tie to a person's growth in faith and to loyalty to one's congregation and denomination," researchers said. Yet "only a minority of Protestant adults evidence the kind of integrated . . . life-encompassing faith congregations seek to develop." Age was linked with faith maturity, most likely to be found over age 70. "From the 30s on, women exhibit greater faith maturity than men," RNS reported. Denominational loyalty was most evident over age 60.

"The fact that involvement in Christian education ends for most Protestants at the ninth grade is only one problem," researchers said. "Equally serious is the fact that those adolescents and adults who choose to participate are not often exposed to particularly effective programming."

Churches also fail to relate faith to the day-to-day life of adolescents. Fewer than two-thirds of the adolescents expressed high loyalty to a denomination or congregation. A majority indicated experience of one or more "at-risk indicators" including depression, thoughts of suicide, alcohol or cocaine use, binge drinking, aggression, shoplifting, trouble at school, and sexual intercourse. Only a minority of congregations "place high emphasis on service to others, sexuality education, or chemical education."

Researchers advise churches to use self-study resources to evaluate programs and monitor progress. Churches also need access to Christian education experts and help in training teachers. "Seminaries will need to strengthen Christian education curricula and requirements, assist in the development of regional training centers, and place additional emphasis on continuing education for pastors," the report said.

Among challenges and opportunities, the study suggested connecting adults ages 70 and older with children, adolescents, and younger adults; giving priority to faith formation of parents and those who teach and lead; and making service a cornerstone of Christian education "partly because it is educationally rich and ultimately because as people of faith we are called to serve."

W. Plains Brethren help in wake of tornadoes

Western Plains Brethren have begun disaster relief work in the wake of at least 25 tornadoes that swept through Kansas and Nebraska March 13.

A $5,000 grant from the General Board's Emergency Disaster Fund has been given for a work project in Hesston, Kan., and for clean-up and repairs in Lawrence, Neb.

Immediately after the disaster, volunteers from the McPherson (Kan.) church and other Brethren churches with McPherson College students helped with clean-up in Hesston, a heavily Mennonite community and home of Hesston College, a Mennonite institution. The tornado passed three blocks north of the campus. Jeanne Smith, director of publicity at McPherson College, reported that at least 40 percent of Hesston was destroyed by a 100-foot-wide tornado, which left a path of destruction 100 miles long.

Brethren volunteers coordinated by Western Plains District worked with volunteers from the Mennonite Disaster Service, students from Hesston College and Bethel and Central Colleges, the Red Cross, the Salvation Army, and others.

Two days after the tornado "one McPherson church group meandered its way through the countryside asking one family and then another if they could be of help," according to Smith. The group ended up clearing the foundations of Fred and JoAnn Schmidt's barn, which had collapsed, burying the family's pickup truck and machinery.

"The Schmidt family's homestead of three generations, along with a barn that housed 96 dairy cows, had also been destroyed scarcely a half mile away," Smith said. The Brethren later learned that Fred Schmidt, a Mennonite, was his congregation's disaster coordinator and had helped many families through similar situations.

Later the same day volunteer cooks, "fanning across the countryside," brought food for the widespread clean-up crews, Smith said. Meals had been provided for 500 volunteers the day before, and thousands were fed in following days.

McPherson College students Brent Wine (lef and Kevin Snyder help remove a barn roof de stroyed by a spring tornado in Hesston, Kan.

"We have been overwhelmed by the number of people that have helped us," said Fred Schmidt. "Their food, labor, and encouraging words have made us feel hopeful in spite of the terrible devastation we have experienced."

Fund gives $100,000 for Ethiopia famine

Drought, famine, and war again threaten millions of people in Ethiopia. A grant of $100,000 from the General Board's Emergency Disaster Fund has been given to help provide the thousands of tons of food needed.

Relief agencies estimate that 4.9 million people in northern Tigre, Welo, and Eritrea provinces are at risk of starvation, according to the *Chicago Tribune*, which reported that the Soviet Union has agreed to work with the US in averting the famine.

The situation has been compounded by ongoing armed conflict between troops of the Ethiopian government, supported by Soviet aid, and the Eritrean and Tigran Peoples Liberation Fronts and other groups. Many people affected by the drought are in areas under EPLF and TPLF control. "Neither side is willing to stop fighting to allow food to move from government-controlled territory into the remote, drought-stricken regions held by the rebels," the *Tribune* reported.

Church World Service said a key factor is transportation of relief to those at risk, before they leave their homes to search for food. The migration of large numbers to areas without adequate facilities compounds the initial problem of lack of food, said the National Council of Churches agency.

Other grants include $20,500 to help farmers and farmworkers unemployed following the Christmas freeze in Florida; $15,000 for relief in the wake of March flooding in Alabama, Florida, and Georgia; $2,000 in response to the Christmas freeze in exas; and $1,000 for Tongan families hose Honolulu homes burned in January.

In addition, a grant of $20,000 has been ade from the General Board's Global Food risis Fund to the Brethren Housing Associa- on of the Harrisburg (Pa.) First church and e Hanoverdale church in Hummelstown, a. The association is rehabilitating existing uildings to help provide housing for the omeless and those with low incomes.

Churches critique war nd peace positions

ccustomed to battling over issues of war nd peace, Christian churches are rethinking eir peace witness. Most US churches have nbraced a "just war" position, but appre- ation is mounting for the stand of the storic peace churches–Friends, Mennon- es, and Church of the Brethren. The shift rows in part out of the nuclear crisis and alog over "the apostolic character of the hurch's peace witness"–inquiry on what it eans to be faithful to scripture, the tradition f the apostles, and early confessions of faith.

Twenty theologians and ethicists from 15 enominations met in March at Bethany heological Seminary to discuss the 1989 cumenical Peace Statement of the historic eace churches and the Fellowship of Recon- liation and the 1983 peace letter of the US atholic Bishops. United Methodist, Presby- rian, Orthodox, Evangelical Lutheran, eformed Church of America, United hurch of Christ, and Episcopal statements ere also reviewed and the group laid plans r an October 1991 consultation. Bethany rofessor Lauree Hersch Meyer was host.

"We are trying to critique our differing nderstandings more fairly," said Marlin E. Miller, president of Associated Mennonite iblical Seminaries and co-chair of the con- ultation. Jeffrey Gros, faith and order direc- or for the National Council of Churches, bserved that "we may no longer persecute he peace churches but we've not yet found a ay of adequately learning from them and eing enriched by their spirituality."

Out of the "correction" and enrichment, Gros hopes for churches "to come closer to he unity that Christ desires in the gospel." Others added hopes for "the healing of memories" of critical points of past separa- ion and the scars left by persecution of peace hurches during and after the Reformation.

Plans were also made for a book tracing ow scripture has been used in past formula- ions on peace and addressing what common onfession requires today.—Howard Royer

Crowds in Washington honor Oscar Romero

St. Aloysius church in Washington, D.C., was packed as Jim Wallis, of the Sojourners community, spoke about the congregation's motives in gathering on March 24, the 10th anniversary of the martyrdom of Salvadoran Archbishop Oscar Romero. Murdered while he celebrated mass, Romero was killed for his advocacy on behalf of the poor and oppressed in his country. Shortly before his death he urged the US to end military aid to El Salvador.

"Tomorrow it will be a South wind of justice and freedom," said Wallis, comparing the crowd's hope for peace and change in Central America to Nelson Mandela's release in South Africa and the thaw of Eastern Europe. They had come in hope, "not believing the evidence, but watching the evidence change," he continued, to loud applause.

Yvonne Dilling, General Board Latin America and Caribbean representative, was among religious leaders who gave prayers and spoke at the service, which kicked off a march to the White House. Despite snow and freezing rain, rallies at the Capitol and at the Ellipse attracted 10,000 to 30,000 people, according to police and organizers. Speakers included Jennifer Casolo, church worker arrested and deported by Salvadoran authorities (see April, pages 23-25), SANE/FREEZE president William Sloane Coffin, Ron Kovic, Vietnam veteran and author of *Born on the Fourth of July*, and actor Raul Julia, who portrayed Romero in the film of the same name.

During the final rally, a "Roll Call for Peace in El Salvador" was exhibited–the names of 70,000 Salvadorans who have disappeared or been killed since Romero's death. Each name will be matched with the name of a US citizen. "It's a visual testament to the cost of the US policy in Central America," Brethren Tim Crouse, one of the organizers, told the*Washington Post*.

A culminating civil disobedience action blocking Pennsylvania Avenue was the largest ever for Central America at the White House, with over 600 arrested, organizers said. A mock Salvadoran village was built on the street. Dilling watched with a group of Central American friends as police dismantled the village and arrested the demonstrators. In the spirit of the day, people rebuilt the village's church with their own bodies.

Among those arrested were Phil Rieman, co-pastor of the Ivester church in Grundy Center, Iowa, and Cinny Poppen, a member of the Highland Avenue church in Elgin, Ill. Also at the march and rallies were nine Manchester College students, several East Coast and Midwest Brethren, and the staff of the Washington Office.

The Washington events coincided with a Romero commemoration march by up to 7,000 in El Salvador's capital city.—Cheryl Cayford

Several hardy Brethren, undeterred by the cold, wet weather, took part in a March 24 march and rally in Washington, D. C., in commemoration of Salvadoran Archbishop Oscar Romero's death.

STOP
THE US WAR IN
PEACE
CHURCH OF THE BRETHREN

Milwaukee

From July 3 to 8 the Brethren will meet at MECCA (the Milwaukee Exposition Convention Center and Arena) for a week of worship, work, and reunion. The theme for the Milwaukee Conference is "Living in Obedience to God's Calling," and business will be moderated by Curtis W. Dubble, retired pastor, Lancaster, Pa., and former chairman of the General Board.

Repeat conferencegoers are well acquainted with the regular array of offerings—exhibits, the quilt auction that benefits hunger causes, the blood drive, late-night insight sessions. New events and other highlights are presented in this preview of the Milwaukee Annual Conference. For complete details and registration information, see the Annual Conference packets distributed earlier to each congregation.

Saturday (drama/music): Leaders: Anita Smith Buckwalter and Deanna Brown.

Sunday morning: Preacher: Curtis W. Dubble. Topic: "The Inescapable Imperative."

Pre-conference meetings

A conference on "Wounds and Healing" begins Monday at 7 p.m. and ends Tuesday afternoon. Leadership is provided by Warren Eshbach, Sylvia Eagan, and Norm and Carol Spicher Waggy.

The event is sponsored by the Brethren Health and Welfare Association (BHWA), the Brethren Health Foundation (BHF), the Program for Women, and the Womaen's Caucus.

James Forbes, senior pastor of Riverside Church in New York and former professor of preaching at Union Theological Seminary, is the leader for the Minister's Association. He will speak on "Preaching in the 1990s."

The Minister's Association meets Monday evening, 7:30-9:30, and Tuesday, 9:30 a.m.-3:30 p.m. Child care is available.

Introductory Interpersonal Peacemaking and Reconciliation Workshop: Monday and Tuesday.

Hispanic Ministries Committee: Monday and Tuesday.

New Church Development Workshop: Monday.

Day of Intercession: Tuesday, 9 a.m.-5 p.m.

Orientation for first-time attendees at Conference: Tuesday, 3:30 p.m.

Also holding meetings before Conference begins are Annual Conference Standing Committee, General Board, Brethren Health and Welfare board, Brethren Health Foundation board, and Bethany Theological Seminary board.

Living in
Obedience
to God's Calling

Worship

Tuesday evening: Preacher: Murray L. Wagner, professor of historical research at Bethany Theological Seminary. Topic: "People of the Commandment."

Wednesday evening: Preacher: Nadine Pence Frantz, associate pastor of the College Community Church, Fresno, Calif. Topic: "Who Will Go For Us?"

Thursday evening: Preacher: Anet Satvedi, pastor of the Panther Creek (Ill.) congregation. Topic: "Venturing Into the Unseen."

Friday evening: Preacher: Joan Deeter, executive of the General Board's Parish Ministries Commission. Topic: "Move Out and Live."

Get your two cents' worth

Brethren will have their own version of "Live Aid," with a "2 Cents Per Meal" concert at Annual Conference.

Hosted by singer/chaplain Andy Murray, the event will feature folk singing, skits, readings, videos, and other attractions, and is intended to raise awareness of the Global Food Crisis Fund.

"It's a multimedia, multi-talented event," says Don Michaelsen, staff for congregational support. "It's educational, entertaining, and focused for all ages to identify with."

The Global Food Crisis Fund is drawing special attention in 1990 to Sudan, where civil war and drought have caused hunger, homelessness, and suffering. This year begins a three-year focus on the African nation and continues concerted efforts toward the homeless in America.

The theme is intended to revitalize the "2 Cents Per Meal" campaign begun in 1983, whereby people were encouraged to put two pennies in a can every time they ate a meal.

"We hope that people will talk up the fund in their home congregation, and come up with additional ideas to raise money," says Michaelsen. "The key is to get more people involved."

The concert is Saturday, July 7, at 9 p.m. in the MECCA Assembly Hall. It follows the evening worship service and will last about an hour and a half.

BVS goes to Conference

For the first time in eight years, a Brethren Volunteer Service orientation unit will take part in Annual Conference.

Following the Young Adult Workcamp n Milwaukee, Unit #192 will join in Conference activities–meeting with youth, attending insight and business sessions, and learning about the Church of the Brethren from other conferencegoers.

The highlight of the orientation will be he commissioning of volunteers by moderator Curtis Dubble during the Thursday night worship service.

During the week

Bible studies: Electives, Wednesday rough Saturday, 7:30-8:30 a.m.

Committee hearings: Tuesday 9-10 p.m.: eaf Ministry, and Pastoral Compensation nd Benefits Advisory Committee.

Information-gathering session: Thursday orning, 7:30, for Denominational Structure.

Insight sessions: Wednesday through riday, 9-10 p.m.

Daily scripture teaching: Judith Kipp will ve a scripture lesson at the beginning of ednesday's and Thursday's business ssions. T. Wayne Rieman will give a ripture lesson at the beginning of Friday's nd Saturday's business sessions.

General Board report: Live presentation riday morning.

Age-group activities: Activities are anned for single adults (age 25 and older), oung adults (18-35), senior highs (grades 9-2), junior highs (grades 6-8), and children. hild care is available for infants through age during business and worship sessions.

Meal events

Breakfasts: Tickets are $7.50. *Wednesday:* Health Professionals. *Thursday:* District Health and Welfare Committees, Brethren Press, District Board Chairs. *Friday:* People of the Covenant. *Saturday:* Association of the Arts, Castañer Hospital, On Earth Peace Assembly. *Sunday:* Sunday School Teachers.

Luncheons: Tickets are $9.25. *Tuesday:* Minister's Association (box lunch $7), Brethren Health and Welfare Association. *Wednesday:* Outdoor Ministries, Ecumenical, Health and Welfare Recognition. *Thursday:* Association for the Arts lunch and tour of Milwaukee's historical churches (limited number available in advance from Annual Conference office for $13), Brethren Journal Association, HIV/AIDS Ministries Network, CoBACE, Youth Advisors. *Friday:* Womaen's Caucus, Marriage and Family Ministry, Brethren Volunteer Service (brown bag lunch $7), Passing on the Promise, Urban Ministry, Congregational Deacons, Church and Persons with Disabilities. *Saturday:* all Brethren colleges. *Sunday:* On Earth Peace Assembly (brown bag lunch $7).

Dinners: Tickets are $11.50. *Tuesday:* Brethren Health Foundation Membership Business Dinner. *Wednesday:* New Beginnings. *Thursday:* MESSENGER. *Friday:* Higher Education, World Ministries. *Saturday:* Congregational Health Promoters.

Tickets for meal events will be available at Annual Conference, but conferencegoers are encouraged to purchase tickets early through the Annual Conference office.

Music

Early evening concerts: Wednesday through Saturday, 6-6:45. *Wednesday:* male chorus from Elizabethtown (Pa.) church; *Thursday:* Gene Schmidt, a vocal soloist from Polo, Ill., and the handbell choir from Highland Avenue (Elgin, Ill.) church; *Friday:* Manchester College a cappella choir; and *Saturday:* New Horizons youth choir and Faith Inspirational choir, First Church (Chicago, Ill.).

The **conference choir** will be directed by Fred Rice, of Elizabethtown, Pa. To sign up, send $6.50 to the Annual Conference office.

The **conference orchestra** will be directed by Larry Kitzel, of McPherson College. To sign up, send $20 to the Conference office.

A **handbell choir** will be directed by Timothy Binkley. To sign up, write to Binkley at 25140 Waycross, Southfield, MI 48034.

Night classes

Bethany Theological Seminary student Lebo Juda, from South Africa, will lead one of the insight sessions scheduled for Milwaukee. Juda worked for the South African Council of Churches prior to beginning studies at Bethany last fall.

This year insight sessions will be offered only in the evening. Conferencegoers can choose from 57 sessions offered during the week.

New business

Overseas mission efforts promise to be a big topic of discussion at Milwaukee.

While the General Board has approved plans to work in Korea and the Dominican Republic, and brings some of those plans to Annual Conference for affirmation, two districts have brought queries on the same matters.

An Atlantic Northeast query asks Conference to study ways to expedite a mission ministry in the Dominican Republic. In March the General Board approved plans to work with the Puerto Rico Brethren to begin the Church of the Brethren in the Dominican Republic. The Annual Conference Standing Committee, which reviews all business before the delegates meet, must consider whether the query has been satisfied by the General Board action.

Sightseeing

Tours of Milwaukee will be offered Monday and Tuesday of Conference week. The $26 tour includes stops at the Mitchell Park Conservatory Domes, St. Josephat's Basilica, David Barnett Gallery, and Pabst Theater, and lunch at Pieces of Eight, on Lake Michigan.

To sign up, call Access Milwaukee at (414) 964-3605.

But a Northern Indiana query on Korean missions differs significantly from the General Board plans.

In March the board approved establishing a partnership with the Korean Evangelical Church (KEC), a relationship that might involve church planting at some point but not in the name of the Church of the Brethren. The General Board is asking for Annual Conference affirmation of this direction.

Northern Indiana asks Annual Conference to "name a delegation to travel to Korea to discern whether or not there is sufficient interest and reasons to begin the Church of the Brethren in Korea."

Food for thought

The Minister's Association will, for the first time, hold a luncheon during its meeting. On a separate topic from the presentations by James Forbes, the luncheon will focus on "What nurtures the pastor?"

A luncheon meeting for spouses of ministers will be held Wednesday. Tickets will be available on Monday evening at the minister's conference.

Highlights of other meal events: Ecumenical luncheon: Archbishop Rembert Weakland, speaker; CoBACE luncheon: Jean Moyer, speaker; Youth Advisors luncheon: Dale Brown; Ministry Training luncheon: Wayne Miller, speaker. MESSENGER dinner: Toma Ragnjiya, speaker; World Ministries dinner: Calvin DeWitt, speaker; Congregational Health Promoters dinner: Granger Westberg. AACB breakfast: Donald Booz.

Other new business to be considered in Milwaukee:

Brethren and black Americans. Mid-Atlantic asks for a committee to consider Brethren response to black Americans in urban evangelism and service ministries, and appropriate Brethren response to public issues that especially affect black Americans.

Military expenditures. Pacific Southwest District asks for a committee to study "the question of the unilateral cessation of production of all kinds of nuclear weapons, closing of all military bases and camps outside of US territory, and the termination of all foreign military aid."

Flags on church property. Shenandoah asks for guidance on the use of flags on church property, specifically in sanctuaries, on caskets, and in church facilities made available for public functions.

Young adult ministries. Michigan District asks Annual Conference to consider directing the General Board to increase its support of young adult ministries, suggesting that at least a third-time staff position be created during the next decade.

In addition, the Brethren Benefit Trust will bring document changes for Conference ratification, and the Pastoral Compensation Benefits and Advisory Committee will bring recommendations on payment and management of pension funds.

Unfinished business

Deaf ministry. The deaf study committee appointed last year will bring its report.

The committee compares the deaf community to other minority groups, such as Hispanics or Koreans, who have a culture and language of their own. Among its recommendations, the committee calls for leadership training, Sunday school materials for the deaf, a Telecommunications Device for the Deaf (TDD) at the national offices, and formation of a denominational task force.

Progress reports will be brought by the denominational structure review committee and the peacemaking study committee.

Support group

In recent years support groups have become an established part of the Annual Conference schedule. A new support group this year will be available for parents of gay and lesbian children. A Brethren/Mennonite retreat for parents of gay and lesbian children was held in March, and a similar event was held in 1989. For more information about the support group in Milwaukee, write to "Parents Support Group," c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Phyllis Carter

Geraldine Glick

Joseph Mason

Jack Melhorn

Candidates for moderator-elect

Phyllis Noland Carter

Goshen, Ind. (Northern Indiana), Goshen City congregation. Age 58. Pastor. District moderator; board of administration; discipleship and reconciliation committee. District executive. General Board member; World Ministries Commission chairwoman. Bethany Seminary pastor-in-residence. Annual Conference speaker; study committees; Standing Committee. State council of churches, president. Shalem Institute graduate. City ministerium, president. Denominational psychiatric hospital board member.

Geraldine Zigler Glick

Broadway, Va. (Shenandoah), Linville Creek congregation. Age 53. Volunteer. Church board chairwoman; witness commission chairwoman; choir director. District board, witness commission. General Board member. Annual Conference Standing Committee. Accredited visitor to WCC; On Earth Peace Assembly president. IMPACT representative. National Church Women United, executive council, regional coordinator, state president, national nominating committee.

Joseph M. Mason

Dayton, Ohio (Southern Ohio), Trotwood congregation. Age 65. Pastor. Retired district executive. Pastor. District moderator; board, chairman; commissions, chairman. Annual Conference worship leader; study committee. Pastors Association, chairman; council of district executives, chairman. State council of churches, president; commission on ecumenical relations, chairman; evangelism division, chairman. Local ministerial association, chairman.

J. Jack Melhorn

Emporia, Kan. (Western Plains), Verdigris congregation. Age 68. Pastor/university professor. Pastor; church school teacher; youth leader. District camp leader; Mission 12 leader. Chaplain for CPS; Brethren Volunteer Service work camp. Brethren college president; Brethren Colleges Abroad; committee on higher education. City mayor, advisory committee, planning commission; public library advisory committee; chamber of commerce. Executive committee state association of colleges and universities, chairman.

Initial 1990 ballot

General Board, district representatives. (Five-year term. Standing Committee selects two from each district.) *Atlantic Southeast:* Martha E. Beahm, Sebring, Fla.; Wilbur A. Martin, North Fort Myers, Fla.; Jorge L. Toledo Morales, Vega Baja, P.R.; Don E. White, Bradenton, Fla. *Shenandoah:* Martha Stover Barlow, Dayton, Va.; Harold I. Bowman, Buena Vista, Va.; Wendell P. Flory, Bridgewater, Va.; Alice Ebersole Geiman, Port Republic, Va. *Southern Missouri/Arkansas:* Sandy Leach Bosserman, Peace Valley, Mo.; Kathlyn L. Coffman, Cabool, Mo.; Helen Hissong Fisher, Mountain Grove, Mo.; Rolan Norsworthy, West Plains, Mo.

General Board, at-large representatives. (Two-year term. Standing Committee selects two.) Ernest G. Barr, Carmel, Ind.; Kathryn Valencourt Erisman, Warrensburg, Mo.; Dona Kauffman Kensinger, Martinsburg, Pa.; Telma I. Perez, Lares, P.R.; Lena Rodeffer Miller, York, Pa.; Marie Hoover Willoughby, Copemish, Mich.; Marshall R. Woods, Westernport, Md.; Tom Zuercher, North Canton, Ohio.

Annual Conference Central Committee. (Three-year term. Standing Committee selects two.) Ernest J. Bolz, Tonasket, Wash.; Elsa Zapata Groff, Castañer, P.R.; Louise Baldwin Rieman, Grundy Center, Iowa; Albert L. Sauls, Ephrata, Pa.

Pastoral Compensation and Benefits Advisory Committee, laity. (Five-year term. Standing Committee selects two.) Kevin R. Boyer, Osceola, Ind.; Rex W. Hershberger, Martinsburg, Pa.; Emily Metzger Mumma, Largo, Fla.; John Wenger, Anderson, Ind.

Committee on Interchurch Relations. (Three-year term. Standing Committee selects two.) Helen Goodwin, Baltimore, Md.; Robert Edgecomb Keim, Phoenix, Ariz.; Glenn Mitchell, Boalsburg, Pa.; Marianne Rhoades Pittman, Blacksburg, Va.

Brethren Benefit Trust. (Four-year term. Standing Committee selects two.) Edwin L. Cable, Elizabethtown, Pa.; Gail Morgan Habecker, Downington, Pa.; Joseph Hinish, Martinsburg, Pa.; Joanne Newcomer Valentine, Fort Wayne, Ind.

Bethany Theological Seminary Electors, laity. (Five-year term. Standing Committee selects two.) Betty Jo Buckingham, Prairie City, Iowa; Jay Crist, York, Pa.; Ruthann Knechel Johansen, Granger, Ind.; H. Roger Miller, York, Pa.

Bethany Theological Seminary Electors, ministry. (Five-year term. Standing Committee selects two.) Larry Fourman, Brookville, Ohio; Julie Mader Hostetter, Richmond, Va.; Steve Reid, Berkley, Calif.; Joel K. Thompson, Oak Park, Ill.

Hymnal Council builds up momentum, trust

"We are excited at the momentum," said chairwoman Nancy Faus, following the Hymnal Council's February 22-24 meeting.

The group, moving toward the 1992 publication date for a joint Brethren-Mennonite hymnal, has approved about 350 hymns to date for its "active" list. Among material approved at this meeting was a new musical setting for Brian Wren's "When Love is Found," written especially for this hymnal by Alice Parker.

Council members have built a new level of trust, said Faus, and "there's a marked sensitivity not only to each other on the council, but toward the constituency. . . . Voices from the church" are taken seriously, she said. The input of resource people and others who have expressed opinions "affects our votes."

As each hymn is brought for a vote, the council listens to text committee and music committee recommendations. Preliminary votes may change wording, musical key, choice of stanzas—even the use of a whole note instead of a firmata. Input from Brethren and Mennonites who have expertise in music, text, or worship resources supplements the experience of council members.

"Several kinds of balance are yet to be faced," pointed out Brethren Robert Durnbaugh during a council discussion. Hymns are evaluated individually, but at some point, he said, the council will have to look at such considerations as categories of hymns, age, topic, and balance between "Brethren" and "Mennonite" hymns.

Some members pointed out that the Brethren, with a hymnal 19 years older than the Mennonite hymnal, could expect more change. Others noted that only some hymns from each hymnal are actually Brethren- or Mennonite-written. Many come from another tradition altogether. "There's a great deal of 'borrowing across ecumenical lines,' " Faus said later. "Those who ask for figures aren't aware of that. There's a perception that 'anything I don't know must have come from the other tradition,' " she added.

The publishers' committee decided to publish monographs on related topics, such as "Worship Planning," "Denominational Styles of Worship," "Language Issues," "History of Hymnology," and "New Hymns." A handbook with historical notes on each hymn, an accompanist edition including performance notes and alternate arrangements, and an organist edition in large print with a special binding will also be produced. The publishers will use a blue and silver cover, similar to the *Hymnal Sampler*.

The publishers also announced a prepublication hymnal discount—a 20-percent discount July 1-December 31, 1991, and a 10-percent discount January 1-June 1, 1992. —WENDY CHAMBERLAIN MCFADDEN

Melanie May

Melanie May resigns her executive post

Melanie May has resigned as executive of the General Board's Office of Human Resources and the Committee on Interchurch Relations, effective January 1, 1991.

As OHR executive since the beginning of 1987, May is part of the six-member Administrative Council, the General Board's top administrative unit. She has served as CIR executive since 1985, when she began work also as program for women staff.

May has recently helped guide a study of ministerial leadership in the denomination, which took place through a series of conferences culminating in a final meeting at the New Windsor (Md.) Service Center in December.

She is also well known in ecumenical circles, servings as chairwoman of the National Council of Churches' Commission on Faith and Order and as a member of the World Council of Churches Commission on Faith and Order. May was also among NCC representatives who met with Pope John Paul II at the Vatican in April 1989 and took part in NCC consultations with the Universal Fellowship of Metropolitan Community Churches, a denomination with an outreach to gay men and lesbian women.

She has accepted a short-term post next spring as visiting scholar at Harvard Divinity School, where she earned M.Div. and Ph.D. degrees. She is an ordained Brethren minister and holds a B.A. from Manchester College.

Health care groups wrestle with issues

Over 400 people attended the annual gathering of the Mennonite Health Association (MHA) and the Brethren Health and Welfare Association (BHWA) in February.

Boasting the largest turnout ever, the meeting opened with longtime church leaders Brethren John Eller and Mennonite Samuel Janzen telling how generations of their people have cared for the sick and needy.

MHA and BHWA made up the largest group among 1,500 attending the concurrent Protestant Health and Human Services Assembly, which struggled with problems besetting US health care, including spiraling costs, increasing numbers of uninsured, and technology running ahead of ethics.

Brethren and Mennonites heard BHWA president Warren Eshbach offer "wild dreams for the future," such as church nurses to bridge the gap between science and religion, holistic health care training at Brethren colleges, and a highly trained chaplain at each Brethren retirement community.

Among BHWA and MHA award recipients was Brethren Graydon Snyder, Chicago Theological Seminary academic dean, who received the Anabaptist Health Care Award.—STEVE SHENK

Consultation focuses on the 'large church'

A February "Consultation on the Large Church" at the New Windsor (Md.) Service Center brought together 120 leaders from 24 congregations, district executives, and General Board and Bethany Seminary staff. The event was sponsored by Atlantic Northeast, Mid-Atlantic, Shenandoah, and Southern Pennsylvania Districts.

With leadership from Roy Oswald, senior consultant at the Alban Institute in Washington, D. C., the group discussed how to assess needs of the large church and learn its "story," prevent pastor and leader burnout, analyze the effects of personality styles

BVS Unit 191 begins service

Brethren Volunteer Service Unit 191 held its orientation in Chicago, Ill., March 11-31. Members of the unit are pictured above. **First row:** Jack Disraeli, Ginny Lofendo (secretary to the orientation coordinator), Beverly Swindell (assistant to the director), Kent Rice, Homer Fry, Rosetta Fry. **Second row:** Janet Schrock (director), Jill Focht, Ulrike Krauss, Mark Dooley, Susan Riley, Kimberley Ball, Evie Toppel (BVS secretary). **Third row:** Douglas Heishman, James Tvarian, Karl Steiner, Debbie Eisenbise (orientation coordinator), Marissa Irwin, JR Stockberger (orientation assistant), Ted Hershberger.

; relationships and decision-making, and tect unstated congregational attitudes.

Brethren churches, large or small, oper- e with ideals and models from small con- egations, said Wally Landes, one of the ganizers. Tensions between large size and nall-church expectations lay heavy de- ands on pastors. "Lay leaders and mem- rs may also experience dissatisfaction with e growing 'bureaucratization' . . . and the eming lack of availability of the pastor."

Other organizers included pastors John avid Bowman and Howard Miller, and rector of district ministries Donald Rowe. e event was a first for Brethren, they said, porting that positive responses encourage a eater emphasis on large churches and more such consultations in the future.

hurch announces ersonnel changes

rry Peterson has resigned as director of arketing for Brethren Press, a position he s held since June 1988. He previously rved Brethren Press as a marketing con- ltant. He has also served as pastor of the utchinson (Kan.) Church of the Brethren, d leaves Brethren Press to pastor the ncolnshire Church of the Brethren in Fort ayne, Ind. The resignation is effective ugust 10.

Jerry Peterson

Connie Burk Davis

Connie Burk Davis has resigned as rector of stewardship education, effective ly 31, to return to the practice of law. She gan in her stewardship position at the New indsor (Md.) Service Center in March 984, after having been an attorney and anaging partner in the law firm of Willis d Burk.

vangelism advertising ampaign is launched

Invite a Friend/200 Million by the Year 000," a new interfaith evangelism emphasis r the '90s, is coordinated by Religion in merican Life (RIAL). The first "Invite a riend" advertisements were released before aster for use in magazines, newspapers, and outdoor advertising. Television and radio spots will be released in the fall.

Religious people are being encouraged to "Invite a friend to your house," said General Board staff for evangelism Paul Mundey, who reported that the campaign aims to deepen spiritual vitality in churches and synagogues, to strengthen the nation's faith in God and the moral purpose of its people, and to increase membership in congregations.

As a partner in the effort, the General Board will devote its Pentecost Offering Emphasis to the program. "The words 'invitation' and 'hospitality' have long intrigued me as being at the heart of Christlike evangelism," noted general secretary Donald E. Miller. "They are concepts the Brethren cherish. Now through the mass advertising capabilities of RIAL, they are being lifted into national and ecumenical prominence."

Brethren, Mennonites set up AIDS hotline

Citing a need for support within the church for people who are HIV-positive or living with AIDS, a Lancaster (Pa.) group has started a continent-wide AIDS hotline.

The "Brethren/Mennonite Connection" is for church members who do not know anyone with whom they can talk about AIDS-related problems, explained Doris Kolb, a public health nurse who initiated the group in November 1988. "They need someone in the church who can be nonjudgmental," she added. "The purpose is to allow them to talk one-on-one with people who are in similar situations, people who can listen and be supportive."

The hotline number is (717) 393-7140 and is open to any caller in North America. The line is strictly confidential. For more information, contact Lloyd Bowman, Brethren/Mennonite Connection, 5 S. 11th St., Akron, PA 17501; (717) 293-7231 or (717) 859-2515.

Young adult workcamp set for Nigeria in 1991

The General Board's young adult ministries office announces a workcamp in Nigeria, January 16-February 10, 1991.

Ten Brethren young adults will travel to Nigeria with young adults from Switzerland and Germany. Under the auspices of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) and with leadership from Monroe Good, former General Board staff in Nigeria, the group will construct housing and other buildings, meet EYN leaders, participate in cultural events, visit current and past mission sites, and meet and work with EYN young adults.

The camp costs $2,000, airfare and living expenses included. Apply by September 15 to the Young Adult Ministries Office, 1451 Dundee Ave., Elgin, IL 60120.

update

Buying time. Children at the **Eversole** church in New Lebanon, Ohio, raised $442.26 for playground equipment at a "Quaker Party Marathon" in February. Of 18 children, 15 managed to go a half hour without talking. The eating of a 20-foot banana split followed.

World walk. In February the Global Walk for a Livable World marched through **La Verne**, Calif., where Brethren hosted walkers overnight. They are to arrive at New York's United Nations Plaza on UN day, October 24. A second walk leaves London in 1991 to sail to Egypt, cross Israel on the way to India and China, and end in Hiroshima on August 6, 1993.

Names in the news. Tracy Lee Wiser, director of the Deaf Fellowship in Frederick, Md., represented the Brethren at a National Council of Churches task force meeting on the deaf and hearing impaired. . . . University of La Verne president **Stephen Morgan** has been named vice president of the Independent Colleges of Southern California. . . . **Andrew Murray**, director of the Baker Peace Institute at Juniata College, has been elected chairman of the executive committee for the National Peace Studies Association. . . . **Karen and Steve Metzler**, former Brethren employees in Sudan, are working with Mennonite Central Committee in Burkina Faso. . . . **Leroy and Evelyn Dick** have moved back to Haiti to work with the New Testament Church there.

Invitations. A conference on **Civilian Public Service** during World War II, June 21-23, is hosted by the Young Center for the Study of Anabaptist and Pietist Groups, Elizabethtown College, Elizabethtown, PA 17022; (717) 367-1151. . . . The Young Center invites applications for **Center Fellow** to do research in 1990-91 or 1991-92. Contact director Donald B. Kraybill. . . . Brethren and Mennonite Renewal Services members will be among 50,000 at a **North American Congress on the Holy Spirit and World Evangelization**, August 15-18 in Indianapolis. Brethren Virgil Vogt is on the steering committee. Contact Indianapolis 1990, 237 N. Michigan, South Bend, IN 46601. . . . The **Lititz** (Pa.) church invites all to its annual Run for Peace June 9, to benefit Brethren Volunteer Service.

On a district level. Virlina is opposing Virginia's food sales tax. "This burden upon the poor is unjustified," the district board's statement said. . . . **Michigan** held a BVS reunion in March with 35 former volunteers. "Several . . . hadn't been in a gathering of Brethren for 20 years," reported Marie Willoughby.

Education through diversity. A **Juniata College** task force has made 34 recommendations to encourage diversity on campus. Included were requests that the board and administration diversify themselves, that recruitment targets be set for students, faculty, and administration, and that an exchange with a historically black school be developed.

GLOBAL WALK - LIVABLE WORLD

The Global Walk for a Livable World enters La Verne, Calif., where several Brethren hosted walkers overnight.

Campus comments. Robert R. Miller, campus pastor at Eastern Mennonite College in Harrisonburg, Va., begins as **Bridgewater College** chaplain September 1. . . . Robert B. Andersen, assistant professor of political science at **Manchester College**, begins as **Bridgewater**'s W. Harold Row assistant professor of international studies in September. . . . In March **Bridgewater** hosted the 95th Spiritual Life Institute with Toma H. Ragnjiya, of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) and Annual Conference moderator Curtis Dubble among speakers. . . . **Bethany Theological Seminary** professor Dale Brown gave the **University of La Verne**'s Quest for Global Peace lecture March 22. . . . Helen Thomas, White House bureau chief for United Press International since 1974, will speak at **Elizabethtown College** commencement May 19.

Milestones. Thirteen Lebanon Valley (Pa.) Brethren choirs gathered April 1 to celebrate the 40th anniversary of the **Brethren Hour** program on radio station WLBR. . . . The **Spring Branch** church, near Wheatland, Mo., observes 100 years June 3. . . . **Camp Alexander Mack** in Milford, Ind., celebrates 65 years June 10. . . . The **Salkum** (Wash.) **Community** church dedicated a new addition January 21. . . . The **Good Samaritan** church in Brandon, Fla., dedicated a new building February 25. . . . The **Skyridge** church in Kalamazoo, Mich., held a groundbreaking March 25. . . . The **Christ Our Shepherd** fellowship in Indianapolis, Ind., dedicates a new sanctuary June 17.

Remembered. Quaker **Barbara Reynolds**, 75, died February 11. She founded the World Friendship Center in Hiroshima, Japan, where visitors meet survivors of the atomic bomb (see January 1989, pages 2-3). The center is supported by the Brethren, Mennonites, and Friends.

special report

23 plans for 'building up the body of Christ'

by Wendy Chamberlain McFadden

In 1988, Annual Conference adopted a goals statement for the 1990s that focuses on "equipping of the saints for the work of ministry, for building up the body of Christ" (Eph. 4:12).

The General Board has responded by developing 23 objectives in the areas featured in the goals statement. These plans were approved by the board at its March meeting.

The board also approved 33 other objectives related to General Board programs already in place. These include starting 110 new churches, setting up partnerships between individual congregations in the US and those in other countries, assisting small and rural congregations, increasing human rights advocacy, doubling the number of older people serving in Brethren Volunteer Service, involving Brethren in overseas exchanges, and expanding leadership training.

The following are the General Board's new initiatives in the areas of evangelism and witness, scripture and heritage, family and youth, service and peace, and spiritual renewal and ministry, as called for in the Annual Conference "Goals for the '90s."

1) To develop **Brethren heritage curriculum for youth** for use in youth fellowships, Sunday school, weekend retreats, or youth camps.

2) To offer weekend training events on **ministry with young adults** to at least six districts, with at least two events offered in districts west of the Mississippi.

3) To empower **senior high youth** to be in ministry with one another through four program ideas: "Youth to Youth," training for peer ministry counseling, training for peer faith sharing, and a travel team of youth to do peace and justice education in camps.

4) To establish in 1990 a volunteer task force for **family life ministries.**

5) To hire a full-time staff person for **family life ministries** by July 1992.

6) To hold a major national **family life conference** by 1995, possibly in conjunction with Annual Conference.

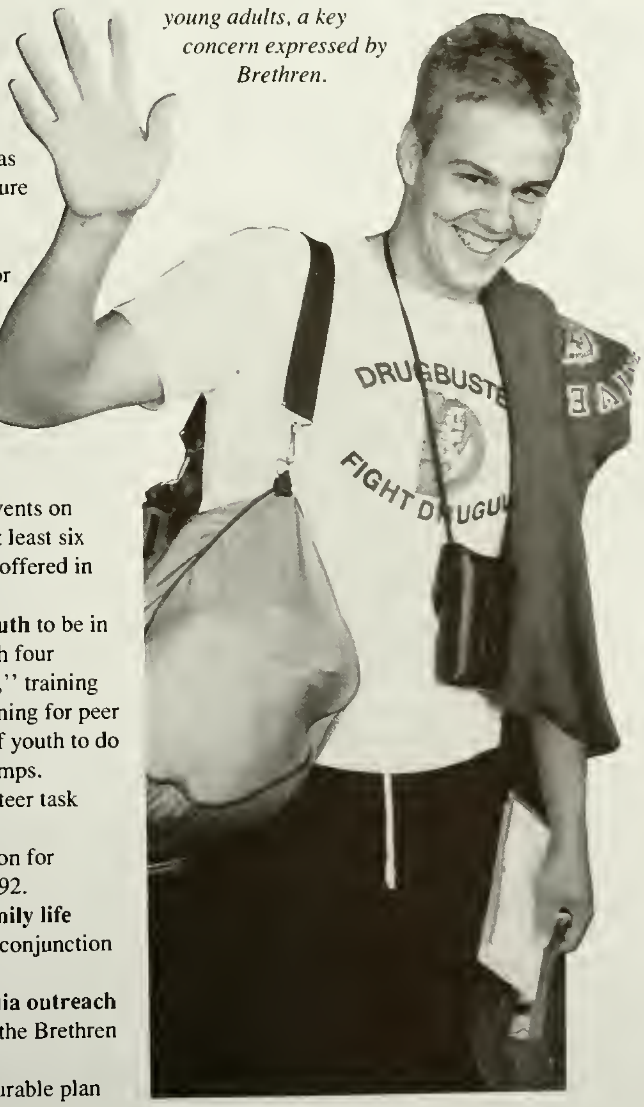
7) To launch a nationwide **media outreach campaign** to help the Church of the Brethren tell its story.

8) To develop a specific, measurable plan that promotes **denominational growth** in the context of ministries related to spiritual renewal and peace and justice.

9) To establish a **visitor center** at the denominational headquarters to enhance relations and understanding of church programs.

10) To increase understanding of and commitment to **Brethren mission and identity** by providing news more quickly, developing new resources, and establishing a network of communicators within congregations and districts.

11) To implement **congregational resourcing events** that help congregations with nurture, stewardship, and witness programs.



Three of the General Board's new objectives relate directly to youth and young adults, a key concern expressed by Brethren.

12) To create **study resources on heritage and mission** of the Church of the Brethren for children, youth, and adults.

13) To develop resourcing services related to curriculum and study materials, including development of a **congregational resourcing center.**

14) To fulfill the vision of the Goals for the 1990s and to strengthen the long-term financial base of denominational base by securing **an additional $10 million** for General Board support beyond the 1989 levels adjusted for inflation.

15) To challenge every congregation to relate to three **global mission projects**, one in the immediate community, one elsewhere in the US, and one beyond the US.

16) To identify the focus of mission relationships in the three area portfolios (Europe and Asia, Latin America and the Caribbean, Africa and the Middle East), and to identify at least one new **overseas project** with efforts in faith sharing and new church development, leadership education and development, and social witness and service ministry.

17) To assist **Castaner Hospital** in raising necessary funds for the construction of medical staff housing, and to develop a denominational **health promoter program** in Puerto Rico and the continental United States.

18) To carry out 5 to 10 special projects in evangelism, ethnic ministries, new church development, or other aspects of **congregational renewal** that meet the criteria of the New Beginnings Fund.

19) To raise by 1995 $1.5 million for **global hunger**, with special emphasis on relief and development in Sudan.

20) To develop an endowment of $1 million to maintain the historic **Mother church buildings and cemetery at Germantown**, Pa., and to provide for an attractive heritage education center.

21) To launch significant **new initiatives** in interfaith, interchurch, intercultural, and international sharing.

22) To review all General Board staff **ecumenical activities** to evaluate, balance, and identify areas for increase or decrease.

23) A plan for **ethnic ministry** will be reworked for General Board approval in October. ☐

Brethren facing the future

Can we win the rat race?

by T. Wayne Rieman

This article is the fifth in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

In 1936 we had a severe winter with extremely heavy snowfalls. The natural forage of the deer was covered. Hundreds of them starved.

One spring day after most of the snow had melted, my biology students and I were tramping through the mountains. We came upon a ranger who was gathering the bodies of deer that had starved. He was loading 18 of them on his truck. He told us that they all died with full stomachs. With a deft slash of his hunting knife he cut open the sides of several of them to reveal their bulging stomach contents. "Rhododendron leaves have practically no food value," he said.

It is possible to die while our lives are very full. The full life is not necessarily the good life.

Who knows better than we the meaning of jam-packed living, appointment-filled schedules, affluent breathlessness, feverish living, panting and puffing through the hours of the day, and unending busyness? We have a *full* life, but not necessarily a *good* life. It's ironic that we speak of our potentially good life as a rat race.

What is this rat race? Why is it alluring? How can intelligent people get caught in it? Sometimes we blame others for doing the pushing and setting the pace, but moments of insight reveal that we are contributing to the giddy circularity of this too-full-thing we call life.

Certain dimensions of our anxious existence are apparent. A cluster of social lies has been foisted upon us. Let's look at a few.

Successful persons are persons "on the go." We glamorize them. People on the go are off to faraway places, cruising in the company plane, moving with dispatch and efficiency from one appointment to another. We go, go, go. Some of it feels good. It feeds our ego as we keep running.

Pascal reminds us that "people often get busy to escape the misery of thinking." Busy people are not necessarily virtuous; we may have delusions of grandeur or deep-seated feelings of insignificance as we accept every invitation to do things. So we keep ourselves busy, feed our egos, get on the spinning wheel, and go nowhere.

Status is all important. Well-shrubbed houses, late-model motor homes, summer cottages, wintering in sunny southlands, sleek foreign cars, smart clothes, children off to prestigious colleges: These speak a language most of us understand. A glamorous affluence has come to many of us. We can buy what we want. We are driven relentlessly. We wage war on crabgrass and insects as if they were of ultimate importance.

We are "chained for life," said Henry Thoreau. "Most people . . . even in this comparatively free country are so occupied with factitious cares and labors that the finer fruits cannot be plucked by them. . . . The incessant anxiety and strain is a well-nigh incurable form of disease." Existence is vulgarized in a culture that places undue emphasis upon living standards.

Life consists of the abundance of things. Billions of advertising dollars have convinced us of this. Possession of goods is equated with the good life. Many of us gain feelings of significance from acts of consumption. Buying and acquiring become compulsive. In the glittering affluence that has come to us, it is quite possible to be possessed by our possessions.

Turn on the music. Join the crowd. Don't be lonely. Many of us are afraid to be alone. Are we afraid to face ourselves and our emptiness, fearful that when the music stops and the crowd leaves, we will come to despair?

How can we contemplate the meaning of our existence in the blare of electronic noises that press upon us? Steady programing of TV, ceaseless background music in restaurants, airports, and department stores, and the ever-present radio and tape player at beach or campground leave little time for serious reflection. The clamor of human activity in modern homes gives little chance for solitary contemplation.

Is it really true that there is an ever-lessening demand for solitude? Of what are we afraid? Our own emptiness? Are we the hollow people? Do we fill our emptiness with raucous noises and feverish activity, and seek security with the crowd?

We are alone. That's part of what it means to be human. Can we accept our aloneness? Dare we in solitude and aloneness ask ourselves the human questions: Who am I? What am I doing? Where am I going?

Burn the candle at both ends. Live it up. It's the only life you have. There are several ways to live beyond our means. We can do it financially. We can also do it emotionally and spiritually.

We try to pack more into a day than it can contain. We assume obligations that are beyond us. We accept too many invitations, and jam-pack appointments into every nook and cranny. We live hurried, panting lives without a measure of serenity. We live beyond our means, and we do it deliberately.

We are caught in a net of our own making. We are driven, pushed, and "other directed."

We can get ourselves out of this situation. Few have the courage to do so. Our ego craves extravagant living. Our value system puts the person "on the go" at the top of the totem pole.

Our finitude means that we cannot do everything and be everywhere. Playing God is an old game that we all do, but the consequences are not in our hands. Ulcers, migraines, nervous tension, upset stomachs, obesity, and frantic living are inevitable consequences of living psychologically and spiritually beyond our means.

Can we win the rat race? Can we be saved from the maddening pace, the hustle-bustle that is so full and so deadening?

No. We cannot win the rat race. But the rat race is not the problem. It is a symptom, an exterior manifestation of our own emptiness and meaninglessness. It is escapism. *We* are the problem.

I have pointed to five lies that society foists upon us. They tend to immerse us in a very full life, but it is not the life God meant for us.

There is good news for all of us caught in the rat race. It calls for radical surgery. Since there is no anesthesia for the psyche or soul, it will hurt. But it can heal and renew.

Next month, in "Beyond the Rat Race," I will point to five simple things that will help us to live fully and abundantly. ☐

T. Wayne Rieman, a retired Manchester College professor, is interim pastor of the Highland Avenue Church of the Brethren, Elgin, Ill.

Justice.
Peace.
Integrity of creation.

How is care for the wholeness, or "integrity," of the environment related to peace and justice? What do these three have in common?

Representatives of churches, peace movements, social action groups, and environmental groups from around the world addressed these questions at a recent World Council of Churches meeting in Seoul, Korea (see pages 24-25). The concerns began to be linked after the last WCC assembly, seven years ago in Vancouver, Canada, where delegates called Christians to take seriously the worldwide problems that threaten human survival: violence, war, militarism, the greenhouse effect, pollution, poverty, racism, the nuclear arsenal, human rights abuses.

Such a list could go on forever, and each person is touched by different items on the list. But one of the aims of the WCC program on ''Justice, Peace, and the Integrity of Creation'' (referred to as ''JPIC'') is to emphasize that these problems are connected–that each injustice or violent act affects the environment, and that ecological destruction in turn creates situations where oppression, fear, and the seeds of war may grow.

Brethren are active in caring for the environment (see pages 20-23), but the Church of the Brethren has not held ''the integrity of creation'' in as high esteem as peace or justice. Now brothers and sisters around the world are challenging us to redefine our priorities and to look at our commitment to the simple life and peacemaking in a new light.

JPIC

Getting down to earth

Shantilal Bhagat is World Ministries staff for economic justice/rural crisis. A native of India and influenced by the Church of the Brethren Mission in that country, Bhagat joined the General Board staff in 1968. He wrote the paper "Creation: Called to Care," adopted by the General Board in March and passed on to the 1990 Annual Conference. (See page 18 for a condensation of this paper.) Bhagat attended the Seoul, Korea, conference on "Justice, Peace, and Integrity of Creation" in March.

How have your experiences growing up in India, working with missions there, and then coming to the United States been instrumental in shaping your world view as expressed in your paper "Creation: Called to Care"?

Growing up in India was an experience in itself, in an environment in which there are a number of living faiths—Hinduism, Islam, Zoroastrianism, Christianity—and in which Christians are a minority. Christians make up only two to two-and-a-half percent of a population of about 800 million people. In the background have always been my relations with my Hindu friends and their understanding of creation.

The Hindu understanding of creation is much older than the Christian faith, since Hinduism has been a living faith for maybe ten thousand years. The Hindus have always looked at creation with awe and tried to take care of it, to get just enough out of it to meet the needs of the people.

My working with the land, right from the time when I was small, has been a very important part of my life. I have always loved working with soil, watching things grow, mature, and bear fruit. I have always had the consciousness of God's creation and how wonderful the created order is.

So you think the time has come for Christians to realize the importance of being good stewards of the earth?

Yes, especially in the Western world, where the development of science and technology has caused degradation and destruction of the created order. Those who come out of the Judaic Christian tradition must take a good look at this issue. It's right there in the Bible. We are asked to take care of nature and the whole created order. I think the time is here, with all the threats to human survival, for us to become better stewards of creation.

The environment doesn't need us—it is we who need the environment to survive. You see, nature is here to provide us with some basic items that we need. God will continue to re-create nature without human help. I am afraid that in our Christian tradition we have misinterpreted the Bible at some points.

As far as having dominion over the earth?

In having dominion and subduing the earth, and because we are made "in the image of God" we have sort of considered ourselves to *be* God. Being created in the image of God doesn't mean that. It means covenant, really. We have to covenant with God and with nature and take care of nature. We have not done a good job of that.

Are you suggesting that a "back to the Bible" approach could turn things around? Raised social consciousness alone certainly has fallen short in stemming the tide of environmental injustices.

Without some kind of ethical grounding, we are not going to get too far. That is why we must go back to our source book—the Bible—and begin to understand what it says to us as far as taking care of the created order. I believe we are *called* to take care of nature. Without the land producing food, without clean air to breathe, without clean water to drink, we will become extinct, like the dinosaur.

One of the things I have found is that, so far, churches have not been in the vanguard of movements pressing for a life-centered ethic. We have been taken in by science and technological development and have a mechanistic view of the universe. And *that* has brought us to the stage where we are now. We must return to a life-centered ethic, and the Bible helps us understand that.

What is the role of ecumenical councils such as the Justice, Peace, and Integrity of Creation convocation in addressing issues such as the environment?

I hope that several things happen during these councils—one, that we celebrate and witness to God's sustaining and redeeming power for the whole creation; that we make common confessions of faith spanning confessional and geographic boundaries; that we make theological affirmations of justice, peace, and integrity of creation, and identify major threats in these areas, and make a mutual commitment in response to them; that we could highlight efforts in local churches, and lastly, that we could come up with common and binding pronouncements and actions on the urgent issue of the survival of humankind.

There is a lot of potential in councils such as this to unite churches. We are not united, and I look to convocations such as Justice, Peace, and Integrity of Creation to function like the Jerusalem Council that Acts 15 talks about. That council was called to settle a dispute between Jewish Christians and

An interview with Shantilal Bhagat by Kent Rice

Gentile Christians, and it diverted a schism in he church.

I hope that focusing on issues such as ustice, peace, and integrity of creation will ielp unite the church in some way. I hope hat, like the Jerusalem Council, it will bring is together.

What is "eco-justice"?

Eco-justice is a new term, combining ecology, economy, and justice. It asks us to ook at economic issues through the lens of environmental sustainability, and environmental issues through the lens of economic ustice. What it suggests to us is that the ecological and the economical are not two separate issues, but rather two facets of the same issue, which is the sustainable well-being of all creation. It promotes the protection of a healthy environment and justice for all people.

What ecumenical support can be given to countries where eco-justice is far from becoming a reality?

In the last few decades the churches have gotten quite involved ecumenically in the economic area. The basic problem is that the models for development in Third-world countries have been basically western models. They are not necessarily appropriate models for the situations existing in some Third-world countries.

No two countries are alike. It's not possible to lay down a blanket way of making development throughout the Third World. Every country has specific problems and specific issues it needs to address. The western models brought to them are now giving us problems here in the West, such as the extensive use of pesticides and chemicals.

How have Western trade policies contributed to this socio-economic inequality?

The trade policies are such that the poorer countries, in order to import what they need, have to earn foreign exchange. In order to earn that exchange, they have to divert some of their best land to produce things that will sell in the richer countries. That has set back development in these countries.

The Western world, especially the United States, has led itself to believe that it is feeding the world. That has *never* been the case. Most of the grain exported from the US goes to industrialized countries to fatten their animals, and very little grain goes to the Third World.

To give my native India as an example, during the worst famine in 1966, India imported only three percent of its grain requirements to feed its people. Anything we can do to help the local people produce their own food—and most countries can do that if the economical relations are of a proper order—will better help them to prosper.

You have often expressed your concern regarding genetic engineering—especially as it pertains to gene-splicing and recombinant DNA technology. What dangers does this science present to preserving "species integrity" and the integrity of all creation?

In "Genetic Engineering: A Second Genesis?" (June 1987) I bring out the human capacity to create and destroy life. Genetic engineering gives humankind the power to assume control over the hereditary blueprint of life itself. The ecological and environmental questions raised by such a prospect are mind-boggling. The economic, political, and ethical questions are without parallel.

For Christians, charged with the stewardship and care of God's creation, these questions are critical. Humanity strives to replace God in belief and in practice as Creator and Sustainer of all. I am very much concerned about this and personally am quite against the integrity of creation being challenged by modern science.

You said in 1980 that the global agenda for the decade would center on the issue of economic justice, and, to a large degree, it did. What is the global agenda for the '90s?

Keeping and healing creation. If we don't take care of the environment, we won't have to worry about the nuclear debate or anything else. Industrial pollution will kill us all. ☐

NO
DUMPING
$100 FINE

JPIC

CREATION
Called to care

The following is excerpted from "Creation: Called to Care," approved by the General Board in March and recommended to Annual Conference for approval in July. The full statement appears in the Annual Conference Booklet.

Planet earth is in danger. The accelerating ecological crisis that threatens the survival of life on earth is evident now to all. Awareness grows that humanity is facing a global crisis. We are living in a period when what we hope for is survival.

Perhaps because of the massive conflict between theology and science over creation and evolution, the churches have been slow to bring forward life-affirming understandings of the earth and its ecology. Does the Christian faith have resources to shape and to redeem humanity's relationship with creation? What theological questions need to be looked at? What biblical texts lie untapped and unexplored?

The most obvious biblical texts are the first 11 chapters of Genesis. The doctrine of creation as recorded in Genesis includes three affirmations about the universe and the human race: 1) The universe did not initially bring itself into being but God brought it into being and God continues to sustain it. 2) Humankind through transgression and disobedience has violated and devastated the world in which God has created the human, animal, and inanimate life on earth. 3) Human beings were created for mutually sustaining relationships with one another, with the creation, and with God.

Throughout Genesis 1 through 11, human rebellion against God, or sin, is concretely expressed as humans project their own heartfelt violence onto their neighbors, and brothers and sisters, and then cover over that violence.

The central point of Noah's story is the covenant established by God with "living things of every kind." Here, for the first time, the word covenant is explicitly used and addressed to humankind. However, God's covenant is established not just with people; it is a covenant with all creation. The Bible never separates a theology of nature and a theology of covenant. We are asked to see the relationship between covenant and creation.

The Brethren understanding of creation has been less doctrinal than confessional, affirming our total dependence upon God the Creator. The Scriptures speak quite plainly: "In the beginning God created the heavens and the earth" (Gen. 1:1). The fitting response of all creatures, Brethren believe, is obedient gratitude for the gift of life, yes, of new life in Christ through the Spirit.

Early Anabaptist theology, which emerged in confrontation with a corrupted institutional religion, rather than evil nature, did not separate God's purpose for humanity from God's purpose for the rest of creation.

The biblical text that most strongly molds our understanding of creation is the prologue to the Gospel of John. This text declares that God's act of creation and the incarnation in Christ are inextricable. The Word (*logos*), present with God, goes forth from God in the incarnation and returns to God. This Word is the means of the world's creation. "No single thing was created without him. All that came to be was alive with his life" (John 1:3-4).

This passage, as others as well, emphasizes the intimacy of relationship between the Creator and the creation. God's life is the source of all created life; the creation came into being through God's act of self-expression in Christ. The purpose, destiny, and fulfillment of creation are to be found in its relationship to the Creator. The interdependence of humankind and its environment in salvation is now generally recognized.

In the people of Israel's experience with the land, we find a model of the promise and peril in humanity's relationship to the creation.

The Hebrew Scriptures are a record of the relationship between Israel, the creation, and Yahweh. Relationship to the creation focuses around the land. Hebrew Scripture scholar and theologian Walter Brueggemann goes so far as to say, "The Bible itself is primarily concerned with the issue of being displaced and yearning for a place. . . . Land is a central, if not the central theme of biblical faith" (*The Land*).

Crucial to the story of the people of Israel is a particular portion of creation—the land—promised as God's gift. But the warning of the prophets is that the land has seductive power. The temptation is to cling to it, possess it, manage it, rule over it, and own it —to treat it as though it were one's own domain rather than to cherish it and as stewards hold it in trust as Yahweh's gift.

The gift of land to the people of Israel was conditional, dependent upon living within that land as if it were Yahweh's and they were Yahweh's people. But because they forgot this, choosing instead to possess the land as if it were their own, they lost it. That is the judgment announced by Jeremiah.

Israel's relationship to the land can symbolize humanity's relationship to creation. Saving that creation and our place within it can come only by treating it as God's gift rather than our possession.

The Bible laments the deterioration of the environment. Contrasted with the wondrous pictures of creation's intended harmony and wholeness given in the Scriptures, environmental ruin is a direct offense against God the Creator. Indeed biblical insight names human sin as the cause of our deteriorating environment. Selfish lives alienated from God's purposes and love quite literally cause the land to mourn and the whole creation to be in travail.

Given that God has established a covenant with all creation; that God, humanity, and the creation are bound together in an interdependent relationship; and that the creation is an expression of God and its destiny lies in relationship to God, it follows that God's work of redemption through Christ extends to the creation.

Sin breaks the intended fellowship and harmonious relationship between God, humanity, and the creation. But in Christ the power of sin and death is confronted and overcome. The creation is reconciled to God.

Any counsel that suggests that Christians can simply ignore the desecration of the earth, believing it will be destroyed anyway or that God only saves people's souls, flatly denies the truth of the Bible. Giving up the environment to the powers of destruction denies that the earth is the Lord's and is in plain disobedience to the teaching of the biblical tradition that underlies the Christian faith.

Creation is good in and of itself as God's intention and work. Human action that tends to disrupt or destroy a part of the created order is, therefore, interfering with God's plan. This understanding does not amount to a worship of nature but a recognition of the transcendent power and the full range of the sovereignty of God. The protection of the created order is, therefore, the mandate devolving upon human beings, for they alone among all the created order have the destructive power to interpose their desire on other created orders.

We are called to be stewards and partners in God's continuing creation. Christian ecology or Christian stewardship is rooted in the Scriptures, is basic to the cosmic order, and flows from caring for all creation. Christian stewardship is doing the Creator's will in caring for the earth and striving to preserve and restore the integrity, stability, and beauty of the created order—a response in God's image and service to Creation's eager expectation of redemption.

Technology has brought many blessings but has also developed into a threat to the human future (for example, Three Mile Island). It has created entire systems in which even small human errors can be disastrous.

We need the resources of science and technology. But if we are to serve the cause of justice, peace, and the preservation of the environment, we must radically re-evaluate the expectations that science and technology have generated. As Christians we cannot uncritically advocate an ideology of human progress which itself does not take adequate account of the whole person.

Faced with a threatened future of humanity, we confess the truth of the gospel. Listening to the word of God, we believe that the future will become open to us as we turn to Jesus Christ and accept our responsibility to live in Christ and in God's image.

The church is that part of creation that has received and covenanted itself to embody God's redemption in Christ. As Paul writes in Romans, the whole created universe yearns with eager expectation for the children of God to be revealed. As the body of Christ, the logos of creation, we are to live out a new and restored relationship to the creation which itself has been won back to God by Christ's redemptive death and resurrection in which we are called to partake.

Today, our Western culture is being destroyed by an emphasis on exploitation, comfort, and convenience. It seems difficult for persons to consider that their small actions affect the environment and the ultimate success or demise of humanity.

As Christians, we can reform our theology and contribute to society a new appreciation for the sacredness of all creation. Individually and collectively, we can change the way we live so that instead of destroying the earth, we can help it to thrive, today and for future generations to come. As a church, are we ready to commit ourselves to this challenge?

Our task is nothing less than to join God in preserving, renewing, and fulfilling the creation. It is to relate to nature in ways that sustain life on the planet, provide for the essential material and physical needs of all humankind, and increase justice and well-being for all life in a peaceful world. ☐

JPIC

Brethren make the connection

A practical Bible study

A curriculum series on ecology and the environment originally inspired the Olathe (Kan.) Church of the Brethren adult Sunday school class to work on recycling.

"So many people said, 'We hear all these things and we don't know what to do about the environment,' " says teacher Lee Dugger, who remembers that the class realized "that we have a massive problem and it's time we do something about it." Recycling became a way for the church to express respect for God and the earth, as well as a way to teach that respect to the church's youth.

The reason the curriculum provoked such a response, says Lee, is that it included practical information with a biblical approach. She says, "We found a lot of support. I don't know that we've had a major effect, but people know that we're interested and we care." The class project has grown to include the Western Plains District office and has affected other churches in the community.

"Most of all I would like to see our congregation and our denomination show more respect for the earth," she comments. "I hope the Brethren will make people more aware that we do have serious problems about the environment. I hope the Brethren will help people understand that as Christians we have a responsibility to do something about the problem. So many people think the environment has nothing to do with the church."

A sign for a time

A service was held in October at Bethany Theological Seminary in Oak Brook, Ill., to dedicate a new "Nuclear Weapon Free Zone" sign on campus.

The Bethany board declared itself to be a "nuclear weapon free zone" in 1986, in response to a call from the Church of the Brethren General Board for congregations and other Brethren organizations to affirm their opposition to nuclear weapons by becoming "nuclear free." The sign erected at that time was stolen, and was finally replaced October 25.

Professors, students, staff, and people from the community took the opportunity to restate their positions on nuclear weapons production and use. Professor and peace activist Dale Brown, who described the occasion as "a good symbolic gesture," said, "To make a declaration like this certainly doesn't make you any safer, but it's a good act to let others know how you feel."

The group read in unison during the ceremony, "Our property shall not be used to design, test, produce, store or deploy nuclear weapons. We state to our government that we do not wish such property defended by the use or threat of the use of nuclear weapons. We ask all nuclear powers of the world to avoid targeting these properties with nuclear weapons."

In a more recent development, the firmly anchored sign has again been surreptitiously removed.

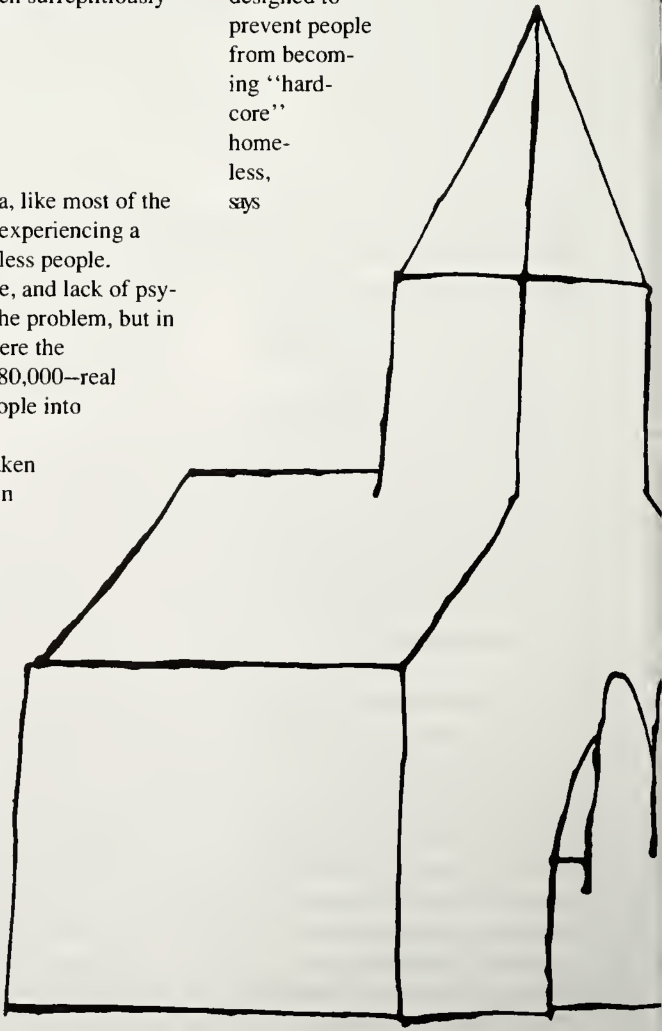
Homemakers

The San Francisco Bay area, like most of the country's urban centers, is experiencing a rise in the number of homeless people. Broken families, drug abuse, and lack of psychiatric care contribute to the problem, but in cities such as Fremont–where the cheapest house sells for $180,000–real estate prices are forcing people into the streets.

Many have already forsaken the idea of buying a home in the Bay area. Now even those with steady jobs often find themselves unable to pay rent. "What we have in the area is a real lack of affordable housing says Jeff Neuman-Lee, pastor of the Fremo (Calif.) Church of the Brethren. "Those houses that are being built are luxury mode because the wealthy are the only ones who are going to be able to buy them."

Jeff and members of the Fremont church have helped organize and support the Tri-City Homeless Coalition, which he describe as "a marriage between various governmen and private funding agencies and a large volunteer effort." A day center provides meals, shower facilities, child care, counseling, and a permanent address to help the homeless qualify for jobs and housing. At night residents go to area churches.

The coalition provides services designed to prevent people from becoming "hard-core" homeless, says



Linking Christian faith and the issues of justice, peace, and the environment is not totally new. Here are 10 stories of Brethren who didn't wait for an ecumenical meeting to make the connections.

Jeff. "The community must have ready facilities to help them re-enter right away, before their situation becomes chronic."

Jeff believes homelessness also stems from society's distant perspective on justice. "We tend to forget the middle class, which is losing its bearing on justice. Involving lots of people in a hands-on ministry such as this can help us all deal with the issues surrounding homelessness."

We've got you covered

"If those bookcovers make one or two people actually take action, or even make them think, it's a good thing," says Nathan Sheller, a high schooler and member of the Springfield (Ore.) Church of the Brethren.

Nathan was chosen by the New Call to Peacemaking and Fellowship of Reconciliation, Eugene/Springfield chapter, to be one of the judges of a peace bookcover contest last year which attracted close to 150 entries from high school students. The best two were chosen for the front and back of a bookcover distributed in high schools as an alternative to armed forces bookcovers.

The idea began several years ago, says the group's treasurer, Jess Dunning, also a Springfield member. Brethren Carl Seese was training as a teacher in a local high school when he noticed that the Army and Navy were supplying bookcovers to the students. "He thought, why don't we do something for peace that way?" Jess remembers.

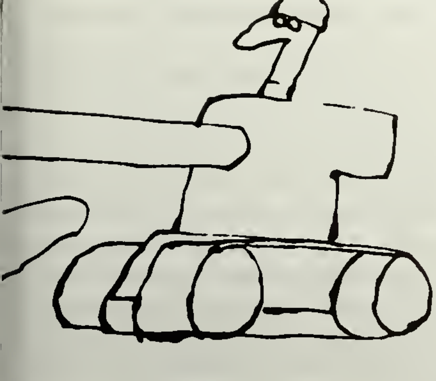
Eventually the idea evolved into a contest, with help from Physicians for Social Responsibility and other groups. Prizes were given ($100 for first place and $50 for second), and the entries were displayed in the Eugene public library. A local printer made up 7,000 copies of the bookcover at cost.

"Some of the schools took it up eagerly and some didn't do anything with it," Jess reports. Some schools decided the covers could not be distributed because they were related to religion, until lawyers were consulted and the schools finally agreed to distribute the covers. Some schools came back a couple of times for more bookcovers. Jess says that most of the 7,000 covers have been distributed.

Nathan spoke with a few of the students who used the covers in his school. "Some of the people I talked to wanted something different than the Navy bookcovers," he says. "Some said it was a cool idea." But he feels that the majority picked them up because they were something new.

The judges decided "first of all, if we liked the message and if it was creative and had artistic ability," Nathan says. "We were also looking for something that would grab the person and be a message that someone outside the religious community would understand."

The two winning designs "made a pretty bold statement that the time for peace was right now."



Recycle at church

When Penny Henry talks about coordinating Middle Pennsylvania District's recycling program, she focuses on practical aspects. Her advice to prospective recycling districts is simple: Choose a recycling coordinator, contact recycling officials in your area to get as much information as possible, and call recycling centers to find out what they will take.

"It's a ministry for Christian witness," she explains. "Recycling isn't something people get real excited about."

The district program currently involves 19 churches, with more entering, and was the idea of district executive Randy Yoder. Approved by delegates to the district conference, the "Can It, Bottle It, Give It Away" program encourages churches to begin recycling.

In anticipation of Pennsylvania state's strict recycling law, which becomes mandatory this year, each church has been asked to choose a recycling coordinator. Information was handed out at district conference, and a training session for the coordinators attracted 25 participants.

Each church is responsible for disposal of its own materials for recycling. "Our church stores the stuff in a shed behind the parsonage," Penny says. Churches recycle a variety of materials, including batteries, brass, glass, aluminum, and newspaper. Half of the money earned is kept by the church and half goes to the district.

Penny also has advice for the individual recycler: "Watch what you buy. Ask for paper bags at the supermarket."

JPIC

No more throwaways

"Our whole emphasis is caring for our children of the future," says Children's Aid Society administrator Theresa Eschbach. Southern Pennsylvania District's 76-year-old program has begun to care for children by caring for the environment through recycling, which also provides money for needy children of the present.

A third goal of the recycling project is to raise children's awareness of environmental issues. Children who collect 10 pounds of aluminum cans—almost 30 to 40 cans—receive a free mug from the society.

So far, half of the district's 44 churches are participating. In a six-month period, one church raised $285, another $324, and a third $406. In total, and with help from outside the church, the project raised $3,170 in 1989, and Theresa aims to double that figure in 1990.

Where does the money go? The Children's Aid Society is currently involved in early intervention in child abuse cases, providing child and family counseling, the first crisis nursery in the state, and sponsorship for Parents Anonymous in two counties.

The agency has responded in different ways to the changing needs of children in each decade or generation, Theresa says. The recycling project is one example: Staff came up with the idea after one member saw a television report on our throw-away society and how it is affecting the earth.

Earth care, health care

Don and Shirley Fike support their ministry at Communion Fellowship, in Goshen, Ind., by selling Shaklee products—domestic and industrial cleaning products, personal care products, nutritional supplements, and water purifiers—which they say meet or exceed Environmental Protection Agency standards.

Care for the earth parallels health care, in their view. They sees a large popular movement on the horizon, linking health issues to environmental issues. People are realizing that no one else is responsible for their well-being, and that their well-being is connected to the well-being of the environment, they say.

Long-time organic farming enthusiasts, they began researching water issues over 15 years ago."People need to be protecting themselves in terms of water consumption," says Don. "Many people just don't know the facts. Much of what we're doing is simply public education."

Don and Shirley, who is a nurse, became interested in distributing environmentally safe products while working for the Church of the Brethren in Puerto Rico. The couple felt that Castañer hospital and other church institutions should use products that were not harmful. They were also praying about finances, raising a family and looking to future needs. A business began to emerge.

On returning to the US, Don pastored a small rural church. Having rural backgrounds, he and Shirley made that choice because they realized that such congregation often experience difficulty obtaining pastors. They are now self-supporting and help with cell group and pastoral leadership in Communion Fellowship.

With a heritage in the "free ministry," they feel that to support a ministry through running an environmentally sound business i good stewardship. In fact, they say, "The business is a very fulfilling way to help people toward health and a wholesome environment, and see the work of the church benefit in the process."

Take a hike

Jim Worthington and Sylvan Bupp regard the hikes they lead in the High Sierras as tools to build community, especially among members of the Modesto (Calif.) Church of the Brethren.

Jim takes intergenerational groups on an annual day hike to North Dome, something he has done for the last eight or nine years. Since he moved west from his native Ozarks in southern Missouri five decades ago, Jim has hiked many trails in the High Sierra mountains. The trip to North Dome is still special because of the "very splendid" areas along the trail and the wide-open view from the dome's top.

Being outdoors means getting closer to God, Jim says. "I like to take people out in the woods. It's a sacred place. . . . It's a pilgrimage."

The hike has also had a unifying effect among different groups in the church, Jim says. Sylvan, who also takes people on three or more hiking trips a year, says, "I find that as we struggle to work at community in our formal church setting we get separated" by Sunday school classes, different schedules, and the routine of day-to-day church life.

Sylvan is also a transplant from the East nd both men have done alternative service s conscientious objectors. Sylvan worked in rethren Volunteer Service at the Modesto ervice center during the Vietnam War and m worked as a Civilian Public Service orester in Oregon during World War II.

Modesto co-pastor Bonnie Kline Smeltzer ays Sylvan and Jim represent a core group f Modesto members concerned about the nvironment. Both are good teachers, she ays, and through their leadership "people et out of their hectic busy routines in a fairly rban area and get into the wilderness."

As Sylvan quotes from John Muir: Everybody needs beauty as well as read. . . ."

he secret is seaweed

he Grabers, who farm near Hartville, Ohio, ave not used or needed to use insecticides or more than 30 years. The secret, says lenn Graber, is seaweed.

MESSENGER featured an article on Glenn as n organic farmer in September 1974. Since ien the farm, now run by Glenn's son evin, has thrived. The current crop of mini-arrots is popular with distributors. "The emand is so great due to our crisp and sweet arrot," Glenn says. "Whenever we have arrots they won't handle anyone else."

But it all began back in the 1950s with xperiments that revealed that seaweed cures lue bottom or black bottom disease in adishes. Glenn discovered also that seaweed rotects plants against insects and returns ace elements to the soil.

Seaweed, used on the farm with nitrogen, hosphorus, and potash fertilizer, contains 65 lements. Most farmers return 7 to 10 lements to the soil, according to Glenn. He xplains the importance of an element such s gold by its beneficial effect on the body, specially for arthritic conditions. In another xample, an element present in the soil in eorgia and Alabama has resulted in less igh blood pressure in those states, he says.

"Seaweed is the best source of minor lements we have. We don't need an awful ot of them, but we need some."

He encourages other farmers to take up the lternative methods, but not all at once. "It's gradual thing to wean yourself from" ommercial insecticides and fertilizers, he ays, observing that it may take three to even years to accustom soil to new methods.

The neighbors are nukes

The New Beginnings Church of the Brethren in Warrensburg, Mo., has a unique witness for peace as a staging area for marches to the nearby Whiteman Air Force Base, where nuclear missiles are placed.

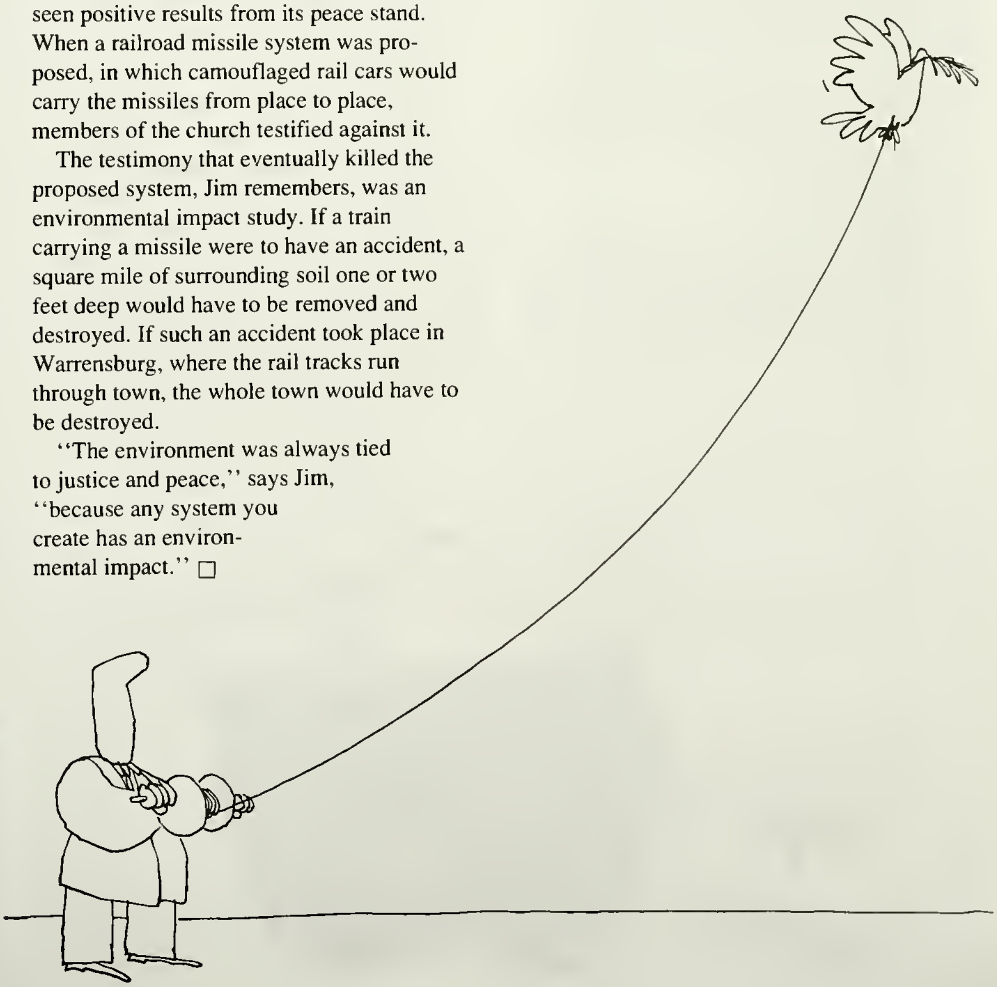
The congregation opened its building to people of faith and conscience who are opposed to nuclear weapons, says former pastor Jim Tomlonson, now executive for Southern Ohio District. The church has been a meeting place and a place of worship for groups such as an annual Hiroshima day march from Kansas City, 50 miles away.

Jim says the church's stand "always provided two kinds of response in the community: Some of the religious community supported and admired our willingness to do that and others would condemn us." In one incident, the church was condemned over the radio and from the pulpit by the pastor of another church.

But the Warrensburg congregation has also seen positive results from its peace stand. When a railroad missile system was proposed, in which camouflaged rail cars would carry the missiles from place to place, members of the church testified against it.

The testimony that eventually killed the proposed system, Jim remembers, was an environmental impact study. If a train carrying a missile were to have an accident, a square mile of surrounding soil one or two feet deep would have to be removed and destroyed. If such an accident took place in Warrensburg, where the rail tracks run through town, the whole town would have to be destroyed.

"The environment was always tied to justice and peace," says Jim, "because any system you create has an environmental impact." ☐



Between the flood and the rainbow

by Cheryl Cayford

"The Psalmist urges us to celebrate the new things God is doing in our midst. We are invited ever anew to interpret the signs of the times. We realize that the rapidly changing world scene challenges us as we seek a new response to God's covenant.''

The 792 participants in the World Council of Churches convocation March 5-12 in Seoul, Korea, included the above in their attempt to work toward common responses to issues of ''Justice, Peace, and the Integrity of Creation'' (JPIC).

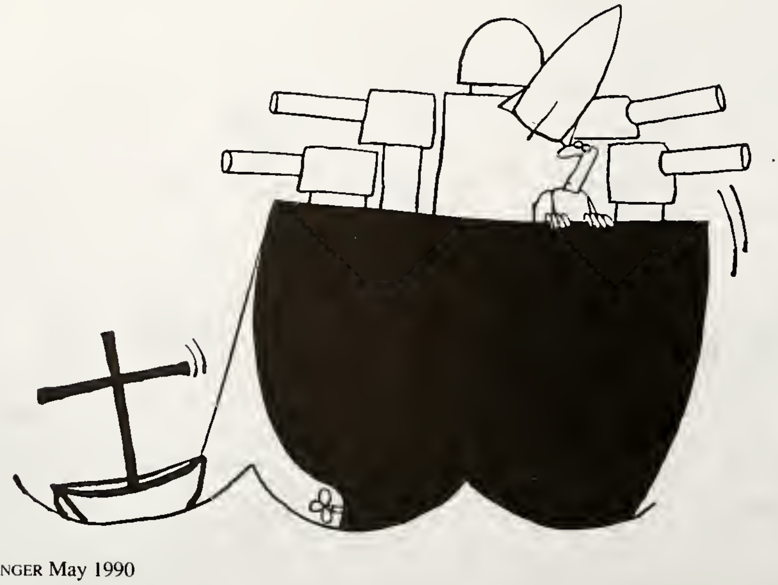
''Out of this rich mix of insights and experiences we see a new ecumenical consensus emerging. . . . No longer can these concerns be addressed separately!'' reported the three Brethren staff at the meeting. Yvonne Dilling, General Board Latin America and Caribbean representative, attended for the Church of the Brethren; Shantilal Bhagat, staff for eco-justice and rural concerns, attended for the National Council of Churches; and Lamar Gibble, peace and international affairs, Europe and Asia representative, attended for the World Council of Churches.

Brethren Volunteer Service worker John Spangler was present as volunteer staff for the meeting and one of the small but vocal group of youth and young adults. ''The youth made a significant impact,'' the Brethren reported.

The most important aspect of the meeting, according to Shantilal, was ''that for the first time justice and peace issues were related to environment and ecology issues'' in the WCC. ''Ecology and the economy and economic justice are very closely related. They are flip sides of the same concern for care for creation.''

The meeting resulted in a document called ''Between the Flood and the Rainbow,'' that ended with ''affirmations'' and ''covenants.'' The 10 affirmations included support for ''peoples movements'' for human dignity and liberation; condemnation of policies that treat land merely as a ''marketable commodity''; recognition of the ''creative and sacrificial role'' of young people and their ''prophetic voice''; recognition of God's ''preferential option for the poor''; resistance to violence against women; affirmation of nonviolence and the banning of warfare; and agreement that human rights include ''collective social, economic, and cultural rights of peoples.''

The four covenants addressed economics, security and militarism, care for the environment, and racism. Shantilal explained that the covenants and affirmations are not binding for the organizations represented, which included WCC member churches as well as social action, peace, and environmental groups and Roman Catholic observers. The covenants are goals participants will encourage their organizations to work toward, he said. The affirmations similarly set an agenda for common efforts, especiall among WCC members.



Although agreement was the goal, the gathering was marked by intense discussio and disagreement. The convocation ''broug together very diverse groups,'' including those accustomed to the working style of th WCC, and those who had never experience such a meeting, commented Lamar.

''Whenever you have the church bureaucrats mixed up with the movement people— persons working at the grassroots level—the is always bound to be a conflict,'' said Shantilal. People at the grassroots ''want concrete things,'' he added. ''There were several people in my small group who aske 'What does this mean? How do I present it my people?'''

''Maybe some of the most important wor took place outside the structure,'' Lamar reflected. Participants with common interes caucused to create additional affirmations and covenants. Among the caucus groups were delegates of the historic peace churche and peace movements who discussed a cooperative volunteer peace service, simila to BVS.

Indigenous people from North America, Latin America, and the Caribbean, with bla Americans, met with the North American contingent to discuss 1992's 500th anniversary of Christopher Columbus' ''discovery'' of the Americas. The North Americans encouraged the Third World to use the anniversary to address injustices caused by the European settlement.

Black American, African, and Caribbean delegates caucused with indigenous peoples particularly from the Pacific, to press for a fourth covenant on racism, an issue they fel was omitted from preparations for the meeting.

The covenant on racism was ''troubling'' in places, said Lamar, because it supported the use of violence in struggles against oppression. ''It was also presented on the floor very late in the proceedings in such a way that it was difficult to challenge withou being misunderstood even though you were in full sympathy with the need to challenge racism in every shape and form,'' said Lamar, who also believes the addition serve to introduce still more contradictions in the documents. In an earlier discussion on an nendment to the affirmations, dealing with similar question on the use of violence, nglish Archbishop John Habgood pointed ut that the statement could be used by the RA to justify violence in N. Ireland. This nendment passed by a slim margin.

The meeting revealed theological differ-nces, according to *Toronto Star* religion ditor Michael McAteer, who reported that articipants from Eastern Orthodox and riental churches stayed away from a sermon y Barbara Harris, the first woman Anglican ishop. In addition "a reference to God as nother and father was deleted from a ocument when Russian Orthodox delegates rotested there was no biblical or theological rounds for addressing God in female erms," he said.

Participants also disagreed about which of ne three elements of the theme was most nportant, according to Patricia Lefevere, eporting for Religious News Service. "Scores of indigenous delegates—including 7 ative Americans and Hawaiians among the pproximately 80 Americans present—nsisted on a reversal of order, proposing that 'integrity of creation' be given preeminence ver justice and peace," she reported.

"Some delegates, including blacks, vomen, and people from the Third World, dopted the view that justice should gain scendancy," she continued, commenting hat statements by D. Preman Niles, a Sri ankan theologian and director of the JPIC rogram, supported the view. "Justice pholds the wholeness of creation and is the ndispensable component of true peace," he aid.

A high point of the conference, however, vas a unique display of unity by Palestinians, sraelis, Arabs, Jews, Christians, and Muslims from the Middle East. After Pales-inians produced a document unacceptable to ewish and Israeli participants, they spent everal days creating a common covenant. Holding hands onstage, in front of Palestin-an and Israeli flags, the group pledged to vork to fulfill the aspirations of all people in he area, to end the Israeli occupation and uman rights violations, to press for no more ccupations by Israeli settlers, and to support he development of a Palestinian homeland longside the nation of Israel.

Results of the JPIC convocation were resented to the WCC central committee meeting in Geneva at the end of March, where general secretary Donald E. Miller was present for the Church of the Brethren. JPIC will also be a topic at the next WCC world assembly in 1991, in Canberra, Australia, on the theme, "Come, Holy Spirit—Renew the Whole Creation."

"This is not the end of this process," said Shantilal. "This is only the beginning, as I see it. I'm hoping this whole JPIC process will be a catalyst for Brethren to work in congregations, a new slant for justice, peace, and ecological issues."

"This is an issue that affects everybody, whether you're rich or poor," he continued. "We know that we've got to find a way to cooperate with the whole world. This is an issue where everybody's well-being is at stake. The environment doesn't need us, we need the environment."

Commented Toronto editor Michael McAteer, "If there is any agreement from the WCC sponsored conference, it is that it will be many years before any assessment can be made of the impact it will have on the church and the world." ☐

To learn more

The following resources are offered for those who want more information about peace, justice, and environmental issues.

World Council of Churches publications
(available from the JPIC office, P.O. Box 66, 1211 Geneva 20, Switzerland)

—*Second Draft Document for the WCC World Convocation, Seoul, Korea, March 6-12, 1990.*

—*Resisting the Threats to Life*, by Preman Niles, 1989.

—"Issues of Justice, Peace, and the Integrity of Creation," *The Ecumenical Review*, October 1989.

—*Shalom: Biblical Perspectives on Creation, Justice, and Peace*, by Ulrich Duchrow and Gerhard Liedke, 1989.

—Resource packets containing Bible studies and other related materials.

Magazines

—*The Egg*, A Journal of Eco-justice, Anabel Taylor Hall, Cornell University, Ithaca, NY 14853.

—*Firmament*, The Quarterly of Christian Ecology, published by the North American Conference of Christianity and Ecology, P.O. Box 14305, San Francisco, CA 94114.

—*World Watch*, P.O. Box 6991, Syracuse, NY 13217.

Books

—*A Worldly Spirituality: The Call to Redeem Life on Earth*, by Wesley Granberg-Michaelson, Harper & Row, 1984.

—*Imaging God: Dominion as Stewardship*, by Douglas John Hall, Eerdmans Publishing Company and Friendship Press, 1986.

—*Keeping and Healing Creation*, a resource paper prepared by the Presbyterian Eco-Justice Task Force, 1989; available from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Organizations

—Citizen's Clearing House for Hazardous Waste, P.O. Box 926, Arlington, VA 22216.

—National Toxics Campaign, 37 Temple Place, Boston, MA 02111.

—Clean Water Action Project, 317 Pennsylvania Ave., S.E., Washington, D. C. 20003.

—United Nations Environmental Protection Agency, DC 2-0803, United Nations, New York, NY 10017.

—Greenpeace, 1436 U St., N.W., Washington, D. C. 20009.

—National Resources Defense Council, 122 E. 42nd St., New York, NY 10168.

Video

—*For Our Children: Protecting Creation from Poison*, 25-minute documentary by the National Council of Churches' eco-justice working group; $25, with a 42-page study guide; available from Discipleship Resources for Church and Society, P.O. Box 189, Nashville, TN 37202.

—Shantilal Bhagat

Come and see!

by Paul E. R. Mundey

Imagine that you're giving a party. For days on end you make preparations, anxious that it be a special and memorable evening. In the course of getting ready, you get in touch with your neighbors down the street. You borrow their electric carving knife, solicit their opinion on the menu you selected, and ask them to "test out" your new patio furniture.

The day of the party finally arrives. Eagerly you greet your guests, happy that so many have come to share the day with you. But two people are missing—your neighbors. You pick up the telephone to try to reach them. But there is no answer.

The next afternoon you see your neighbors down at the supermarket. "Hey!" you call out. "Where were you folks yesterday? I just assumed you were coming." You sense awkwardness as they begin to respond. "Well, ah . . . to be perfectly honest," they answer, "we didn't know we were invited."

We all tend to assume too much sometimes. The work day at the church is announced and we just figure that everyone will come. We put a sentence in the community newsletter about our open house, and just suppose the neighbors will respond. We erect a church building and put a sign out front and we just take for granted that people will know they are welcome.

Jesus and the leaders of the early church assumed very little. A sense of initiative and intentionality marks their ministry.

This is especially evident in the calling of the first disciples. In addition to preaching the Sermon on the Mount and offering other broad appeals for the kingdom, Jesus and his followers went out of their way to issue personal, direct invitations to discipleship.

There are many examples of this pattern in the New Testament. One of the most striking is found in John 1:35-51. In these verses is the exciting story of the calling of the first four members of the Christian movement—Andrew, Peter, Philip, and Nathanael.

Invitations . . . received among those we know and trust.

Peter's story demonstrates that invitations and calls to faith are received among those we know and trust. "One of the two who heard John [*the Baptist*] speak, and followed him [*Jesus*], was Andrew, Simon Peter's brother. He first found his brother Simon, and said to him, 'We have found the Messiah' (which means Christ)" (John 1:40-41).

Peter was not challenged with the gospel in strange surroundings. Rather the call came in the context of something he already knew—his relationship with his brother Andrew.

Peter's story teaches an important principle: Invitations or calls to faith are best received from people with whom we have some kind of prior relationship. The relationship need not be long or of great depth. But it needs to exist in some way.

Donald McGavern, father of the modern church-growth movement, has called such relational links "bridges of God." It is his contention that the growth of the early church happened largely in the context of such bridges—between brothers, sisters, co-workers, neighbors, and colleagues.

The true story of Ron Johnson is shown in the graphic accompanying this article. As Ron invited persons to faith he did so not in unfamiliar territory but in the context of already existing relationships. The results of his outreach are worth noting. Ron reached out to his cousin Mary Morris and her husband, Ken. The Morrises then reached out to their brother and sister-in-law, Bob and Carol. Bob and Carol, in turn, reached out to their son, friend, and neighbor. The network, the bridges, go on and on and on.

Invitations . . . confirmed by what we see and observe.

If invitations and calls to faith are received among what we know and trust, they are confirmed by what we see and observe. This truth is underscored in John 1:42, where Andrew, after challenging Peter to faith, "brought him to Jesus." Although the scripture doesn't explicitly say so, there is a good chance that Peter then spent time with Christ. At least that had been the case with Andrew as he sought to understand more clearly the call to discipleship. "They came and saw where he was staying; and they stayed with him that day. . . " (John 1: 39).

Undoubtedly, Andrew wanted a similar experience for Peter. He knew from persona experience that invitations or calls to discipleship are confirmed not only by one's words, but also by one's lifestyle. People don't just want to hear about faith, they want to observe, see, and touch faith.

One of the stories that Brethren often tell concerns Rufus Bucher. Returning from one of his many evangelistic preaching missions, Brother Bucher was confronted by a young stranger. "Sir," the young man questioned, "are you saved?"

"That's a good question," Rufus Bucher replied, "and it deserves a (good) answer. I think, however, that I might be prejudiced on my own behalf. You'd better go down to Quarryville and ask George Hensel, the hardware merchant, what he thinks about it. Or you might go to the Mechanic Grove grocer, or to one of my neighbors in Unicorn. While there you might ask my wife and children. I'll be ready to let their answers stand as my own."

The words of an unknown poet come to mind: "(We) are writing a gospel a chapter each day,/ By the things that we do and the words that we say./ People read what we write whether faithless or true,/ Say, what is the gospel according to you?"

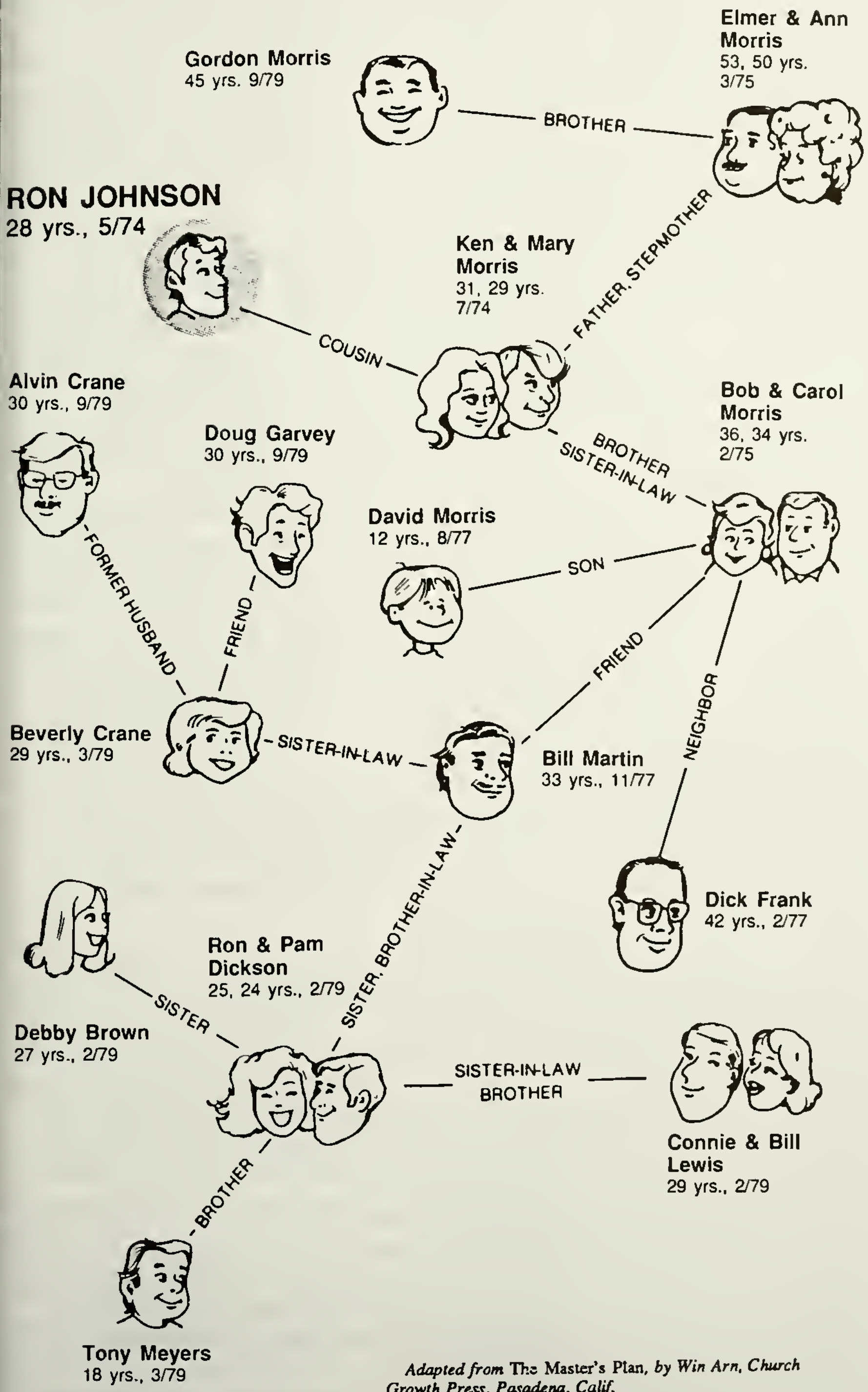
Invitations . . . accepted in a "climate" that is gracious and non-pushy.

Invitations to faith are confirmed by what we see and observe. They are only accepted, however, in a "climate" that is gracious and non-pushy. In the calling of Nathanael, this aspect of "inviting" becomes clear: "Philip found Nathanael, and said to him, 'We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.' Nathanael said to him, 'Can anything good come out of Nazareth?' " (John 1:45-46).

Talk about resistance! Nathanael has little interest in Philip's discovery of faith. He is downright hostile to this notion of a Nazareth Messiah.

Philip had every right to turn on the persuasive power, for Nathanael was a hard sell. A little arm-twisting perhaps was in order. But Philip did nothing of the kind. In *ou have to do more than build a church and stick a sign out front. If you want eople to come, you can't take it for granted they will know they are welcome. s Andrew said, you've got to say, 'Come and see!'*

How new disciples are made



Gordon Morris
45 yrs. 9/79
BROTHER
Elmer & Ann Morris
53, 50 yrs.
3/75
RON JOHNSON
28 yrs., 5/74
Ken & Mary Morris
31, 29 yrs.
7/74
FATHER, STEPMOTHER
COUSIN
Alvin Crane
30 yrs., 9/79
Doug Garvey
30 yrs., 9/79
BROTHER
SISTER-IN-LAW
Bob & Carol Morris
36, 34 yrs.
2/75
David Morris
12 yrs., 8/77
SON
FORMER HUSBAND
FRIEND
FRIEND
NEIGHBOR
Beverly Crane
29 yrs., 3/79
SISTER-IN-LAW
Bill Martin
33 yrs., 11/77
SISTER, BROTHER-IN-LAW
Dick Frank
42 yrs., 2/77
Ron & Pam Dickson
25, 24 yrs., 2/79
SISTER
Debby Brown
27 yrs., 2/79
SISTER-IN-LAW
BROTHER
Connie & Bill Lewis
29 yrs., 2/79
BROTHER
Tony Meyers
18 yrs., 3/79

Adapted from The Master's Plan, *by Win Arn, Church Growth Press, Pasadena, Calif.*

an almost nonchalant way, he just said to Nathanael, "Come and see" (John 1:46).

What an insightful response! No pressure. No manipulation. Just a simple, gracious, open invitation.

A cocktail waitress named Mary had just given her life to Christ. In celebration of her upcoming baptism, a church friend prepared engraved cards inviting people to come and see, to witness the event for themselves. With Mary's permission, she sent an invitation to each of Mary's old crowd. Can you guess what happened? To the surprise of many on baptism Sunday, seven rows were filled with Mary's friends! And can you guess how church members knew they were Mary's friends? They all sat in the front of the church!

That story illustrates the power of a come-and-see approach. There is something inviting about simply being asked to come and make up one's own mind. In a day and age when we are pushed and cajoled by all kinds of hard sell, the soft sell is rather enticing.

The average church member has at least four unchurched acquaintances among a network of friends, relatives, or colleagues. Imagine what would happen if each of us would invite just one of those persons to discover some aspect of the life and witness of our congregation.

There is something awesome about a simple invitation. Born in an atmosphere of familiar faces and terrain, confirmed by what we see as well as what we hear, taken to heart in a gracious, unpushy atmosphere, it is a life-changing experience.

Raymond Fung, a leading ecumenical evangelist wrote, "Looking back, if I had not been invited I would not have come in, however good the food, however warm the fellowship. . . . I lay justifiable claim to a specific, clear personal invitation from Jesus Christ or whoever (claims) to speak in his name. Our neighbors long for such an invitation as well."

A friend of mine used to remark that it is a sin to keep a good thing to yourself. I believe that. It's not enough just to keep the faith. We need to pass it on. ☐

Paul E. R. Mundey is Parish Ministries Commission staff for evangelism.

Drop your spices and ointments! Run to tell the good news!

by Judy Mills Reimer

"Look, Mom! No cavities!" cries the 8-year-old as she runs into the house. She proclaims the good news and waves the dentist's written report. That is evangelism . . . for one brand of toothpaste.

When I was a little girl in southern Virginia, I loved the warm nights of late spring when the lightning bugs came out of the grass and flew around. My sister Jane and I would catch them and put them into a peanut butter jar, into whose lid we had punched ventilation holes. As our jar filled with the live blinking lights, we would run with enthusiasm to our parents sitting on the porch, proclaiming to them that we had the most beautiful jar of lightning bugs ever. Nothing could keep us from sharing our good news with our family . . . and neighbors within earshot. That is evangelism.

Back during the Gold Rush days, some prospectors were panning in a California mountain stream. After weeks of disappointment, they discovered a fortune in gold. The prospectors agreed among themselves that they would not share their good news with anyone until they had completed all the required legal procedures to protect their claim from other gold-hunters. But, as they came down out of the mountains—without saying a word about their discovery—the prospectors broadcast their good news. How? By the expression on their faces. That is evangelism.

Recall the story of the women at Jesus' tomb. Mary Magdalene mistakenly thought Jesus was the gardener. She was weeping because she thought someone had taken away the dead body. But when Jesus said to her, "Mary," Easter came shining into her being. Mary and the others did not stop to ponder what had happened. They did not divide into task committees or work out a strategy for sharing the good news. They dropped their spices and ointment and ran as hard as they could to tell the other followers that Jesus had risen from the dead. That is evangelism.

There are many people in the Church of the Brethren who are willing to drop their spices and ointments and run to tell the good news about a process called "Passing on the Promise." This is not a new program, but a concentrated coming together of intentional prayer and Bible study, materials, ideas, methods, and "how-to" skills for sharing the good news of Jesus Christ within the personality of each congregation. Passing on the Promise is a self-help process whereby people in our congregations can pass on their faith to their family members and communities, just as Mary Magdalene did that first Easter.

Southern Ohio led the Church of the Brethren's evangelism process in a pilot project. Earl K. Ziegler was the field staff. In his evaluation report, he wrote, "Evangelism, New Testament style, always introduces persons to Jesus Christ and calls them to a personal commitment. The Believers' Church has always taken seriously the call to commitment and discipleship. We cannot be Anabaptist and not be evangelistic."

Today we have 9 districts, with 13 more in the wings, walking the Passing on the Promise journey. There are 226 congregations across our denomination involved in this 36-month process.

We use maps when we travel and carefully consider the time it will take to make a journey. We use our time wisely, taking in the sights along the way, experiencing the environment we pass through, and mixing with the people we meet. So it is with Passing on the Promise. We are serious about our prayers, Bible study, setting of congregational goals, and telling others what Jesus means to us.

When we return from a vacation—after all the planning, all the following of maps and itineraries—we don't throw up our hands and say, "That's it! No more vacations! It was a great experience, but . . . ." Instead, we begin planning our next vacation, intending it to be a better one because of the skills we have learned.

That's the way it is with Passing on the Promise. There is a concentrated 36-month effort, "following the map." But, as Earl Ziegler points out, "Passing on the Promise will tap into the unlimited potential of individuals and congregations."

Passing on the Promise sharpens skills of love, sharing Jesus Christ. And we will continue to sharpen those skills, individually and as congregations, as long as we live, telling others what Jesus Christ means to us, and inviting others to experience the faith journey.

At the annual district Passing on the Promise support meetings we hear new "goose-pimple" stories about individuals and congregations being stretched for our God. These are not the dos and don'ts of the process, but the human stories—how individual lives are touched by this intentional Passing on the Promise process. This is the heart of evangelism.

New leaders are coming forth in congregations. One congregation told how people were teaching the "New Life for All" curriculum who previously always had said "No" to the call to teach.

Members from a congregation of mostly middle-age people told how the group had surveyed the community and evaluated a need for planned events for the young people on weekends. Although at that time there were no youth in the congregation, the Passing on the Promise process, with God's blessing, is bringing 40 to 50 youth to the church-sponsored weekend events.

Some congregations are supporting both new and seasoned members with "joys and concerns" during Sunday morning prayers, using a cordless microphone, so all can hear.

Some congregations are telling their stories to their communities with brochures and hanging signs in the church yard and along highways that identify the church and its location.

Other church families are creating "new-member" bulletin boards; providing after-school, latch-key programs; greeting people at the church entrances; hosting senior-citizens activities; and providing programs for other interest groups.

The list goes on and on, as congregations

t for brain-storming, planning, and
ying out plans in the study-action units of
hing out in word and deed, inviting and
coming new people, including and
olving new people, and growing in
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n my congregation I have found it
some to go to the planning events with
church family I have known for 40 years.
we brain-storm and vote with our colored
s for our top three priorities under each
ding. I marvel at the working of the Holy
rit. I wonder "Why haven't we tapped
creativity before?" I worship with these
ple every Sunday, but I had never
gined we had such creativity. All people
e fire; some of us just need poking.
strongly believe in the priesthood of all
ievers. Each of us is called "in ministry"
hare by word and deed our commitment
esus Christ and to tell what that means in
lives. We earn our living in a great
iety of vocations, but God has given us
commission to go into all the world and
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Many people do not attend church or
ong to a church family because they have
ver been invited. Why do we stall when the
lds are ready to harvest? Some say that an
entional evangelism emphasis is the panic
tton that is pushed because of declining
mbership in churches. Declining member-
p is a reality and a concern. But dedication
evangelism comes from a commitment to
are the good news of Jesus Christ.
Ben Johnson, a Presbyterian, writes,
vangelism means taking so seriously the
er's need for Christ that we take our own
ed just as seriously. The proclamation of
gospel to the outsider must always be
companied by the spiritual disciplines of
insider."
Johnson also challenges his readers, in
thinking Evangelism, to begin an evangel-
ic approach where people are: "Jesus
ways began with persons where he found
m, but he never left them there. The
rting point for a relevant, effective

News of the church alive!

Stories

A Sunday for friends

Passing On the Promise Friend Day was featured recently at the Akron, Springfield congregation, in Ohio. Worshiping together on Friend Day were 209 people, 70 more than on an average Sunday. More than 35 were first-time visitors or new friends to the congregation. Many others were inactive members who came because of personal invitations given by the deacons during visits prior to Friend Day.

Visitors were welcomed at the door by the hospitality committee and given a friendship packet containing small gifts, a letter of welcome, and information about the church. All worshipers received name tags to make introductions easy.

Worship focused on the theme "The Joy of Christian Community," with special anthems by the junior and chancel choirs.

Worship was followed by a potluck dinner and a slide/tape presentation attended by 115 persons.

Akron's pastor, Dan Petry, indicates that Friend Day will become a regular part of the congregation's outreach.

Adapted from Northern Ohio's newsletter, The Herald.

Ideas

"The taste buds"

Aim: Through a fellowship meal, to provide hospitality to new and inactive folk.

How does it work: Once a month a "core group" meets to plan a gourmet dinner menu, and prepare invitations for prospective and/or inactive members. These people are invited to dinner at the church in a specially decorated room(candles, formal table setting, centerpiece, etc.).

A host couple eats with the special guests and introduces them. The "core group" prepares and serves the gourmet meal and cleans up afterward.

Do's and Don'ts: Do invite a group (of new and inactive folks) who have some connection with one another (parents of small children, senior citizens, a common interest, etc.).

Do choose a host couple who have the gift of hospitality and a positive attitude toward the congregation.

Resources needed: A kitchen, a room that can be "rearranged" into a small, intimate eating area, persons with an interest in hospitality and gourmet cooking.

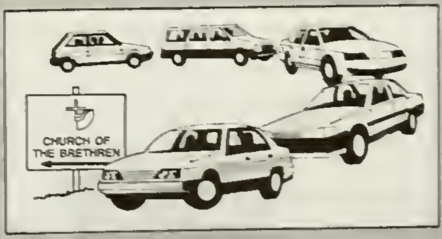
Cost: Minimal, depending on the food stuff purchased.

For more information contact: Marilyn Ebaugh, Long Green Valley Church of the Brethren, 4800-10 Long Green Road, Glen Arm, MD 21057.

Trends

"Boomers" soon returning

In a recent poll, the Gallup organization asked the question "Do you, yourself, expect to attend a church or synagogue more often or less often during the next five years than you do now?"



Of all "baby boomers" (ages 22-42) 49 percent answered "More often."

evangelism must be human need and human asking. An evangelism that takes human need seriously must listen before speaking. Listening, therefore, has first priority."

There is a great challenge in Johnson's words for the Church of the Brethren as it enters the 1990s. As always, Jesus is our great teacher: Share with people where they are. Plant the seeds knowing that the Holy Spirit nurtures the seed along the growth cycle.

In the film "Field of Dreams," Ray has a vision in his Iowa corn field. In the vision he is to build a baseball field with lights, allowing the ghosts—great baseball heroes of the past—to come together again to play ball. This field is to be in the middle of nowhere, surrounded by acres and acres of corn fields. Ray's neighbors think he has gone off the deep end. Ray, however, continues to believe in his vision and to work toward fulfilling it. His wife and daughter support him. Even when the bank is about to repossess his farm for lack of mortgage payments, Ray never takes his eye off his vision.

In the end Ray's young daughter shares her vision of people coming from miles away, paying an entrance fee to experience a baseball game on this Iowan ball diamond; thus the family's salvation—dollars to pay the bank. As the film ends there is a scene of miles and miles of car headlights coming toward the ball field. The result of a vision.

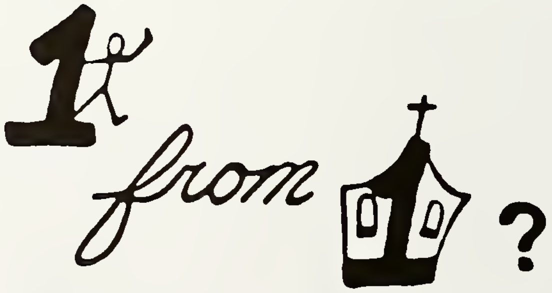
Noah had a vision and built his ark.

Moses had vision and led his people to the Promised Land.

Esther had a vision and saved her people.

The Church of the Brethren has a vision. It is called Passing on the Promise. It represents a passion for telling and living what God through Jesus Christ has done and is doing for us. We must be so excited that the people around us can hear God's love in our voices, see God's love in our faces, witness God's love in our actions, and line up to join our enthusiasm as we run to tell the unchurched about our vision. Because of our commitment we will see the faces of God's children for miles and miles, joining this journey of evangelism. ☐

Judy Mills Reimer, of Roanoke, Va., is chairwoman of the Church of the Brethren General Board.



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Saturda

by Bruce Buursma

The boom echoing across the United States is not supersonic, but high-volume demographic. The thundering footbeats signal the arrival of a statistically imposing generation that may be swapping the throbbing roar of discotheques for the quieter discipline of the spiritual quest, forsaking Saturday night feve for Sunday morning church-going fervor.

The 75 million baby boomers—the post-World War II population bulge of Americans born between 1946 and 1964—are bouncing toward maturity and even middle age. As they do, they are posing daunting challenges to the nation's churches.

The coming-of-age of the baby-boom generation, which includes the vaunted yuppies, represents a classic good news-bad news scenario for the US churches as they seek ways to speak to millions of younger adults. While these people offer a vast and strategic field of opportunity, their faith was shaped and shaken by the disillusionments of Vietnam, Watergate, and their gritty and often-cynical poets such as Bruce Springsteen and Bob Dylan.

There are foreboding signs that suggest conventional religious appeals are ineffective with the bulk of baby boomers.

Well-heeled yuppies, for example, demonstrate slavish brand loyalty in their designer wardrobes and imported automobiles, but they show markedly less devotion to denominational labels when shopping for a church to attend. They also appear to be less willing to practice philanthropy and acts of charity than were their parents.

A recent study disclosed that only 25 percent of baby boomers give away as much as 3 percent of their annual income to religious or charitable causes. But, 40 percent of their elders donate at least 3 percent.

More vexing is the broad and deepening skepticism toward institutional religion within the baby-boom group. This mood has been fanned dramatically by the fund-raising spectacles and sexual scandals that have tarnished a number of celebrated clergy, such

ight fever or unday morning fervor?

Baby boomers are interested in spirituality, but are they interested in the church?

Jimmy Swaggart and Oral Roberts, and ought down Jim Bakker. These embarrass- g episodes, religious observers contend, ıve created a yawning credibility gulch over hich many sophisticated baby boomers are luctant to leap.

"Young Americans are interested in irituality," insists Jack Sims, an Orange ounty, Calif., Christian consultant who ecializes in issues related to the baby-boom neration. "But they do not want spiritual aders such as Oral Roberts or others who up prayer towers and down water slides in arch of the perfect gimmick.

"The real story of American religion today not that God kidnapped and threatened to l Oral Roberts, or that Jim Bakker and ssica Hahn ruined the reputations of church cretaries, or that Pat Robertson can heal morrhoids and cast demons out of voodoo onomics, or that Jimmy Swaggart commit- d an unmentionable combination of sins at still don't add up to adultery in the minds the Assembly of God sin-sniffers," Sims ntinues. "The real story is about money, arket share, aging donors, declining venues, rising costs and, most of all, a anging market."

That changing market has been shaped by e movement of the post-World War II pulation explosion toward adulthood and sitions of social responsibility. This neration differs from its predecessors not ly in raw and awesome numbers, but also temperament and character.

For example, despite the reputed upsurge interest in spirituality and traditional lues among younger Americans, pollster eorge Gallup consistently finds no rresponding commitment to personal orality or allegiance to issues or ideas that omote the common good.

This underscores the spiritual schizophrenia described in Robert Bellah's book, *Habits of the Heart.* There, a young woman named Sheila, when asked to describe her belief system, acknowledged that she pursues the transcendent but believes fundamentally and finally in herself, in the doctrines of "Sheilaism."

University of Chicago church historian Martin E. Marty asserts that the baby-boom generation is "talking a better line than it is doing about this return to tradition and the church. More are saying, 'I'm open to it,' than are saying, 'That means I'm not going on that ski trip this weekend.'

"In the average Catholic or Protestant church, if you look at who happens to be there on Sunday, the median age is well over the baby-boomer age."

A recent survey by *People* magazine showed baby boomers attend worship services an average of six times a year, less than half the frequency with which Americans over the age of 40 slip into the sanctuary.

Other studies suggest baby boomers are asking churches to offer practical help for their lives and lifestyles, so long as it does not make severe demands on their time and energy or otherwise inconvenience them.

Such findings herald the arrival of religion a la carte, in which church members tend to pledge allegiance only to those tenets of faith and practice that make sense to them, and ignore or repudiate tougher teachings and hard sayings.

"They are a little more cautious about blind allegiance to authority," one Florida pastor explained. "They ask the question, 'Why?' a lot. And, they don't assume that if the church says it, it must be true."

Cartoonist Doug Marlette illustrates this religious shift through the trying times of his clergy character, the Rev. Will B. Dunn, in his syndicated "Kudzu" comic strip. In one particularly poignant series of panels, Marlette has the preacher laboriously explaining an analogy in a sermon.

"As your minister, I am like a shepherd," Dunn declares. "And you, the congregation, are like my flock of sheep. And what does the shepherd expect to get from his flock of sheep?"

In unison, the answer comes rocketing back from the assembled congregation, "Anthrax." The embarrassed preacher mutters, "That does it, no more sheep analogies."

In fact, for many baby boomers, the image of the shepherd and the flock appears outdated.

Warren Hartman, who coordinates research for the United Methodist Board of Discipleship in Nashville, Tenn., terms baby boomers the "missing generation" within his denomination which, a generation ago, was the largest Protestant church in the country. "Their absence from our churches is without question a major factor in our membership decline."

Hartman contends that religious appeals to baby boomers might have to be tailored to the various classes of "boomerdom." Only about 5 percent of the 75 million fall into the yuppie elite.

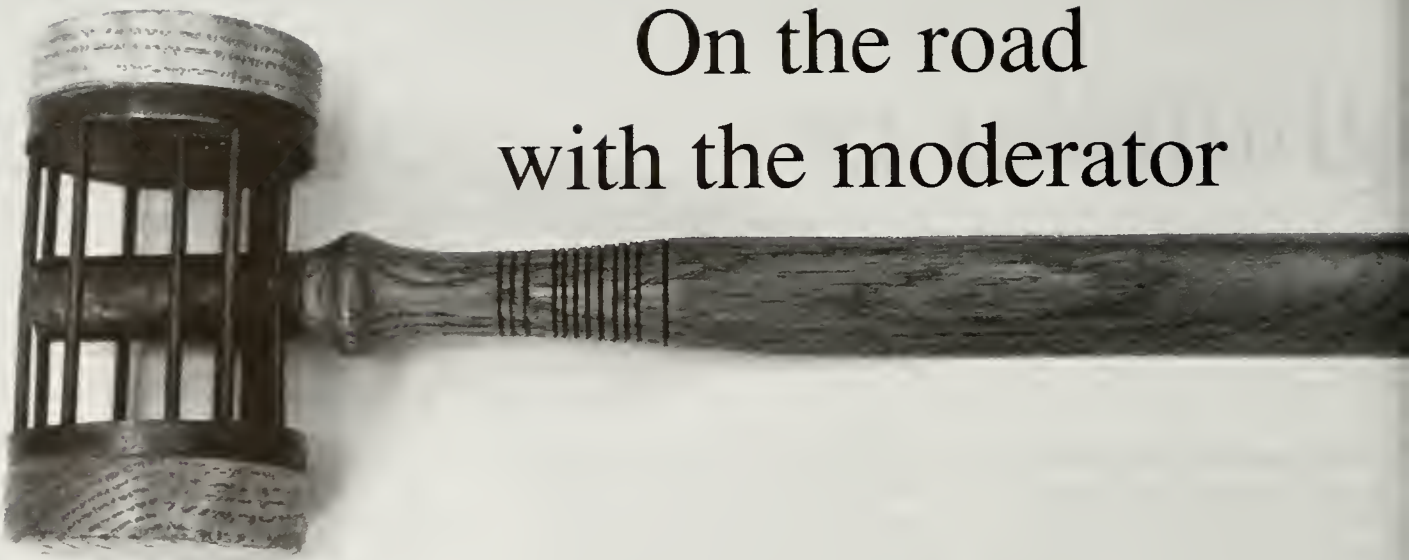
Fully one-third of the baby boomers, Hartman noted, are classified as "new collar"—a group whose educational and financial attainments exceed those of blue-collar workers, but still lags behind the more prosperous yuppies.

New collars, he said, tend to be economic conservatives, but more liberal on other social and political questions, tending to describe themselves as independents rather than Republicans or Democrats.

Baby boomers in all social and economic groups tend to be biblically and theologically illiterate, Hartman observed, and few appear to be interested in remedying that gap in their religious knowledge.

He said many are pleased to join Bible

(continued on page 33)



On the road with the moderator

by Curtis W. Dubble

From Harrisburg, Pa., to Chicago, Ill., by plane, from Chicago to Lake Geneva, Wis., by van, I traveled in January to the Interlaken Retreat Center. I could not conceal my identity. I knew almost everyone there. The event was the annual consultation of our General Board staff and the district executives.

What was the Annual Conference moderator doing there? I had been asked to join these workers to celebrate the energy expended in work well done in the '80s and to speculate where the Spirit might lead the Church of the Brethren in the '90s. Included in my invitation was the request to set the stage for the '90s and challenge the church and its staff to open new doors as we work together to fulfill God's will.

We discovered that we Brethren still hang on to the grandiose idea that we can do everything for God in the world. We cannot. We affirmed that it is difficult to discontinue some aspect of mission that may have been carried far enough. Reshaping some programs that we need to continue will require creativity and enlightened denominational support. Being open to God's guidance into new areas of mission requires risk, restructuring of our hearts, and no-nonsense commitment of service and finances. Our dedication to Christ, who will lead us into mission for the '90s, was expressed in a communion service.

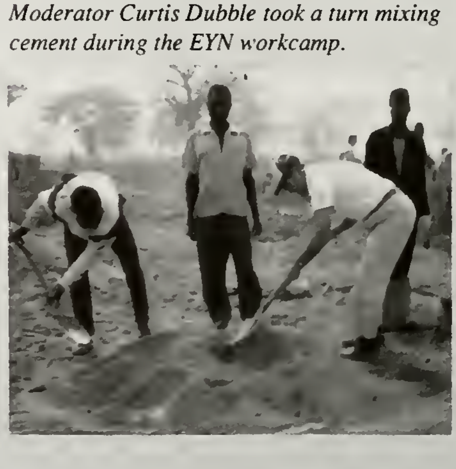
From New York City to Kano, Nigeria, my wife, Anna Mary, and I flew, accompanied by Ken and Elsie Holderread. From Kano we traveled on to an area where I met people I frequently pray for but whose faces I had never seen. It was the area in northern Nigeria known as Ekklesiyar 'Yanuwa a Nigeria (EYN–the Church of the Brethren in Nigeria). From January 21 to February 3 we traveled 2,500 miles by van. During most of that time we were accompanied by EYN General Secretary John Guli, EYN Chairman John Kudzar, and a driver.

We had been invited to Nigeria to learn to know EYN and to experience the Christian ministries we do in partnership with EYN. The visit also enabled Ken Holderread, our Africa and Middle East representative, to establish additional contacts with EYN and handle business items with church leaders.

We visited eight congregational centers of the church and had meetings at seven of them. At those events we met most of the pastoral leadership of 13 of the 14 districts. We brought greetings, heard reports of pastoral and evangelistic work, rejoiced in the singing of women's choirs, held question and answer periods, and ate meals with our hosts.

Between the district events we toured the church's well program, Kulp Bible College, EYN headquarters, the leprosarium and hospital at Garkida, the Rural Health Program, Hillcrest School, Theological College of Northern Nigeria, Waka Schools, and several of the fast-growing city churches. We gave warm hugs and encouraging words to the eight American church workers assisting EYN in ministry. In addition, I carried building blocks and mixed cement one day, joining a group of Church of the Brethren workcampers from the States constructing dwellings for church staff.

Moderator Curtis Dubble took a turn mixing cement during the EYN workcamp.



Among my 13-day impressions:

- The Nigerian sisters and brothers are grateful for having been introduced to Chri through the Church of the Brethren Missio and want to continue appropriate relationships with us.
- The hundreds of people I met are joyf over the response of village and city people to the freeing gospel of Jesus Christ even though there are difficulties for church leadership.
- The present growth of churches in EY with its numerous preaching points, remind me of the way the Brethren established congregations during the colonial period in America.
- Educated and trained members of EY who have moved from the villages to the cities and become leaders in educational an government institutions request that EYN churches be established in those cities. The seek to do this despite Muslim opposition.
- Partnership and mutuality in mission i process to be learned. Our sharing will not always be exactly equal. No quickie project by Annual Conference or congregations are appropriate until partner leadership is consulted. Trust in EYN and Church of the Brethren staff to shape and reshape that partnership is very essential.

Twenty-one denominational engagement are ahead of me before Annual Conference Milwaukee. I covet readers' prayers for the Annual Conference officers and the Conference that we may live in obedience to God' calling. ☐

Curtis W. Dubble is moderator of the 1990 Annual Conference of the Church of the Brethren.

(continued from page 31)

ıdy groups in order to be introduced to sic Christian beliefs, but few seem to care out the theological distinctions that aracterize American Christian churches. en less do they care about hotly debated sition papers produced by their churches. California consultant Sims echoes those servations in his 10 commandments for fective outreach to baby boomers. The vvy church of the 1990s, he said, must:

1. Be more "open to experience" in its orship styles than many traditional and rmal congregations are today;

2. Focus on issues of "practical living" in Bible teaching and interpretation;

3. Place greater emphasis on building healthy relationships" within the congrega- onal family;

4. Scrupulously practice what is preached;

5. Confer fewer titles on church leaders;

6. Publicly "recognize the ability of omen";

7. Take pains to "understand the new

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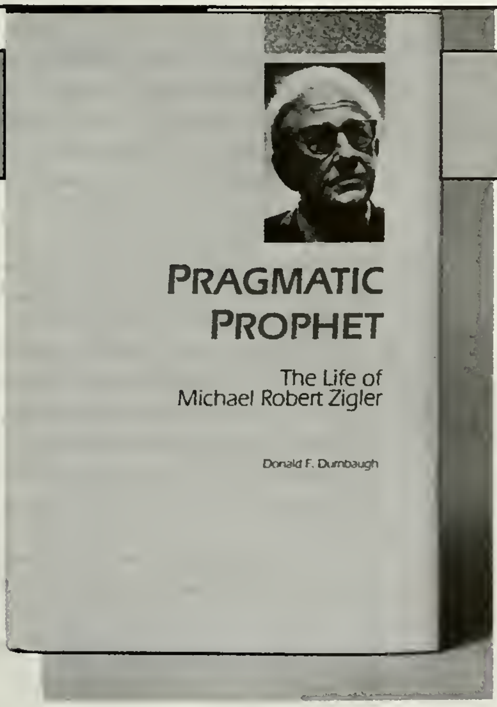
Toma Ragnjiya is the former general secretary of *Ekklesiyar 'Yanuwa a Nigeria*--the Church of the Brethren in Nigeria. Currently he is a student at Ashland Theological Seminary, Ashland, Ohio. Mallam (Mr.) Toma is an articulate and superbly qualified spokesman for the church in Nigeria.

Toma Ragnjiya

When Cultures Meet:

A Nigerian Brother Examines His American Roots



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family in America," which includes growing numbers of divorced and never-married people;

8. Take a creative approach to worship;

9. Exemplify a "high tolerance for diversity";

10. Be "action-oriented," in deed as well as word.

"People want a faith that works, a faith that's real," Sims said. "Young Americans want to experience a relationship with God that is honest and consistent–one that is the same on Wednesday as it is on Sunday. But for most of us born since 1946, going to church is like having a nightmare: We want it to be over, but we need the sleep."

Sims, a former staff member of the Campus Crusade for Christ evangelistic organization, has attracted a following that gathers for a weekly unconventional religio encounter called "Matthew's Party," where he can put his pet theories to the test.

His "party" church, however, is not the only successful experiment in gathering bab boomers for worship and edification. In the rolling suburban sprawl outside of Chicago, 36-year-old pastor named Bill Hybels attract between 11,000 and 13,000 congregants, most of them under 40 years of age, to weekend services in the independent, evangelical Willow Creek Community Church of South Barrington, Ill.

The church, founded in a suburban movie theater in 1975, has built its youthful membership largely through its careful creation of "a neutral, non-threatening environment," Hybels explains.

In this setting, "normal, non-churched people can investigate the claims of Christianity without being driven away by the trappings of religion."

Services at the church, which seats more than 5,000, are designed to answer and eliminate the typical complaints voiced by former churchgoers. Attitudes of this group were explored in door-to-door surveys conducted by church leaders. Most frequent complaints were against heavy-handed appeals for cash, boring worship services, irrelevant sermons, and an array of guilt-inducing gestures.

The Willow Creek experiment, whose carefully choreographed services include religious pop music, originally scripted dramas, and plain-spoken "teaching" homilies, carefully avoids asking visitors to contribute an offering and totally shuns altar calls.

Such an opportunity for cordial anonymity, adds Sims, is a strong inducement for many baby boomers, who find themselves wondering about a "Jesus who hides behind stained-glass barriers shrouded in robes, rules, and rituals."

Baby boomers, he said, do not "want a Jesus that makes them feel guilty for being human. It is important that Christians do not scare the living daylights out of people who just want to go to a religious service, meet some nice people, and get some help." ☐

Bruce Buursma, of Hinsdale, Ill., is a business correspondent for the Chicago Tribune.

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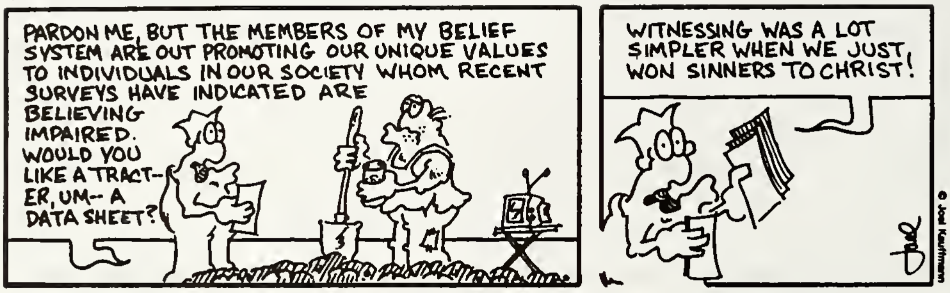
Pontius' Puddle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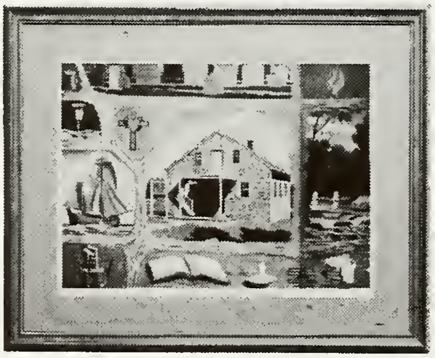

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On Bethany, Eastern Europe, Israel

om and Nancy Deal

Eller is wrong about Bethany

We appreciate the opportunity Vernard Eller ''The Wrong Question: Where Will Bethany and?'' February) has created for discussion f the future of Bethany Seminary.

We can quickly agree with Eller on several oints. First, because of fiscal constraints and n expanding educational vision, Bethany annot remain the same as it has been. Changes in staff, curriculum, and relationship with the wider church are in its future.

Second, it is exciting to think that Bethany ould ''de-centralize'' its program in order to) take education where the people are and b) xpand training opportunities for persons in part-time, non-graduate ministry. This may ven lead to a renaming of the school, to omething other than Bethany Theological *Seminary* (perhaps Bethany Center for Christian Ministries).

Third, we affirm the Bethany board subcommittee's conclusion that Bethany be ledicated to the task of strengthening our Brethren heritage.

There are several points at which we question Eller's analysis. The notion of ''stewardship'' has rightly been raised, but he idea of stewardship needs to be broadened here. Eller states that Bethany is sitting on a ''gold mine.'' That is true *only* if Bethany sells to the highest bidder. In this case ''the highest bidder'' would be big land developers. If Bethany goes this route it means that an already over-developed area will become even more crowded. Stewardship means more than just selling out to the highest bidder (this is *one* reason so many family farms that we Brethren worry about are disappearing). Stewardship means proper care of the *land.*

We think, differing with Eller, that *where* Bethany is located is an important question. We believe that the Church of the Brethren will need to prepare the bulk of future pastors for successful ministry in urban/suburban areas (because that is where the people are). Living in Chicago offers great opportunities for this kind of training.

Perhaps, as Eller states, Bethany's future is clustering with a like-minded seminary. Staff sharing between institutions should be

---

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that ''Opinions'' are invited from readers.

We do not acknowledge our receipt of obvious ''Opinions'' pieces, and can print only a sampling of what we receive. All ''Opinions'' are edited for publication.

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studied with caution. Can Bethany be *mor* Brethren if it has fewer Brethren staff and faculty?

Finally, it needs to be considered wheth a large amount of money would solve Bethany's fiscal problem. Would people o the denomination be more willing or less willing to contribute to a school sitting on large endowment? Perhaps Bethany is faili financially because it is not a high enough priority on the *denominational* program agenda. Any bonanza that Bethany realizes cannot relieve all of us from continued givi to its support.

Eller's comparison of Bethany with the University of La Verne is not helpful. La Verne did not solve its financial problems b setting out to become "more Brethren." Furthermore, training of pastors does not generate the same level of income as does training in other professions. Neither does Bethany have access to the same level of public funds as La Verne.

There are alternatives to a complete sell-off at Oak Brook. The campus could certainly be reduced. Instead of selling, Bethany could develop *part* of the remainin land and *lease* it. This would give Bethany long-term income *and* control of the land.

As Bethany's board faces the future of Bethany Seminary it should take the widest view of stewardship possible and not allow itself to be guided by a narrow "gold-mine" strategy. ☐

Tom and Nancy Deal are from the York Center Churc of the Brethren, in Lombard, Ill., where Tom serves as pastor.

Dennis L. Slabaugh

Let's ask what freedom means

Europe does not claim much Brethren interest these days, although we have a substantial investment in Europe through Brethren Volunteer Service. The January editorial, "Freedom: A Longing Old as Exodus," was a welcome change in this trend. I can respond to an issue from which I am not isolated in my location in West Germany. It is an issue with which I am confronted daily, and about which there is more to say than was contained in the MESSENGER editorial.

A diverting feature of the editorial was the use of phrases, expressions, and categories o thinking that are typically American and which simply miss the mark, from the pean point of view. I was in the United s on the day East Germans gained ission to travel freely outside their try's borders. The US news media and / of my friends immediately interpreted is the collapse of the Berlin Wall, the of communism, and the signal for ian reunification—the regaining of om.

ch US myopia was to be expected, and anuary MESSENGER editorial repeats of this restricted view. Yet, it does out in another direction, recognizing eaceful character of some of the events e other side. Still, there is much more nd the first rush of enthusiasm to be idered and many other essential tions to be asked.

ir response as Christians and Brethren to ecent events in Eastern Europe should be joice in the rebirth of freedom there, to vhat we mean by "freedom," and to gnize what our rejoicing says about us as stians.

e must be willing to pay the price of our tioning—the acceptance of a greater self- rstanding and a change in our belief. We ld not identify our political wishes with erceived will of God. No political m has a full biblical or divine sanction. e Christians, we Brethren, should show energy and resourcefulness in follow- he One who frees the captives and sets at ty those who are oppressed. The time has ed when we could afford merely to listen aclav Havel speaks of the hope implicit ith and love. It is time for us to speak him. ☐

nnis L. Slabaugh is a member of the Church of the en, currently living in Hamburg, West Germany.

ecka Snell

rael is David, ghting Goliath

onding to David B. Kruger's letter ael Has not Chosen Life," (January), I end that the Israelis choose—and gle—for life. Beyond the Kruger letter, I been disturbed by the 1989 Annual ference resolution, "No Force in gion" (September 1989, page 15) and er MESSENGER coverage of the Palestini- I appreciate the worldly and political ications of our Brethren heritage, and depended on MESSENGER reporting of njustices in the world, especially

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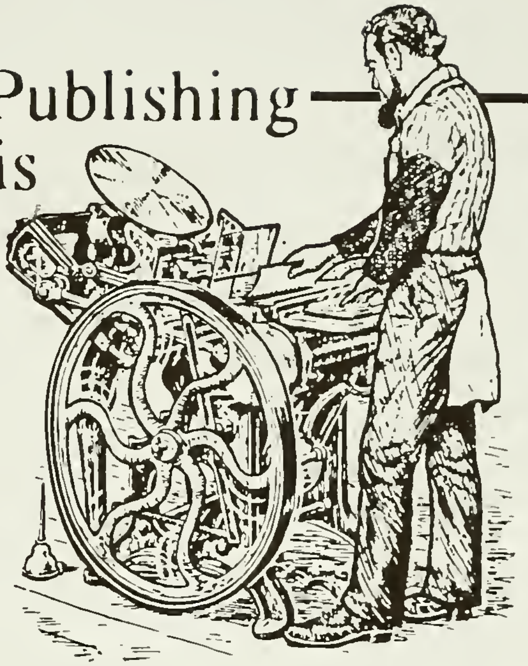

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Nicaragua. I cannot account for this bias toward the Palestinians, unless it is out of context, and in ignorance of *all* Jewish history. This is not the Brethren heritage in which I was honored to be raised. I do hope peace (not injustice) in the Middle East will continue to be a serious topic of discussion. There are no easy answers. How can we forget so soon that many of today's Israelis survived the concentration camps of World War II? Even now, as freedom sweeps Eastern Europe and the Soviet Union, Jews realize that anti-Semitism is also freed, and they are fleeing to Israel for their lives.

I have lived in Israel—five miles from the Lebanon border. When I think of the Israeli "invasions" of Lebanon, I recall the taunting Arab shells lobbed over the border at night. I remember the soldiers I knew who went on night patrols. I remember the six-year-olds showing me the bomb shelters we would use in case of an attack.

You can drive from Jordan to the Mediterranean Sea, crossing the whole of Israel, in less than half a day. Israel is still David fighting an Arab Goliath, of which the Palestinians are merely the front. The Israel defined by the United Nations in 1947 had no strategic protection. Finally, after three wars, initiated by the Arabs vowing to "crush Israel"—1948, 1967, 1973—Israel gained the strategic protection of the Gaza strip, and the Golan Heights, as well as religious access to the Western Wall in Jerusalem. But the gain came at a heavy price. Every Israeli family lost a son, a father or a brother—even sisters—in these wars. These, too, are part of the tragic death toll of the region.

Yes, the Palestinians have been treated poorly in all of this. No other issue has been so divisive of the Israeli people; they have not had a majority government at any time during the time of the *intifada*. But, the Israelis must struggle to balance their compassion with the imperative to survive. Many Israelis want peace so badly they would return the strategic occupied territories. But where is the guarantee of peace?

In a recent week 181 Palestinians were killed by their own people. Why? Because they would negotiate with the Israelis. Yass Arafat says he will negotiate. The actions o the Palestinians and other Arabs say he is either insincere or does not speak for most them. Terrorist acts against Israelis continu both within the borders and elsewhere.

I cannot defend the Israeli use of militar might against rock-throwing youngsters. N can I defend the Arab use of rock-throwing youngsters to gain favorable world opinion instead of negotiating in earnest. To do eith impedes the possibility of peace. Our position should be to seek peace, in the interest of both sides.

When we discuss the plight of the Palestinians, let us remember history beyon the past five years. Let us remember the actions of the Germans, the Soviets, the British, the United Nations, the United Stat and the Arabs in the past century. Let us remember the struggles of the Jews in our biblical history. Let us remember our Christian compassion, the compassion taug us by Jesus, who learned it as a Jew. Remember that the roots of Christian compassion are Jewish. Our Jewish brother and sisters, as their need for survival seems to overshadow their compassion, also deser our compassion. ☐

Rebecka Snell is a MESSENGER *reader from Lakewood Colo.*

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urning points

w Members

ielp us compile this feature, ually send us a list of new nbers of your congregation. t give names of new members the congregation. Only send es of persons who have joined e January 1, 1990. Send to SSENGER, *Turning Points, 1451 idee Ave., Elgin, IL 60120.*

dgewater, Shen.: Benny Clair, Charlotte Clair, Richard, Sandra, Tracey and Ricky Benner, Fred and Wanda Bowman, Mildred Byrd, Doris and Rachel Clark, Olivia Compton, Galen and Lorraine Fike, Sam and Lillie Ann Flora, Gary Flory, Phil, Dawn and Heather Flory, Sara Hall, Sallie Miller, Suzanne Phillips, Nellie Young, Dan and Karen Calloway, Earl and Ferne Rowland, Terry and Vickie Gordon Slaubaugh, Robert, Linda and Leanne Alley
rist Church, Ill./Wis.: Barbara Christiansen, Katie Weber
ristian Church Uniting, Virlina: Jeff and Sharon Barlett, Will and Pat Smeback, Candace Mason, Bill Dister
ipire, Pac. S.W.: Nathan Gossett, Betty Gossett, Daniel Butler
ersole, S. Ohio: Charles Roberts, Vera Roberts, Pam Burke, Karen Owens, Ellen Dearing, J. Oliver Dearing
od Shepherd, Atl. S.E.: William Edelman, Grace Edelman, Walter Hohl, Barbara Hohl, Ruth Lauer, Donald Miller, Peggy Miller, Velma Robinson
ippy Corner, S. Ohio: David Andrick, Janet Andrick, Ernie Blouch, Carol Blouch, Greg Blouch, Chris Blouch, Joseph Eller, Daryl Oren, Ann Margaret Siegrist, Jane Woodie, Kyle William Cook
Verne, Pac. S.W.: Don and Shirley Clark, Kelly DeWit, Don Lockman, Neil Fancher, Bettina Harmon, Gene and Linda Hipskind, Rex and Sharon Schriefer, Bob and Patti Weaver
anchester, S/C Ind.: Stephanie Beery, Danna Bellows, Arthur and Esther Heisler, Martha Knechel
odesto, Pac. S. W.: Lance Bevier, Lori Bevier, Florence McCray, Jack McCray, Lila McCray, Stephen Reddy, Kevin Crane
w Carlisle, S. Ohio: Lowell McGlothin, Debby Elliott-McGlothin, Jim and Pam Miller
inesville, N. Ohio: Chad Bassett, Hal Dietz, Jane Dydo, Joe Kriss, John Kmitt, Pam and Mark Knazek
inther Creek, Ill./Wis.: Ratna Hadiwirawan
uzerville, S. Pa.: Charles Ott, Glenn King, Aldus Reed, Ray Fahrney, Julie Birely, Barbara Birely
lkum Community, Ore./Wash.: Lewis Jacobs, Joyce Knapp, Paula McKellip, Mark McKellip
Woodbury, Mid. Pa.: John Burggraf, Travis Hughes, Philip Graybill

Licensing/ Ordination

Anspaugh, Eric Clay, ordained Sept. 5, 1989, Castine, S. Ohio
Daggett, Kevin Wayne, ordained Jan. 27, 1990, Daleville, Virlina
Daggett, Joan Lawrence, licensed Jan. 27, 1990, Daleville, Virlina
Elliott, Christian Wade, ordained Oct. 7, 1989, Knobsville, S. Pa.
Hambrick, Nancy, licensed Jan. 27, 1990, Vinton, Virlina
House, William D., licensed Nov. 1989, Castine, S. Ohio
Iseminger, Daniel L., licensed Nov. 4, 1989, Battle Creek, Mich.
Kwon, Frank Soonbo, licensed Feb. 3, 1990, Seattle Peace, Ore./Wash.
Leslie, Michael Hugh, licensed Feb. 3, 1990, Salkum, Ore./Wash.
Nelson, Wayne B., licensed Feb. 3, 1990, Salkum, Ore./Wash.
Scholl, Emory F., ordained Nov. 4, 1989, Koontz/Waterside, Mid. Pa.
Smith, Arthur Eugene, ordained Aug. 20, 1989, Eden Valley, W. Plains
Smucker, Matthew Jay, licensed Nov. 11, 1989, East Chippewa, N. Ohio
Whitacre, Kathryn Ann, licensed, Nov. 4, 1989, Prince of Peace, W. Plains
Whitacre, Christopher J., licensed Nov. 4, 1989, Prince of Peace, W. Plains
Wiley, James Allen, licensed Sept. 14, 1989, Pocahontas, Shen.
Wray, Linette Dawn, licensed Jan. 27, 1990, Green Hill, Virlina

Pastoral Placements

Cepero, Juan, from other denomination to Vega Baja, Atl. S.E.
Elmore, Kendal, from Arbor Hill, Shen., to Pine Creek, N. Ind.
Fether, Eric, from Beech Run, Mid. Pa., to Fairview, Mid. Pa.
Fischer, Wilbur L., from Beachdale, W. Pa., to Walnut, N. Ind.
Johnson, James E., from Ashland Dickey, N. Ohio, to Big Creek, S. Plains
Martinez, Miguel, from other denomination to San Juan, Atl. S.E.
Shankster, J. Philip, from Pleasant View, Virlina, to Syracuse, N. Ind.

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Williamson, Bill and Ruby, Cushing, Okla., 51
Wisner, Maynard and Letitia, Polo, Ill., 60
Wood, Clyde and Phyllis, Panora, Iowa, 50
Young, Dean and Doris, Sarasota, Fla., 50

Deaths

Angel, Elsie J., 86, Elkhart, Ind., Jan. 31, 1990
Baker, Verna B., 99, Bedford, Pa., Feb. 3, 1990
Beckner, Ross R., 97, Holmesville, Neb., Nov. 22, 1989
Bell, George W., 78, Palmyra, Pa., Jan. 2, 1990
Bond, Lottie, 81, Kansas City, Kan., Feb. 5, 1990
Border, Viola, 72, Dover, Ohio, Jan. 3, 1990
Bowers, Paul S., 79, New Oxford, Pa., Jan. 21, 1990
Bowman, Noah M., 95, Boones Mill, Va., Feb. 3, 1990
Bradley, Jere, 80, Lowell, Mich., Feb. 6, 1990
Brooks, Ruthe, 90, Polo, Ill., Feb. 8. 1990
Brubaker, Beverly S., 49, North Manchester, Ind., Dec. 19, 1989
Conaway, Pearl, 89, Roseville, Mich., Jan. 22, 1990
Crawford, Glenn, 86, Greenville, Ohio, Feb. 21, 1990
Crosby, Kenneth W., 75, Huntingdon, Pa., Jan. 25, 1990
Crumpacker, Ned William, 70, Blue Ridge, Va., Feb. 7, 1990
Cullen, Ray, 99, La Verne, Calif., Feb. 24, 1990
Daniels, Pansy M., 92, Kansas City, Kan., May 2, 1989
Danilson, Thelma, 84, Portland, Ore., Jan. 15, 1990
Edwards, Ashby Woodrow, 76, Harrisonburg, Va., Feb. 13, 1990
Eicher, Marion Harold, 69, Modesto, Calif., Jan. 13, 1990
Fellers, Hazel L., 74, New Philadelphia, Ohio, Oct. 9, 1987
Flora, LaVere, 78, La Verne, Calif., Jan. 19, 1990
Fox, Herman, 88, Lebanon, Pa., Feb. 26, 1990
Franczyk, Phillis A., 61, Uniontown, Pa., Jan. 31, 1990
Garver, Glenn, 89, Spencer, Ohio, Feb. 1, 1990
Geib, Kathryn M., 92, Elizabethtown, Pa., Feb. 14, 1990
Gerlach, Charles, 73, Union Deposit, Pa., Jan. 21, 1990
Goens, Frances, 79, Kansas City, Kan., Aug. 23, 1989
Goughnour, Mary Mathis, 96, McPherson, Kan., Feb. 1, 1990
Graham, Harold, 77, Kingsley, Iowa, Jun. 11, 1989
Guyer, J. Lawrence, 93, New Enterprise, Pa., Oct. 28, 1989
Guyer, E. Idessa Bechtel, 81, New Enterprise, Pa., Oct. 12, 1989
Haley, Elsie, 83, Kansas City, Kan., Feb. 12, 1990
Hardy, Mary, 80, Defiance, Ohio, Feb. 2, 1990
Hartman, Wanda, 86, Waterloo, Ind., Jan. 21, 1990
Heckman, Myrtle, 97, St. Thomas, Pa., Jan. 31, 1990
Hodges, J. R., 66, Panora, Iowa, Jan. 4, 1990
Honsaker, Mary Guyer, 90, Inwood, W. Va., Nov. 2, 1989
Hoover, Ruth, 84, Williamsburg, Pa., Feb. 10, 1990
Houff, Wilhelmenia, 76, Waynesboro, Va., Nov. 21, 1989
Hurst, Harry A., 86, Dayton, Ohio, Feb. 28, 1990
Kanaga, Kennis, 75, Ashley, Ind., Feb. 10, 1990
Kase, Elmer, 89, Huntington, Ind., Sept. 10, 1989
Keller, Alma I., 85, Flora, Ind., Jan. 22, 1990
King, Joseph M. Sr., 85, Hollidaysburg, Pa., Feb. 19, 1990
Kinney, Amy, 95, Beatrice, Neb., Oct. 1, 1989
Kline, Lena, 95, Verona, Va., Jul. 1, 1989
Kratzer, Mereda F., 82, Dennison, Ohio, Jan. 25, 1990
Litten, Ida Mae, 90, Harrisonburg, Va., Jan. 29, 1990
Little, Mahlon Groenmiller, 85, Kansas City, Kan., Dec. 10, 1989
Lowe, Elsie, 84, Manheim, Pa., Jul. 13, 1989
Lutz, Bessie, 89, Dayton, Ohio, Jan. 26, 1990
McCulloch, Myrtle Inez, 81, Tipton, Ind., Feb. 18, 1990
McNiel, Ruby, 83, La Verne, Calif., Feb. 11, 1990
Miller, Charles, 84, Tucson, Ariz., Jan. 29, 1990
Miller, Paul, 85, Manheim, Pa., Jun. 7, 1989
Mills, Robert L., 73, Boones Mill, Va., Nov. 27, 1989
Morris, Ashby J., 82, Elizabethtown, Pa., Feb. 11, 1990
Moyer, Dorothy, 69, Williamsburg, Pa., Jan. 29, 1990
Myer, Charles, 78, Manheim, Pa., Jun. 27, 1989
Norwood, Irving, Frederick, Md., Sept. 13, 1988
Ober, Alvada, 93, Ashley, Ind., Feb. 13, 1990
Ogburn, Levi A., 80, Gettysburg, Pa., Dec. 15, 1989
Olinger, Mose, 86, Strasburg, Ohio, Mar. 6, 1988
Overholser, Mary V., 79, Elkhart, Ind., Feb. 8, 1990
Passwater, Mary, 89, Dearborn, Mich., Feb. 4, 1990
Replogle, Ray G., 69, Bedford, Pa., Jan. 30, 1990
Ritchey, Caroline R., 54, New Enterprise, Pa., Feb. 4, 1990
Roach, Darrin, 21, Cushing, Okla., Jan. 19, 1990
Rosenberger, H. B., 82, Neffsville, Pa., Feb. 2, 1990
Ross, Buneta A., 84, Kansas City, Kan., Feb. 20, 1990
Sarvis, Alice Baker, 42, Mechanicsburg, Pa., Mar. 5, 1990
Scheetz, Paul W., 72, Elizabethtown, Pa., Jan. 6, 1990
Schettig, Doris J., 77, Elkhart, Ind., Feb. 19, 1990
Schmidt, Maude, 96, Polo, Ill., Jan. 9, 1990
Shaffer, Mabel, 93, Beatrice, Neb., Mar. 12, 1989
Smith, Daniel, 89, Greenville, Ohio, Nov. 11, 1989
Snyder, Donald, New Enterprise, Pa., July 19, 1989
Snyder, Claude, 47, New Philadelphia, Ohio, Oct. 16, 1987
Spurgeon, John L., 72, Kansas City, Kan., Jan. 25, 1990
Steele, David R., 28, Kansas City, Kan., Jan. 16, 1990
Stephan, Bessie E., 87, Walnut Creek, Ohio, Feb. 21, 1988
Stoutamyre, Belle, 84, Staunton, Va., Apr. 6, 1989
Swartz, George W., 75, Roanoke, Va., Nov. 16, 1989

Green boxes on the curbside

Arriving home from work recently I found a plastic box by my front door. About the size of a large picnic hamper, it was uglily chartreuse and very sturdy. In it was a flier that explained its presence and function. I read it and knew that I was at another little milestone on the way to the total regimentation of my life in the civilized West. Curbside recycling had reached Elgin, Ill.

The flier made the new program seem simple. Instead of just tossing our garbage out on the curb any old way, as we have been doing, we needed to start sorting it for recycling purposes. Into our green box we would put at the bottom our newspapers. On top of those we would place glass and cans. We then needed only to set the green box on the curb alongside our regular garbage, and that's all there would be to it.

As a steward of God's good earth, I knew that, given the damage we have already done to that earth, we have to make some sacrifices to slow the damage. Putting out a green box every Monday morning was something I must accept, even if compliance makes me a trifle wistful . . . and regimented.

For years I have been pained on my Monday morning walk to work by the sight of all the good, recyclable items set out on the curb for the garbage collectors. Disciplined by years of living as a missionary in Nigeria, I think how useful the bulk of those throwaways would be to my old neighbors over there. So little went to waste.

And, there in Nigeria, we had a "curbside recycling program" every bit as efficient as our green box variety. We called it "The *Gwong-gwong* Man." About once a month, we heard a bicycle bell ringing at our back door and a voice calling, "*Gwong-gwong!*" A cheerful Nigerian chap was making his rounds, buying up all the missionaries' disposable tin cans and bottles. ("*Gwong-gwong*" is the Bura word for tin can.) Our Nigerian steward hauled out our month's accumulation of tin cans and bottles and had a merry time of bartering and bantering with the *gwong-gwong* buyer. We neglected our chores just to enjoy the scene. After the sale, "The *Gwong-gwong* Man" tied his new tin cans, bottles, and 5-gallon kerosene containers on top of the big load already on his bicycle and with a cheery "*Sai vir laga!*" ("Till another day!") went rattling down the path to the next missionary compound.

On market days in the nearby village we could find "The *Gwong-gwong* Man" under his grassmat sunshade, tin-snipping, shaping, hammering, and soldering away, surrounded by all sorts of useful containers and gadgets for sale made from our household throwaways. We hailed him as a good friend. It was a charming system of recycling, seemingly without flaws, and representative of Nigerian frugality and ingenuity.

Notice I mentioned earlier that I walk to work. I do it with some smugness and sense of godly virtue, but it's the result of a determination early on not to be a two-car family. I don't consider myself a true "environmentalist." I'm just your average citizen, I figure. Yet, when I looked at one of those lists of "What Can You Do for the Environment?" (They are ubiquitous, what with Earth Day 1990 and the "Justice, Peace, and the Integrity of Creation" program highlighted on pages 15–25), I was pleasantly surprised to see how many things I already was doing, not consciously for the environment's sake but more out of Brethren frugality and consideration for my wallet.

Look! I caulk and weather-strip. I use natural gas for heat and appliances. I keep the thermostat at 62 degrees in winter. I emphasize vegetables in my diet and avoid meat. I read labels on food containers. I don't use harmful chemicals on my lawn. I don't sprinkle my grass. I use a water-efficient shower head. I have never owned a fur coat. I have only one child—my bit for zero population growth. And I told you about the curbside recycling. Good Teacher, what lack I yet?

Plenty. The threat we human beings pose to the increasingly ailing environment means that we have to move beyond everyday frugality. "The choices we make as individuals in our everyday lives can make an impact on the health of our planet—it's earth, air, water, and living things," to quote an Earth Day 1990 guide. We must do more than just what "comes natural." No pain, no gain.

As for me, I decided that for starters, I would pick out 10 environmentally friendly actions not already in my repertoire and strive to make them habits. I already feel better about putting my green plastic box out on the curb on Monday mornings.

What's troubling me now is the thought of how many zillions of those green plastic boxes were made and how *on earth* we'll dispose of them when they are worn out. Oh well, when that time comes, our hearts will be in the right place, if not our green boxes.—K.T.

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URCH OF THE BRETHREN
JUNE 1990

Chicago's First Church faces the future

Special in this issue:
Urban ministry

contents

10 **Starting in Jerusalem.** As we spread the good news of the gospel, we follow a command from Christ to preach "... in his name to all nations, beginning from Jerusalem" (Luke 24:47). Robert D. Kettering considers not only the command, but the cost and the commitment.

12 **Which way to Nineveh?** Beth Holmes Nonemaker traces the course of Brethren involvement in urban ministry, from a time of mistrust to the 1990s commitment to extending its work in the cities. Sidebar: "Moving to Town . . . Cautiously."

14 **First Church faces the future.** Kent Rice tells the story of Chicago First Church, an urban ministry that has had its ups and downs as a pioneer venture in Brethren work in the city.

16 **Potlucks in the city.** Frank Ramirez, writing from the perspective of a Brethren minister with an urban and ethnic minority background, says that to be successful in urban ministry the Brethren will have to become "... a little less righteous and a little more understanding."

19 **EFUM: A turning place.** Writes Merle Crouse, Education For Urban Ministry is helping to hasten the day when Brethren overcome their suspicion of the city and accept it as the key place of mission, as well as its home.

COVER: A photo of Chicago First Church members on an Easter Sunday morning highlights a cluster of articles on urban ministry that starts on page 10.

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messenger

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CREDITS: Cover Orlando Redekopp. 2 left Irene S. Reynolds. 2 right Richard Knarr. 3 Janette Hess. 4 Ardell Stauffer/Mennonite Central Committee. 5 top Richard Foster. 5 bottom Kermon Thomasson. 6, 16, 18 Religious News Service. 14 Brethren Historical Library and Archives. 15 Synapses.

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letters

EDITORIAL JUST CAUSE FOR IRE

I was more than rankled by the Februa editorial, "Going to War . . . Jus' 'Cause." Con paring a schoolboy's "Jus' 'cause" excuse wit President Bush's reasons for aiding Panama w disgusting, ridiculous, and juvenile.

The editor is not thinking like a mature adu What would he have done under the circumsta ces? How would he deal with this terrible dr and crime issue? Did David have a "just caus when he killed Goliath?

My great-great-great grandfather came fro Lancaster County, Pa., to Putnam County, Oh in 1836 and established the Church of t Brethren here. I know the Church of t Brethren very well. I love my church and I lo my country. I give thanks to God every day f Michael Dukakis not becoming president.

PAULINE TRACY

Continental, Ohio

ONE OF THE BEST MESSENGERS

The February issue was one of the be MESSENGERS ever. The editorial "Going to W . . . Jus' 'Cause," was right on the button, and hope you will keep it up. The article about Curt Dubble and the articles by Nancy Faus and Ve nard Eller were also appreciated.

I hope that MESSENGER continues to com alive and be alive.

MERVE CRIPE

Berea, Ohio

AN ISSUE THAT REACHED OUT

The February issue was indeed a Christia MESSENGER. - It was full of "reaching-ou challenges.

I am deeply concerned about the possibility Bethany Seminary being relocated (Februar page 19). My dear husband, Alvin F. Brightbi and I spent many happy years at Bethany.

Blessings on the magazine. Continue to reac out to help our fellowman. My prayers are your behalf.

MAE E. BRIGHTBILL

North Manchester, Ind.

FASTING WITH OTHERS

Kenneth L. Gibble ("When You Fast," Februar says that any physical benefits of fasting a "merely a side effect." But the body is a vessel f the spirit, and the health of both vessel and spir are inseparable. Just as prayer and faith can tak the body places it otherwise might not go, so ca a healthy diet or cleansing fast bring about phy ical well-being that can make the path spiritual well-being much smoother.

Gibble also insists on fasting in secret. I agre that "spiritual pride" is to be avoided. But sha ing your spiritual life with others is importan even when fasting.

The community in which I am living durin my Brethren Volunteer Service term recentl completed an extended fast in response to th situation in El Salvador. The whole communit took part, even though less than half the peop actually refrained from eating.

e acted to show our solidarity with the suffer-
Salvadorans and with Christ the Savior—*the*
ador. We sent a political statement to many
ds and lawmakers in the larger community.
e of us joined i nightly prayer or weekly leaflet-
sessions. Others continued our hospitality
, wrote letters, or fasted. We respected our
larities and differences and rejoiced in them.
e must not put ourselves into little boxes,
rate from the rest of the world. We must
rporate ourselves, especially our spirituality,
the whole world.

THOMAS TAYLOR

Moines, Iowa

NAME-CALLING OVER FLAGS

ual Conference should consider the use of
s in our churches (February, page 4), but I
e that we can stick to the issue without calling
another names.
sually, when this issue is raised, those who
eve that the US flag should be displayed in
church sanctuary call those who disagree
atriotic old fogies. Those opposed to display-
the flag in church call those who disagree
er-patriotic idolators.
et's stick to the issue: What is the purpose of
church, and does the presence of a flag aid or
ler the fulfilling of that purpose?
he church is the house of God. We go there to
God. We go to find God's will for our life.
symbols in the church should aid us in find-
God and the divine will.
he question is not whether or not we love our
ntry. The question is this: Is the US flag a
gious symbol that belongs in a place of Chris-
worship?

AUBREY TODD

sapeake, Va.

EP THE CHURCH BELLS RINGING

joy reading in MESSENGER different views
ut the Church of the Brethren. If we don't
e to know Jesus a little more and worship
in the spirit of truth, our pews will be empty
there will be no more Church of the
thren. Let's keep the church bells ringing.

MARGARET COSNER

er Spring, Md.

N AND NADIA'S STORY GREAT

t of the stuff in MESSENGER is appalling. But
December 1989 story of Ivan and Nadia
nchuk was interesting, believable, and
eat. Also it was naturally and unapologeti-
y spiritual. It had a good tone. Even the
tos were good.

JOHN HALDEMAN

nheim. Pa.

RE WE READING THE SAME BIBLE?

R. McSherry's January letter comparing
ver North to Jesus Christ, who also was "con-
ed of crimes and punished" made me check
ee if he and I were reading the same Bible. I
nd "Now the chief priests and the whole
ncil sought false testimony against Jesus . . . but they found none . . ." (Matt. 26:59-60). Also, Pilate said, "I did not find this man guilty . . .; neither did Herod" (Luke 23:14-15).

It remains that investigators did find evidence to convict Oliver North, that the man did do wrong, and, under the law, deserved punishment.

EDWARD HUBER

Philadelphia, Pa.

DUNKERS OF THE DECADE

I was moved by the January editorial, "Freedom: A Longing Old as Exodus." I also appreciated the Page One column on "Dunkers of the Decade." Memories of my personal acquaintance with Anna Mow and M. R. Zigler are etched on my brain.

For other "Dunkers of the Decade," I would nominate John D. Metzler Sr. for his tremendous energy and insights in administering the food program and welfare of the CPS program. Another nomination would be Raymond Peters, not only for his work of this decade (Brethren Health and Welfare Association, etc.) but for his leadership through the years.

And I read with great interest and understanding David Radcliff's article on the Palestinian situation, in the same issue. I feel I was "present at the creation" of Israel, having been a founding staff member of the American Friends of the Middle East. The creation of the modern state of Israel by the Great Powers at the United Nations brings to mind the biblical story of David and Bathsheba. The Great Powers gave away land that they did not own to a mendacious Zionist entity, in order that it might have a state of its own in Palestine.

WILLIAM Z. CLINE

Evanston, Ill.

THE OTHER SIDE OF THE COIN

The tongue-in-cheek articles by Chalmer Faw and Carroll M. Petry (January) make their point, which is not a tongue-in-cheek matter. How about the other side of the coin, though? Why not turn these writers loose on an article such as "Seven Ways a Pastor Can Kill a Church"?

Perhaps, instead of Faw or Petry as writers, you should ask a heartbroken lay victim of such a disaster, or an embattled district executive. Many congregations are strewn with the wreckage of some pastors' immature, insensitive, self-willed, and less than Christian leadership.

HAROLD Z. BOMBERGER

Mount Gretna, Pa.

WRITE ABOUT BIBLICAL PROPHECY

While we Brethren stress the prophetic teachings of Jesus and the Old Testament prophets, little is said about the general subject of prophecy.

Some articles in MESSENGER on biblical prophecy would be helpful, pointing out the significance of biblical prophecy to world events and its relationship to Christian living.

PHILLIP C. DELL

Markle, Ind.

page one

One aspect of the editor's job that helps make it fun is having access to all the past MESSENGERs—handily kept in bound volumes back to April 1851—and being able to trace the progress of the various departments of the magazine.

I have been writing this "Page One" column for years without bothering to look back at its origin. My curiosity was aroused this month only because this is the last "Page One" column. It is being retired . . . sort of.

Page One...

With the July issue we are inaugurating some changes in our design and format. Page one will become the "Contents" page. This column will shift to the inside front cover (or "cover 2," as we call it in journalese). So it stands to reason that the column can't be called "Page One" anymore.

I checked back and found that "Page One" is 20 years old. The earliest column I found was for January 1970. It carried a "spiral notebook" logo and occupied two columns of space (reduced to one in 1972).

The apparent purposes of "Page One" were to present "behind the scenes" comments by the editor, to reflect on special articles in the issue, and to identify the writers for the month. In 1978 we began to run the writer identifications at the end of the articles. Otherwise the purposes of "Page One" have remained the same.

As you might imagine, it has been easier to fill the column in some months than in others. Occasionally there isn't that much going on "behind the scenes." Occasionally the editor is uninspired. Yet, other times, "Page One" has turned out to be a veritable "Editorial," even punchier than the one at the end of the magazine.

With the new format you will see in July, the length of the column will be flexible, a distinct advantage for a hard-pressed editor in months when backstage is quiet and inspiration is elusive.

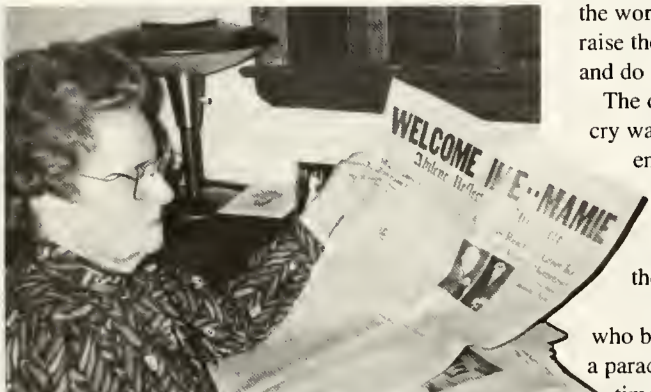
Time marches on. In January 1970 the editor, launching "Page One," seemed awed that the dawn of the 1970s decade was breaking upon him—so far removed from 1851. Now it is 1990. If all goes well, another editor will address you in 2010 in some evolved form of this column. In that hope, "Page One" closes, to be reborn next month.—THE EDITOR

in touch

Alice Correll: She liked Ike

"I started saving *Abilene Reflector-Chronicle* clippings about the Eisenhowers when Ike announced his 1952 campaign," says Alice Correll, a long-time Republican in Dickinson County, Kan., and a member of the Buckeye Church of the Brethren, near Abilene. "My grandchildren haven't shown much interest in my collection. Maybe the great-grandchildren will."

This year is the centenary of the birth of US President Dwight D. Eisenhower. Conservative blue banners depicting the president and his dates of birth and death—1890-1969—hang from light poles on Abilene's main Buckeye Street. Eisenhower, the country's 34th president, was born in Dennison, Texas. But he grew up in a heartland town of America—Abilene, Kan.



Alice Correll and her husband, the late Frank Correll, attended the parades and other festivities for Eisenhower in his political campaigns. The schools were closed and students were encouraged to attend the history-in-the-making celebrations.

One Eisenhower visit that Alice remembers well was that of October 18, 1960, when the president returned to Abilene to view construction progress on the Eisenhower Library. Even though it was stormy all day, some 6,000 people were at Eisenhower Park to hear "Ike" speak. "The restaurants had prepared for a 'sunny-day' crowd of 50,000. They had a lot of food left over because of the rain," Alice recalls.

Another image that comes to Alice's mind is that of Eisenhower's grandson, David. His curiosity as a small boy kept the Secret Service hopping to keep up with him.

There were Brethren musicians in those rallies of the 1950s. The late Jerry Teitjens and his twin brother, Terry—members of the Lone Star congregation—played accordion duets. As 8th-graders they were the entertainment at many Republican rallies over Kansas during Eisenhower's first campaign.

Eisenhowers' mother, Ida Stover, whose birthplace is near Bridgewater College in Virginia's Shenandoah Valley, was strong on the work ethic. She insisted that her sons help raise the big family garden, feed chickens, and do other chores.

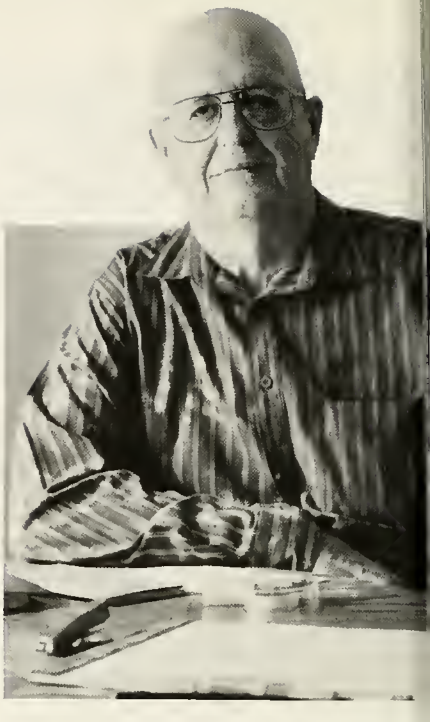
The only time the boys saw their mother cry was when Dwight announced that he was entering West Point. As a member of the River Brethren (now called Brethren in Christ), Ida Eisenhower had strong religious convictions, among them pacifism.

As one of the two West Pointers who became US president, Eisenhower was a paradox. "Ike's dedication to simple, old-time virtues was attributed to his mother," says Alice. As Supreme Commander in Europe in World War II, as army chief of staff, and as president of the United States, the goal of this professional soldier always was world peace.

During this centennial year, tourists are flocking to Abilene to visit the Eisenhower Center, which includes not only the homeplace, but a burial chapel and the presidential library and museum. "The library has more marble in it than many buildings in Washington," says Alice, a long-time member of the Dickinson County Historical Society and a museum volunteer.

Alice still hopes to find someone to whom she can pass on her clippings file about the Kansas president who longed to make peace his legacy.—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer, from Lawrence, Kan.



J. C. Hawk: Preachin to a captive audience

For nine years, J. C. Hawk has been taking
mission behind the secured fences of the
Chain-O-Lakes Detention Center in Albion
Ind. Unlike his charges, he serves his time
gladly.

J. C.'s church, the Blue River Church of t
Brethren, near Columbia City, Ind., has bee
active at the low-security institution since i
opened in 1973. When the late Hartman Ri
pastor of Blue River and chaplain of Chain
O-Lakes, became ill, J. C. stepped in. He h
been coordinating Bible studies and worshi
services ever since.

"Like anyone else, at first I was kind of
uneasy," J. C. says, referring to working w
convicts for the first time. "But now it
doesn't bother me at all."

Chain-O-Lakes houses prisoners who are
soon to be released or who are serving shor
sentences for less violent crimes. "Most of
them are on their way out," says J. C. "Th
is a sort of testing ground. We have a work
release program in which some take care o
the state park and others do things such as
helping the surveyors and the highway dep
ment."

J. C. and his small group get together eve
Tuesday night to study the Bible and suppo
each other. "We talk about lots of things,
such as what they expect when they get out
relates J. C., who hopes that his students ca
take God with them when they are released
He also espouses their making conscious

anges in their lives to avoid having to
nfront the situations that led to their past
mes.

'My advice to them is to get different
ends, to get into a church that is teaching
d preaching," says J. C. "It's important
t they get *involved* in the church, too."

he community has developed the Prison
llowship to work with the inmates once
y are released, and places a large emphasis
finding jobs and learning to shoulder re-
onsibility. For J. C., seeing a former convict
come a contributing member of society is a
ecial thrill.

'It's a real blessing to help them get a
rt," he says. J. C. keeps in contact with
any who have been a part of his prison
inistry. "One time a former inmate came
t to visit me with his wife and new baby. I
st can't describe the feeling I got."

. C.'s teaching ministry is different from
ost. While other teachers stand at the door
hen their students leave and tell them,
Come back and see me soon," J. C. tells
s, "I'd better not see you in here again!"
KENT RICE

Sarah May Brunk: The ABCs of success

Sarah May Brunk remembers opening the front door of her McPherson, Kan., home one Saturday evening to find a distinguished-looking, gray-haired man on her porch.

"Are you Mrs. Homer Brunk?" the stranger asked.

"Yes," she replied, thinking she was about to hear a sales pitch on books.

"I can't read," the man said.

"You've come to the right place then," said Sarah May.

Through the years, Sarah May's office and classroom—and now her home—have served as a haven for persons needing help with reading, writing, and even arithmetic. A former McPherson College professor and public school teacher with 43 years of classroom experience, Sarah May now tutors 11 persons in her home. Tutoring has become the logical extension of her career, after she retired from public school teaching in 1986.

All people have different needs, Sarah May recognizes, just as all people have different abilities. The objective is to give people the skills they need to function in their environments.

"A truck driver who can't read road signs is functionally illiterate, even though he can drive a truck," explains Sarah May. "I'm functionally illiterate when I go to another country. If you say someone's functionally illiterate, you're not saying he can't read or write the ABCs. You're saying he can't function within his environment."

Spreading the word about the importance of reading is one of Sarah May's personal goals. She is well known in the McPherson Church of the Brethren for her stock baby gift—a "Mother Goose" book and a photocopied newspaper article urging parents to read to their babies as soon as they are home from the hospital. "Quite often I've taken the book up to the hospital," Sarah May says. "In fact, now they say to read to your baby before it is born."

In 1973, Sarah May launched a learning disabilities program in McPherson County. Students in the program came to her classroom thinking they were failures. "They called themselves stupid," she recalls. "Oh, that made me angry!"

Then as a public school teacher and now as a tutor, Sarah May knows the importance of self-esteem. "One of the first things we work on is self-esteem," she explains. "If people have low self-esteem, they feel they cannot learn. This is true of children or adults."

One of the first adults Sarah May tutored was a nurse's aide who could not read. When a new law mandated certification for all nurse's aides, this woman realized that she had to either learn to read or give up the work she did so well. She chose to visit Sarah May Brunk.

For Sarah May, success is evidenced by receiving a long-distance call from a now literate nurse's aide who wants instructions on teaching someone else to read. And success is felt, too, when a 40-year-old student grabs his tutor's hand and exclaims, "I read that!"
—JANETTE HESS

Janette Hess, a member of the McPherson (Kan.) Church of the Brethren, is a correspondent for the McPherson Sentinel, *from which this story is adapted with permission.*

rah May Brunk (right) tutors Kil Sim Duren, in English as a second language.

new
English 900

Soviet official speaks at citizenship seminar

Participants at the Christian Citizenship Seminar in March heard Vladimir Zvyagin, United Nations bureau chief for Soviet radio and television, discuss failures of past Soviet regimes and speak freely of mistakes he thinks Soviet leader Mikhail Gorbachev has made.

Zvyagin credited Gorbachev for playing a major part in opening the Soviet system to change, but said reform is bound to continue even if Gorbachev is replaced. Dismayed that the Soviet military pullback from Eastern Europe has not met reciprocal US action, he criticized US intervention in Panama and cautioned that such activity does not encourage Soviet military reductions. If the US can capture Panamanian leader Manuel Noriega, he asked, is any foreign leader safe?

The seminar visited the UN in New York and traveled to Washington, D. C., where an address was given by Brethren author Dale Aukerman. A round of speakers also addressed the possibility of a peace dividend to redirect budget priorities toward social welfare programs. But a briefing by an "information" officer at the Pentagon made it clear the military does not want cuts in its budget, even to help the poor, and that in military thinking a powerful military capability is justified to protect and promote US economic interests.

Ruth Flower, of the Friends Committee on National Legislation, detailed a growing gap between the rich and the poor and spoke of another growing gap between the middle class and the wealthy. Other speakers, such as SANE/Freeze's Mark Harrison, pointed out that Eastern Europe has chosen democracy over communism, but not necessarily capitalism over socialism.

With eight participants the group was small for such an event, said organizer Julie Warrington, of the Washington Office. She said the group hoped an annual seminar could be held for adults. In years when National Youth Conference is not held, the seminar has been a youth event.—RONALD K. STONER

Hare Krishna appeal has Brethren support

A Hare Krishna appeal to the Supreme Court "may be the most important single religious liberty case ever filed in this court," said a brief filed by the National Council of Churches and other Christian, Hindu, and civil rights organizations including the Church of the Brethren. The National Association of Evangelicals also filed a supporting brief.

A California court has ordered the Hare Krishnas to sell temples and ashrams across the country to pay more than $5 million to Marcia George and her daughter, Robin, for emotional distress. Robin George entered a Krishna ashram during high school and, fearing that her parents would remove her, asked Krishna leaders to help her hide from them. At one point, an NCC report said, her parents destroyed her Hindu scriptures and chained her to the toilet. The California court found that her hiding caused her parents emotional distress and caused her father to die of a preexisting heart condition, the NCC added.

"Suppose an Episcopal priest made a mistake in a counseling relationship," said NCC general secretary James Hamilton. "And suppose the victim sued the church for severe emotional distress and got a court order to sell Episcopal churches all over the country. . . . That is what is happening to the Hare Krishnas."

Metzlers help harness rainfall in West Africa

Much of the West African country of Burkina Faso receives as much rain as temperate areas of North America. But in Burkina Faso the rain comes in torrents during a few months of rainy season. Rainwater is lost to runoff and the soil erodes.

Karen and Steve Metzler, former Brethren workers in Sudan and Bridgewater (Va.) church members, work through Mennonit Central Committee in Burkina Faso. Steve works with three villages building new da and a fourth improving a dam built last ye

In eight weeks of hard labor, villagers i Tambiga have moved and packed several hundred cubic meters of earth. Women ca dirt in baskets on their heads and men mo in wheelbarrows. "Dammers"—concrete rams on sticks—are used to pack the core the dam. The rest is beaten with L-shaped flails to pack it.

Requests for dams and wells come thro a church development committee for the region, composed of pastors from local Pro testant churches. Village groups discuss th needs and each village has a committee to coordinate the work.

"It takes a lot of hard work and commu spirit for a village to complete a project lik this," Steve says. Grassroots involvement important to ensure success, he adds, and local dam technicians are more closely involved than expatriates. This means the dams are seen as community projects, not j gifts from an outside agency, he believes.

Karen and a co-worker, Woba Sibidu, d community health work in the villages doi dam or well construction. The projects lead naturally to discussion of health issues rela to clean water. "I see myself as a resource Sibidu," says Karen, who works primarily with mothers and babies, encouraging prev tive health care.—ARDELL STAUFFER

Mennonite Central Committee worker Steve Metzler talks with villagers from Tambiga, in Burk Faso, about their dam. The villagers have moved and packed hundreds of cubic meters of earth build the dam, which will retain water from the torrential rainy season and help prevent soil erosi

olunteer services aim attract minorities

thren Volunteer Service staff met with ectors and staff of other volunteer services April to discuss how to achieve more lusiveness. Among about 25 participants re staff of the Peace Corps, the Red Cross, l Mennonite, Lutheran, Methodist, Presbyian, and Catholic organizations.

“We looked at the reasons why minorities not present,” explained BVS orientation istant JR Stockberger, who attended with ector Jan Schrock, her assistant Beverly indell, and orientation coordinator Debbie enbise. Schrock helped plan the meeting.

Keynote speaker Hubert Brown, executive retary of the General Conference Mennon- Church commission on home ministries d author of *Black and Mennonite: A Quest Identity*, was followed by a panel of black, tive American, and Hispanic Chicagoans.

The group “talked about some of the ngs that are deterrents to blacks,” said indell. “These people volunteer, but more a local situation.” Volunteering is “part of ir daily life,” Stockberger added. “They e care of their own.” Obstacles to minority rticipation include lack of knowledge about programs and lack of financial support, ockberger added. “We talked about it being niddle-class option.”

“We perceive that BVS is the most pround experiential . . . educational program in r church,” Schrock said, but minorities so need to see volunteering as an educanal opportunity for it to be attractive.

BVS is ahead of other volunteer organizans in many ways, the Brethren discovered, pecially in covering volunteer expenses and oviding professional education. In addition, e organization has begun a plan to bring out more inclusiveness. “We're going to e our ethnic and black (church) leaders as nsultants to look at our recruitment,” hrock reported. “As we're working for ore Brethren in BVS, we're going to specifically work for this category.”

aise tax on alcohol, ay religious leaders

ight national religious leaders, including elva Jimerson, of the General Board's ashington Office, signed an appeal to Coness to raise the federal tax on alcoholic everages, set in 1951. The move would cut cohol consumption and reduce the federal dget deficit, the appeal said.

“The real price of beer and wine has decreased compared to other commodities,” the group said, citing former Surgeon General C. Everett Koop's estimate that a tax increase of 25 cents per can of beer or $1.47 per bottle of wine could produce $20.6 billion in new revenue. Currently the tax collects $5.7 billion, Religious News Service reports.

Signers included officials of the Southern Baptist Christian Life Commission, the National Association of Evangelicals, Evangelicals for Social Action, the National Council of Churches, the United Methodist Church, the Church of Jesus Christ of Latter-day Saints, and the Presbyterian Church (USA).

A case for baskets. *A Haitian craftsman weaves a basket for SERRV, the Brethren self-help handcrafts program that provides Third World craftspeople with a market and fair prices for their work. Such craftspeople often lose most of their profits to middlemen.*

SERRV photographer Richard Foster visited Haiti last year with director Bob Chase and product developer Susan Sunflower. Many of SERRV's baskets come from artisans in Cite Soliel, two square miles of mud flat in Port-au-Prince inhabited by 250,000 people. SERRV has given special assistance to Haiti as the poorest nation in the Western hemisphere, but crafts imports have declined because raw materials are expensive and Haiti's currency exchange policy is restrictive. Unemployment is 50 percent and the annual per capita income is $280.

Boleyn makes progress in Bible translation

Lester Boleyn, of Morgantown, W. Va., works in Kenya for the General Board on a project to translate the Bible into three Sudanese languages. Since January 1989 he has worked with a local translation team and the Presbyterian Church in Sudan on the United Bible Societies project. His wife, Esther, teaches advanced English to the Sudanese translators and teaches a class at Daystar University.

Lester took over guidance of the project after it had been in progress several years. By the end of 1989, 13 Old Testament books were in translation into Nuer, with 4 ready for final review. Jonah and Amos have been published as “scripture portions.”

The work for each language is done with help from two translators (mother-tongue speakers) and a review committee of mother-tongue speakers “who read it with an eye for clarity and naturalness of expression in their language,” Lester said. Each book goes through four drafts, including consultations between translators, review committee, project coordinator, and a UBS translations consultant. Translators work from English using the Revised Standard Version as a base text, with other versions, including original language versions, as additional resources.

Lester and Esther Boleyn

“We have been successful in recruiting and training four Nuer speakers . . . as a review committee,” Lester said. “Reviewing of the manuscripts has been one of the factors limiting the progress of the project due to the situation in Sudan.”

worldwide

Billboards advertising alcohol and cigarettes within five blocks of schools, play areas, and churches will be coming down in several US cities. Metropolitan Outdoor Advertising Co., one of the nation's largest billboard advertisers, made the decision in response to a campaign by Harlem pastor Calvin Butts, who with 50 supporters has been spray-painting such billboards.

Sudan's military government has begun an era of repression, detention, and torture surpassing the extremes of former governments, said Africa Watch. The human rights observer group said the government combines militarism and Islamic fundamentalism and targets union leaders, doctors, lawyers, and professors. Southerners also suffer civil rights abuses from both sides in the increasingly bloody civil war.

East Germany's education department has announced that war toys in nursery schools have been thrown away and that new ones will not be produced, said the *Frankfurter Rundschau.* In addition, military education in schools has been stopped and tolerant conscientious objection legislation allowing alternative service has been adopted.

Religion studies in North Dakota's public schools will be funded next year by the National Endowment for the Humanities. Sponsored by the state university in Fargo and the state Department of Public Instruction, 30 teachers will be trained to include religion in such classes as history and literature. As of April there were no negative reactions from religious fundamentalists or advocates of church-state separation.

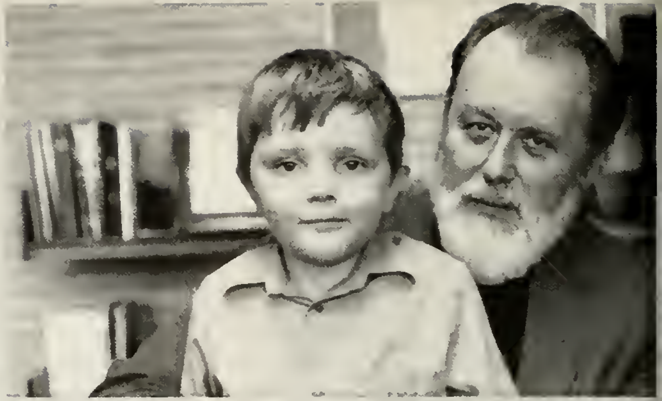
Cambodia has officially recognized nine Protestant congregations in its capital city. Following the legislation, 300 people crowded into the first legal public church service in Cambodia in more than 15 years.

Panama is considering a police force to replace Noriega's defense forces, reported Peace Media Service. Vice President and Minister of the Interior Arias Calderón said Panama must demilitarize in order to prevent the past from repeating itself. "We never again want an army," said President Guillermo Endarra.

A Salvadoran coffee freighter headed for Guatemala after it was unable to unload its cargo in four US and Canadian ports. In response to a Salvadoran coffee boycott, dockworkers refused to cross picket lines set up by activist group Neighbor to Neighbor. The boycott, endorsed by the General Board (see April, page 5), protests the coffee excise tax that supports El Salvador's oppressive government.

The route of the Selma to Montgomery civil rights march may become a national historic trail. A day before the 25th anniversary of the start of the march, the National Park Service was authorized to explore the designation, usually considered only after 50 years.

The Pacific island of Palau stayed nuclear-free when voters rejected a proposed compact of free association with the US. Under the compact the island would have lost its nuclear-free constitution and, if required by the US, would also have given up control of large tracts of land in return for US aid.



National Council of Churches president and Orthodox priest Leonid Kishkovsky holds six-year-old Roman Maltsev, from the Soviet Union, who stayed with the Kishkovskys while in the US for open heart surgery .

The "Plowshares 8," who inspired a movement of anti-nuclear plowshares actions, were sentenced in April for trespassing in 1980 at a Philadelphia-area weapons plant where they invoked the Bible as motivation to "beat nuclear swords into plowshares." The group, including Jesuit Daniel Berrigan and his brother, Phil, were sentenced to time served and up to 23 months probation. The original 1981 sentence led to a series of appeals and reversals including a recent Supreme Court refusal to hear a further appeal.

The World Council of Churches has for the first time declared "unconditional opposition" to the death penalty and is urging governments to ratify an international covenant against capital punishment. The WCC's central committee approved the move in March, with no opposition and only one abstention.

Employer sanctions in the Immigration Reform and Control Act have produced widespread "national origin discriminatory practices," the General Accounting Office has found. The GAO said, however, that the law has "apparently reduced illegal immigration and is not an unnecessary burden on employers." The law has been denounced by religious and civil rights groups including the Church of the Brethren, which signed an American Friends Service Committee suit against the law (see February 1989, page 7).

Pat Robertson, the Christian broadcaster who made a bid for the Republican presidential nomination in 1988, has created a new organization called the Christian Coalition. The group's executive director, Ralph Reed, said evangelicals involved in political action "got it backwards in the 1980s. We tried to change Washington when we should have been focusing on the states. The real battles of concern to Christians are in neighborhoods, school boards, city councils, and state legislatures."

Brethren group issues statement of concern

A group of 15 Brethren has issued a statement of concern about "pain, brokenness, decline, decay, and a gospel barrenness" in the Church of the Brethren. The statement resulted from an April meeting at the Lititz (Pa.) church of representatives of the Brethren Revival Fellowship, Brethren Renewal Services, and the Brethren Peace Fellowship.

"Brokenness through divorce and remarriage has riddled the once strong Brethren family ethic and mocks our peace witness," the group said. "Pressure for personal rights has seen the church take a weakened stand on abortion. An unwillingness to lovingly confront homosexual practice as sin has left the church not only 'in dialog' . . . but 'in confusion.' Attitudes about lifestyles and affluence, about the nation and military 'defense,' and about the marginalized . . . are so widely shaped by the dominant thinking promoted in the larger society."

"We are not suggesting an abandonment of our unique Anabaptist/Pietist heritage," the group added. "Social justice and lifestyle concerns . . . must freely flow from the Headship of Christ, the power of the Spirit, the authority of God's Word, and the heartfelt response to a holy and just God."

NCC resources explore gospel, culture, media

"I'm trying to help people 'read' television and to understand their culture from a Christian perspective," said William F. Fore, author of *Mythmakers: Gospel, Culture, and the Media*. "The reason I focus on the media . . . is very simple. It is by far the most powerful expression of the culture."

Fore's book is one of the National Council of Churches' Friendship Press resources that aim to help North Americans understand relationships between the gospel and their media-saturated culture. The print and video resources include materials for all ages.

"We are a 'mediated' people," noted David Pomeroy in his book *The Mything Link: A Study Guide on Gospel, Culture, and Media*. "Media no longer have a role to play within society and culture; they shape and define how we think about and react to our society and our culture."

The children's resources "look at who works in media, what the jobs are, and how we can use our influence to care for people—for instance, by portraying situations accurately or by making television accessible to the hearing impaired," reported Friendship Press editor Carol Ames.

Each year Friendship Press selects a geographical and a general mission theme for new materials. This year's themes are "Central America" and "Gospel, Culture, and Media." Contact Friendship Press, P.O. Box 37844, Cincinnati, OH 45222.

New task force named for family ministry

A family ministry task force has been named by the Parish Ministries Commission of the General Board. The group meets June 22-23 to begin a list of resources for recommendation to churches and districts developing family-related programs. The task force will also identify other family ministry needs and will prepare for the hiring of a staff person for family ministry in 1992.

Task force members are Parish Ministries executive Joan Deeter; Colleen Eastis, Frederick County (Md.) special education teacher and disaster child care trainer; South/Central Indiana District executive Kaydo Petry; Susan Sassenberg, adolescent suicide prevention coordinator in Dayton, Ohio; and pastors Don Booz, of the McPherson (Kan.) church, Anita Smith Buckwalter, of the Lansing (Mich.) church, Glen Crago, of the Heatherdowns church in Toledo, Ohio, and Tom Deal, of the York Center church in Lombard, Ill.

Send suggestions of materials or people to be included on the resource list, with background information and reasons for the recommendation, to Joan Deeter, 1451 Dundee Ave., Elgin, IL 60120.

August youth meeting generates excitement

Enthusiasm for National Youth Conference 1990, to be held August 1-6 at Fort Collins, Colo., has been steadily growing among Brethren youth nationwide. As of May 1, over 2,900 had registered for the event. NYC coordinator Rhonda Pittman expects many more to register before the June 1 deadline.

"Youth are really excited about NYC," said Pittman. "I've heard a lot about their fundraising and how many are going. Many people have told me what a life-changing experience NYC was for them. It was for me, and I hope it can be that kind of experience for this generation of youth."

In addition to an expanded list of speakers and over 70 workshops, Pittman is introducing work projects into the program. Youth will sign up for various service projects ranging from trash clean-up in a forest preserve to sorting food at a local food bank.

"We want to make this a conference that belongs to the youth, so we really want them to participate," says Pittman. "Service is a part of the Brethren heritage, and we wanted to offer them the chance to do it."

Five Nigerian and two Palestinian youth will be attending the meeting. Youth from Ecuador, El Salvador, Nicaragua, and Cuba have been invited but are having difficulty obtaining the necessary travel permits.

English meets Russian in Brethren Press book

Christopher Raschka's book *R and Я. A Story About Two Alphabets*, is showing young people in America and the Soviet Union that they are really very much alike. The Brethren Press book can be read in English if starting from one cover, and in Russian if starting from the other. In the story, the letters "R" and " Я " get to know each other and become fast friends.

"What (Raschka) is trying to get across is how similar people are," said Brethren Press general manager and publisher Bob Durnbaugh. "It's a creative way to work at international understanding." Durnbaugh is working to get the book published in the Soviet Union and has received some interest. Publishers in other countries, including West Germany, have contacted the press to buy translation rights. The Soviet Union has opened its publishing market considerably in the last several years, especially for religious materials, said Durnbaugh. "The people there are really hungry for new reading materials."

Raschka, son of Donald and Hedda Durnbaugh, spent a great deal of time in Europe as a child and has been active in peace and justice issues. He will be at Annual Conference in Milwaukee to sign copies of his book and to show slides of his creative process.

Among other authors on hand at Annual Conference will be Earle Fike, author of *Please Pray With Me*; Phil Grout, photographer and author of *Seeds of Hope*; Donald Durnbaugh, author of *Pragmatic Prophet*, a life of M. R. Zigler; and Hedda Durnbaugh, who translated *Summertime*. The Brethren Press booth will also feature *Mennonite Your Way Directory VI*, the Church of the Brethren Statement on South Africa, and *Faithful Defiance*, a video about the life of South African Archbishop Desmond Tutu.

Something wild. Spring break in Florida meant wildlife in the natural sense for a group of **Juniata College** students and alumni. A 10-day camping trip gave 11 students "a chance to actually see and hear many of the wildlife specimens they've been studying in the lab," said biology professor Robert Fisher, who has been making such trips for 18 years.

A dime for your youth. Youth at the **Scalp Level** church in Windber, Pa., distributed dime wrappers in a church newsletter, to be filled with $5 worth of dimes for National Youth Conference. . . . Youth in the California churches of **Bakersfield** and **McFarland** raised NYC cash in a "trash-a-thon," cleaning litter from highways. . . . **Glendale** (Ariz.) members found coupons for a "free hug" on their cars after church. Children had distributed the coupons and washed windshields and windows during Sunday school.

Names in the news. Michael Elgstrand, of the Waterford (Calif.) church, received an award for heroism from the State Safety Council for pulling a mother and child to safety after their car plunged into the Turlock Canal last summer. . . . **Clara Johnson**, also of Waterford, has written a book about village improvement work she and her husband, Russell, did in Greece. . . . **Mary Jeanette Ebenhack** has been named executive director of the Eco-Justice Project and Network at the Center for Religion, Ethics and Social Policy of Cornell University in Ithaca, N.Y. . . . **Harvey S. Kline**, retired president of the Brethren Home in New Oxford, Pa., has been recognized by the American Protestant Health Association. . . . **Phyllis Carter**, pastor of the City church in Goshen, Ind., was spring spiritual emphasis week speaker at Eastern Mennonite College. . . . **Frank Ramirez**, pastor of the Ladera church in Los Angeles, Calif., has had a first novel, *The Third Letter*, published by Cliffhanger Press.

For travelers. Annual Conferencegoers who drive through **Illinois** should be aware that state law allows police to ask for proof of insurance coverage, which must be in excess of certain amounts. Those who cannot provide proof of insurance face a minimum fine of $500 and suspension of vehicle registration.

Shaken. "I don't need another one to refresh my memory; I'll remember this one the rest of my life," said **La Verne** (Calif.) pastor Chuck Boyer after a spring earthquake put the city on network news. Superficial damage caused the church's balcony to be closed and noone was permitted to sit under it the following Sunday. "A number of members remarked how good it felt to have a compact group for the service," the church newsletter reported. "An afterward blessing!"

Campus comments. The **University of La Verne** baseball field has been named after Ben Hines, of the La Verne (Calif.) church. . . . **La Verne** hosted the Burkhart Institute for church leaders in April, with speaker David W. Augsburger, professor of pastoral care and counseling at the Associated Mennonite Biblical Seminaries in Elkhart, Ind. . . . **Juniata College** is to host a Bangladesh-US educational exchange. American Institute of Bangladesh Studies president Craig Baxter is a Juniata professor of politics and history. . . . **Elizabethtown College** hosts the Brethren Bible Institute sponsored by the Brethren Revival Fellowship July 30-August 3. Contact Brethren Bible Institute, 159 Denver Rd., Denver, PA 17517.

Reaching out. Ernest Barr is serving **South/Central Indiana District** in an experimental position as pastoral visitor, to do personal and family visitation of pastors, especially in crisis situations. . . . Ten members of the **Cedar Grove** church in New Paris, Ohio, took part in an Earlham School of Religion project to explore how to equip church members, pastors, seminary faculty, and students to relate experience to religious belief. The group, one of two in the study, met weekly January through May to discuss case studies on such topics as loneliness, suffering, and trust. . . . The **English River** church in English, Iowa, hosted an Earth Day event with Noel Grove, a senior *National Geographic* editor who grew up in the church. . . . **Southern Pennsylvania District** has become a partner with **Atlantic Northeast District** in its annual disaster relief auction September 21-22, where for the first time the building of a house will be sold. . . . Two sisters from Guyana have been helped out by the **Cranberry Community** church in Mars, Pa., which held an apartment warming for the new immigrants.

Lookout. Camp Alexander Mack's 65th anniversary celebration committee is looking for the names and addresses of the first 133 campers and 25 leaders to attend the camp, July 27-August 2, 1925. Contact Camp Alexander Mack, Box 158, Milford, IN 46542; 219 658-4831.

Milestones. The **Waynesboro** (Pa.) church burns its mortgage June 10. . . . The **Clover Creek** church in Martinsburg, Pa., is celebrating its bicentennial with a series of events, including a candlelight service with 200 candles, a tree-planting ceremony, and special guest speakers.

Remembered. Bessie Crim, 76, died in April at the Greenville (Ohio) Home. A missionary to China 1940-53, she spent her last years there under house arrest during the revolution. In the Philippines in 1941, while preparing to go to China, she was placed in a Japanese internment camp, where she spent 38 months as a prisoner of war. . . . **Ishwarlal L. Christachari**, a bishop of the Church of North India, died March 22. Formerly a member of the Church of the Brethren in India, he was the first bishop of the diocese of Gujarat in the CNI. He served as bishop from 1970 to 1982.

Final Bethany decision due in July

by Cheryl Cayford

Bethany Theological Seminary's board decided in April either to relocate the school or to "reconfigure" (rebuild) on part of the present campus in Oak Brook, Ill. The choice will be considered at a special board meeting Tuesday, July 3, before Annual Conference in Milwaukee.

The board also decided to begin proceedings for annexation and zoning of the campus with the city of Lombard. Before reconfiguration or a land sale takes place, annexation to a municipality enhances the value of the property, but the process could take up to two years. The board may also create a master plan for the property. It will explore financing for the annexation and master planning, as well as for the school's deficit.

The board also discussed new directions in educational program and the desirability of affiliation with another institution. Models incorporating reconfiguration on the existing campus and possible new directions in educational program will be brought for consideration in July. In addition, the board will hold an open information session on Wednesday of Annual Conference week to share its plans with conferencegoers.

A buyer may not be found for the whole campus, as few investors or developers can afford such a large purchase, said consultants from MPC and Associates at he April board meeting. The board was advised to work toward a sale that will maximize profit to fund Bethany's relocation or reconfiguration, cover the school's deficit, and enlarge its endowment at the same time.

The value of the property depends on he type of sale, the consultants added. MPC figured the campus to be worth between $12 and $58 million, depending on variables such as density of building allowed, sale on a parcel-by-parcel basis, the use of purchase options, and he possibility of Bethany becoming a partner in development projects using the property.

There currently is a recession in real estate in Chicago's western suburbs, and it may be difficult to sell all or part of the property in the near future. MPC mentioned several possible development uses for the site, including corporate headquarters, office and retail space, multi-family residences, and a waste management firm. But the school faces a "cautious" market, the consultants warned. Developers presently have little cash, they said, and lending criteria are tight.

In addition, MPC touched on Bethany's current financial situation, which board chairman Clyde Shallenberger called "precarious" in a later telephone interview. The school's debt to its endowment fund could reach $900,000 this year, reported director of development Floyd McDowell, also interviewed after the meeting. The debt includes an accumulated deficit of nearly $512,000 at the end of fiscal year 1988-89 and a projected current operation deficit of $198,000 for 1989-90, plus an additional $190,000 in extra-budgetary items such as building repairs, consultant costs, and the theological consultation, McDowell said.

The consultants advised the board to seek a social responsibility loan of $1-2 million from an insurance company or a foundation to cover the debt and solve cash-flow problems. Such a loan, usually given to non-profit institutions, could also cover annexation, zoning, and master plan costs, which could be between $200,000 and $400,000, the consultants said.

A major part of the debt was incurred for building maintenance, according to McDowell. For example, in the mid-1980s about $300,000 went for roof repairs. But beginning in 1987 the school's income did not keep up with expenses, and an operating deficit was incurred in the last three fiscal years.

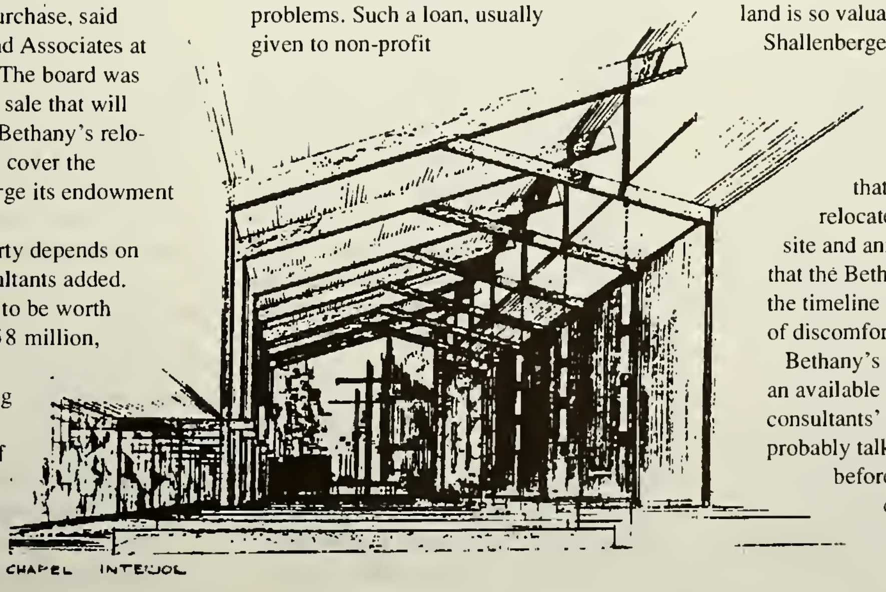
Costs for "non-degree programs" such as extension schools and Education for a Shared Ministry add to the operating deficit. "We're doing things for the church for which we have no income source," said McDowell. Non-degree programs cost Bethany $110,000 in 1989-90 but brought in only $10,000 to offset that amount, he explained.

McDowell also pointed to a drop in allocations to Bethany from churches, down in 1990 by 2.1 percent. Over the past several years such allocations have not kept up with need, he said.

"What scares me (about Bethany's financial situation) is that I don't see it getting better, unless we get a striking upswing" in support, commented Shallenberger. He is also concerned that the school is borrowing from its own endowment, something he said does not bother some people because Bethany's land is so valuable. "But land is not fluid."

Shallenberger also wants to lessen the trauma of waiting for a decision on relocation or reconfiguration for the people affected. He hopes that, if the board decides to relocate, it will be able to pick a new site and announce the move quickly so that the Bethany "family" has a sense of the timeline of events and "a lot less sense of discomfort."

Bethany's valuable land will not become an available asset for some time, the consultants' report revealed. "We're probably talking about a five-year period" before relocation if that is the decision, Shallenberger said. In the meantime, he sees no way of recouping the debt.



Starting in Jerusalem

by Robert D. Kettering

When the days drew near for him to be received up, he set his face to go to Jerusalem. And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make ready for him; but the people would not receive him, because his face was set toward Jerusalem (Luke 9:51-53).

"There is only one country church in northern Ohio that has as many members as it had 15 years ago. I am told that northern Indiana has fewer members than it had 10 years ago. I know of only one country church in western Pennsylvania that has more members than it had 15 years ago. Why is it? The fundamental reason is that people are going from the country to the city. What does it mean? It means that if the church is to grow it must go into the city. If it goes there, it must try to save people who did not grow up in our customs."

Which Church of the Brethren leader spoke these words? Was it Bill Hayes, Elaine Sollenberger, or Don Miller? How about Chris Michael, Paul Mundey, or Merle Crouse? No, it was none of them. These words are part of an address delivered by D. W. Kurtz at the 1910 Annual Conference.

In some ways, not much has changed since then. The Brethren stand on the threshold of new opportunities for mission in the city, but it is still unclear whether we have the will to try to minister to people "who did not grow up in our customs."

During my growing up days I often passed by the Town and Country Restaurant, just outside Hershey, Pa. The name implied that here was a place where people of the town and country could both eat and meet.

Similarly, the Church of the Brethren must provide opportunities for urban and rural churches—town and country—to come together with one mission, one mandate, and one ministry to meet the diverse needs of rural *and* urban people.

The question facing the church is: Where will we set our focus for the 1990s? Will we turn our faces toward the city, or will we revert to a Rechabite religion of turning from urbanization and living in tents?

The words of the prophet Jeremiah challenge us: "Seek the welfare of the city . . . , for in its welfare, you will find your welfare" (Jer. 29:7). Turning our face toward the city may provide the declining Church of the Brethren with its source of renewal and revitalization during the decade now beginning.

But it won't be easy. If Brethren are to minister effectively in the city, we need to address three issues: the cost, the commitment, and the command.

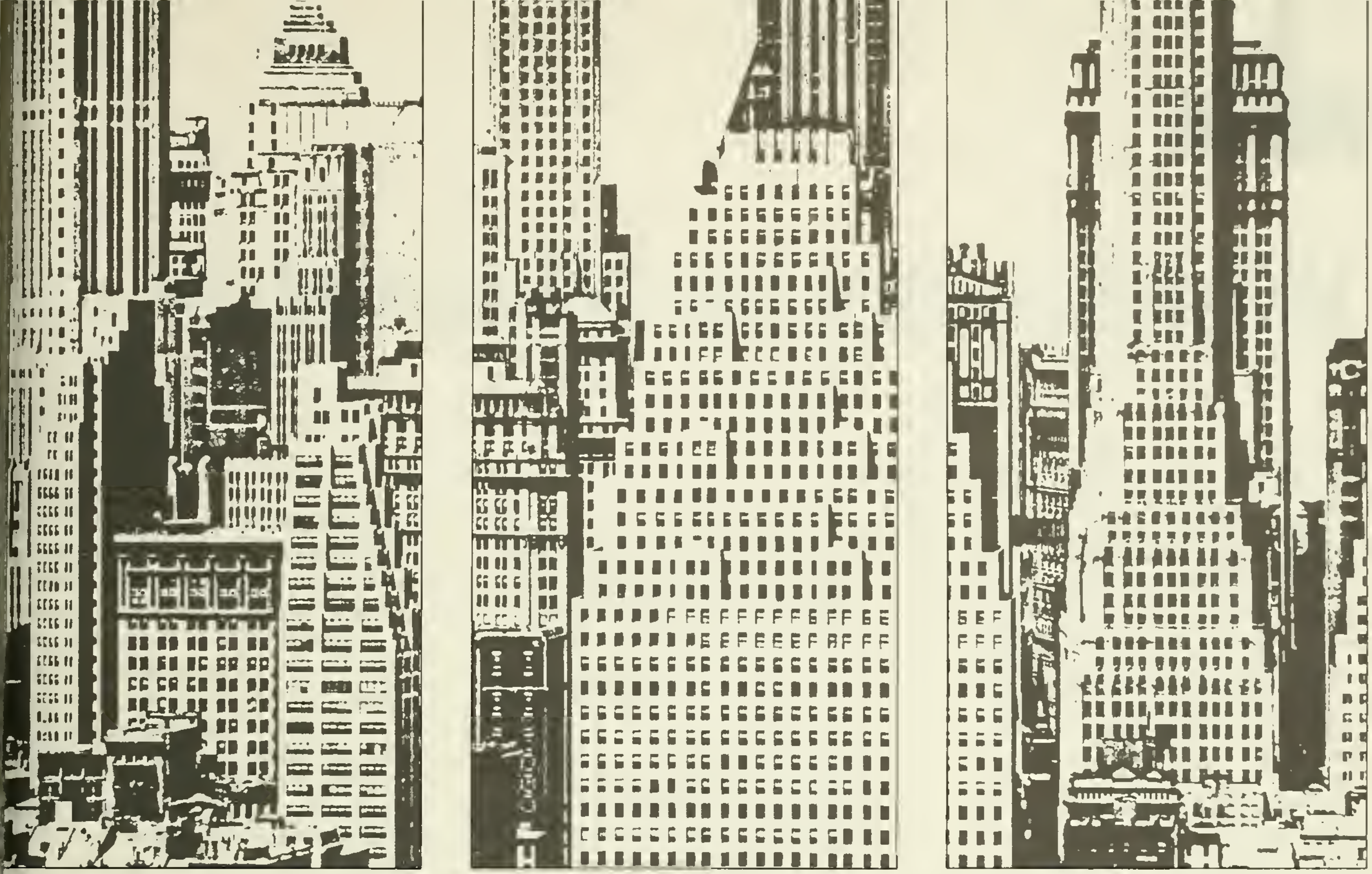
The cost. The Brethren have focused most attention on Jesus's instructions to count the cost. So much, in fact, that we seldom get around to cashing in on the rewards that com
in sacrificial service and meaningful ministr
To be successful at urban ministry we must
daring in our discipleship, creative in our
cross-bearing, visionary in our view, and
dynamic in our decision-making. We must
recognize the costs involved in turning towa
the city.

Those costs involve more than dollars and
cents. Some of our concepts about the churc
as well as some of our traditions, may need
be changed if we are to minister effectively
and faithfully in our cities.

We simply cannot do urban ministry and plant urban churches the way we have traditionally planted churches. The problems of urban mobility will affect our style of leadership and may cause us to redefine our concept of community, church membership, and church organization.

The problem of limited space and expensive real estate will mean a total rethinking o
our "needs" for space and buildings. We
may yet discover that the meetinghouse
concept isn't so far off base after all. We nee
assembly rooms in which to worship, not
sanctuaries. We need to shatter our notions o
"us" and "them" in regard to buildings and
space. The city does not need another fortres
We need to let the witness of our urban
church be in its people, not in its steeple.

What about our worship style? When was the last time a German chorale made the hit



arade? We simply cannot bring lifeless iturgies to the urban church scene. Our iturgy needs to really become *liturgy*—the vork of the people, rather than a pastoral roduction. Many of our rituals are of little elevance.

Turning toward the city could be costly. It nay cost us our traditional way of doing hings. It may even cost us our name. After ll, it was the Brethren concern for evangelizng the cities that led to dropping "German" rom our name in 1908. Just as we needed to lrop our nationalistic name identity then, we nay need to drop our sexist name identity—Brethren—if we want to be relevant in today's ities.

The costs of meeting the challenges of ırban ministry may be high. Are we willing o pay the price? If we are, we may find in the nd that we will have become more of a New Testament church than we are now.

The commitment. To overcome the cost, ve need a clear commitment to urban ninistry. Even with the Church of the Brethren's Goals for the '90s, there doesn't eem to be a clear commitment to urban ninistry. The church at present is licking its vounds—declining membership, diminishing esources, a graying church. Developing ommitment to urban ministry when rural hurches back home are dying won't be easy. Many will say we cannot afford to pour esources into urban mission and ministry. In truth, we cannot afford not to. We can't afford committing ourselves to anything less than setting our faces toward the city.

Where will it begin? With awareness. When the "foreign missions" scene changed a few decades ago we failed to capture the commitment of our people for mission in our own cities. Instead of reassigning our missionaries from overseas fields to our own urban mission fields, we let the day of missions die.

We need a new call to urban mission. Years ago overseas missionaries were sent off at Annual Conference with tears, hymns, and the Chautauqua salute. While we need not yearn for the good old days, we, as an Annual Conference body, should call, commission, and consecrate people for urban ministry. We need to stress the importance of urban ministry so that others will be inspired and challenged for the task.

The command. The cost of and commitment to urban ministry are focused in the command in Acts 1:8: "You shall be my witness, in Jerusalem and in all Judea and Samaria and to the end of the earth."

Why should we turn our face toward the cities? Because the mission mandate, interestingly enough, begins with the urban challenge. Jerusalem is mentioned first and with good reason.

The mission strategy of Jesus began in Jerusalem, where people from all over the world gathered to celebrate Pentecost. Read Acts 2. Before the church went out into the world the world came to the church in the city of Jerusalem. What better way to evangelize the world than to bring the church to the cities, where people of all nations can be reached?

Frank Tillapaugh, of the Bear Valley Baptist Church, in Denver, Colo., said that hosting foreign exchange students is one of the most effective evangelism ministries his church has. While we cannot send American missionaries to China, Chinese students can come to America. And if one educated, articulate, potential leader of China comes to Christ and takes his faith back to China, says Tillapaugh, the results are incalculable.

The world has come to our cities—Koreans, Hispanics, Russians, Chinese. Be my witness, Jesus says, in Jerusalem first. Our cities are the key to worldwide evangelization. Have we taken the command of Christ to heart? How much do we care about the homeless, the hopeless? Do we really have a passion for the lost of our cities and world?

The people of our cities are crying out for wholeness and justice and truth and meaning and purpose in life. Will we set our faces toward the city, or turn and look the other way? ☐

Robert D. Kettering is associate district executive of Atlantic Northeast District.

Which way to Nineveh?

by Beth Holmes Nonemaker

In 1920 M.W. Emmert cautioned readers of *The Gospel Messenger*, "The Church of the Brethren has been predominantly rural-minded. She has flourished in this condition of mind. She will continue to flourish if she remains rural-minded. When the day comes that her city-mindedness tips the balance in its favor, she will enter upon a perilous journey."

Such was the reaction to the "city experiment" of a generation earlier, when Brethren had been tolerant, in spite of negative opinion toward cities. *Gospel Messenger* articles around the turn of the century saw the city as a wicked place, citing biblical Nineveh, Sodom, and Gomorrah as cities doomed by God. They saw cities as the source of worldly influences that led people away from God. They saw city folk as people spiritually lost.

The writers—rural, of course—saw as proof of country folk being in God's favor the many biblical stories with a rural setting. They cited Abraham and his flocks. They lifted up the 23rd Psalm. They called attention to all the parables of Jesus that had a rural setting. Surely, God's people were rural.

Even in the cases of Nineveh, Sodom, and Gomorrah, the Brethren writers overlooked the point that God tried to save those very cities. And God rejoiced when Nineveh repented and did not destroy it.

Most Brethren seemed unaware of the advantages of the city. Yet they did recognize God's love for city folk.

The Brethren treated the city as a mission field. This often was done out of a sense that the country was superior and purer than the city. It also was done with the resources and control of the rural churches. There was a feeling, shared by most, that "a Dunker church cannot be built up in a city" (George L. Studebaker, "City Work," *The Gospel Messenger*, February 8, 1902).

To their credit, however, the Church of the Brethren at the turn of the century listened to the visionary few. Albert Hollinger, in *The Gospel Messenger* June 20, 1896 ("City Missions"), wrote: "The Savior taught in the cities and commanded us to do the same." J. P. Harshbarger, writing in August the same year ("City Work"), wrote: "It was the divine method and the early church's center of activity." The call put forth by these Brethren prophets was based squarely on the Word of God.

Familiarity with American history makes understandable the early Brethren attitude toward the city. The Church of the Brethren was founded in 1723 in Pennsylvania with a rural orientation. Urban churches were almost nonexistent for many years. Brethren, like most other Americans, were farmers.

But the face of the nation was rapidly changing. The rise of industries in the 1830s and the rapid growth of cities drew many younger members of the Church of the Brethren away from the farm. The first urban Church of the Brethren congregation was founded in Philadelphia in 1817 by Brethren from the neighboring mother congregation of Germantown. Throughout the remainder of the 19th century, there were Brethren ventures into the cities of America. Baltimore First Church was begun in 1874. City missions were begun in St. Louis in 1881 and in Kansas City in 1888. The purpose was to conserve Brethren who lived in the city rather than to convert the city residents.

In spite of many obstacles, by the turn of the century there were many Brethren men and women working in the cities. During this time there was a common feeling that the challenge was too great to be handled by ordinary preachers. Brethren felt that their efforts were behind other denominations both in determination and in results.

These feelings of inadequacy notwithstanding, the greatest church growth stemmed from this period.

Women provided the backbone for city mission work. Single women and preachers' wives were the main volunteers. Under the loose supervision of elders these women worked diligently. They visited in homes. They organized and conducted meetings for the education and welfare of children. Churc women's sewing circles contributed clothing and money to support city work. Men and women contributed nearly equal numbers of articles on city missions to *The Gospel Messenger*, from which flowed a steady stream of material.

During this period it was felt that mission wouldn't grow unless they had church house in which to meet. This emphasis on church buildings was a change from the early Brethren tradition of meeting in homes. It took ingenuity to finance the many building programs. In 1896, P. S. Meyers left the Los Angeles city mission to raise funds from eastern Pennsylvania. To anyone who would donate a dollar, he offered a "historical chart" he had prepared. The Douglas Park church (Chicago, 1906) had a denomination-wide "Dime-a-Brick" campaign to finance its building. One writer in *The Gospel Messenger* in 1903 suggested a self-imposed tax for homeowners: "The Lord ought to have the rent for these houses and farms which he has let to those who now occupy them."

The second great need was for preachers and volunteers to do the mission work in the cities. Often workers in the cities felt abandoned by the denomination as they struggled with daily operational problems. There didn't seem to be enough workers or money to go around. A feeling of competitio between urban and rural ministries grew during the early 1900s.

Many writers of *Gospel Messenger* article of the period felt that the city ministry experiment had failed and was using too many resources needed for rural churches. M. W. Emmert (October 30, 1920) was particularly pessimistic about city churches: "It has been said that religion in the cities dies out in three generations, and that religion in the cities lives largely upon fresh recruits from the country."

Then came the Great Depression. The

hurch of the Brethren was hurting and ɜeded to take time out to nurture itself. /orld War II made survival an issue roughout the 1940s as well. Attention was ɔcused on economic security and belief in e rural way of life.

So much had changed in the first half of the)th century—the garb, musical instruments in ıurch, the stance on war, higher education, ectricity, radio, automobiles. A period of abilization was needed. New projects based ı alternative service (to military service) ew throughout the 1940s and beyond. City inistry faded into the background.

In the 1950s the church was enjoying cord attendance and serving as the center of ɔmmunity and family life. There also was an ıdercurrent of racial and class prejudice. hurch members and, at times, congregations, acticed subtle prejudice by moving out as acks moved in. The "white flight" to the ıburbs, led to church growth in the suburbs. ity churches lost members while suburban ıurches gained. Glad to having growing ɔngregations in the suburbs, the Church of e Brethren tended to ignore the dwindling ban churches.

This trend extended through the 1960s. ccasionally it was heard that "Brethren ılues of brotherhood and service uniquely fit ; for urban ministries," but the 1968 Annual onference study on the city reported that the great preponderance of Brethren appeal to middle class people with a tendency ward rural orientation."

The 1963 move of Bethany Theological ɜminary from West Side Chicago to the ıburb of Oak Brook stirred up controversy in e denomination. Many felt that Bethany had ɔandoned over 50 years of commitment to aining in urban ministry. When Bethany was the inner city it had nurtured concern for e city among its students. After the move to ak Brook, seminary students engaged less in inistries in Chicago.

The 1980s saw a strengthening of many ban Church of the Brethren congregations. ne of the most encouraging developments as partnerships between urban churches and ıral or suburban churches. Resources were ıared for ministering to families facing IDS, hunger, and homelessness. Thus ministries have been able to continue in the face of rowing poverty in American cities.

At the beginning of the 1990s there are new ıd exciting opportunities for urban ministry in the Church of the Brethren. Our biblical basis and Brethren roots remain as a corrective to our tendency to succumb to worldly standards of prejudice, comfort, and success. Our heritage continues to launch our love into action wherever poverty, war, or disaster strikes. We continue to serve others for the glory of God and our neighbor's good.

And as our efforts toward peace and justice continue in faithfulness to Jesus Christ, we inevitably will be involved in ministry in the city. ☐

Beth Holmes Nonemaker is a member of First Church of the Brethren, Harrisburg, Pa.

Moving to town . . . cautiously

The early Brethren were farming people who kept largely to themselves. Their pattern of life was familistic, naive, simple, provincial, frugal, and personal. This distinctiveness they sought to maintain in dress, mannerism, and lifestyle. Extolling the virtues of rural life, they sought to protect its values by remaining aloof from the debasing vices of the city. For these reasons most Brethren congregations were located in rural areas, away from the major population centers of an America that was itself largely rural.

America's industrial revolution of the 19th century set in motion profound changes. As a society that had been rural became urban, it became increasingly individualistic, sophisticated, impersonal, cosmopolitan, and complex. Despite strong rural tendencies, it was evident before the close of the 19th century that some Brethren were becoming interested in establishing congregations in towns and cities.

The first urban Brethren congregation was established in 1817 when the Germantown congregation built a meetinghouse and organized a distinct congregation in the neighboring city of Philadelphia. In 1877-78 the Brethren's Church Extension Union was formed to organize preaching in smaller towns and cities where clusters of Brethren had moved. In 1879 it was proposed that Annual Meeting select two evangelists to tour all the major cities across the country and establish preaching missions.

In 1886 Annual Meeting was asked to assume responsibility for the existing city missions under the guidance of the General Church Erection and Missionary Board, but no action was taken. Until 1896 the city mission projects were under the direction of the districts and the General Missionary and Tract Committee.

City missions before 1896 included Baltimore First Church (1874), a venture in St. Louis, begun in 1881, a mission in Kansas City, Kan., in 1888, and a mission in Centralia, Wash., in 1895. In 1895 Annual Meeting developed guidelines for district and denominational cooperation in urban missions.

A project began in Chicago in 1885, establishing what developed into First Church of the Brethren. A satellite mission project was the Hastings Street mission (1890), which emphasized children's work. Many mission workers came from Bethany Bible School, which held classes at the Hastings Street facility after 1905. A Chinese Sunday school mission, begun in 1908 evolved into the Chinese Brethren Church. The Douglas Park mission was begun in Chicago in 1906.

Mission work began in Brooklyn in 1896, with separate English and Italian congregations growing out of it.

In Brethren city missions, as a rule, children's Sunday schools were established first, with the hope that parents would become involved. Bible classes and preaching services followed, along with neighborhood visitation programs. Much of the city mission work was done by women.

In 1900 the Church of the Brethren had only a few urban congregations. By 1954, 269 of 1,033 congregations were in cities. A 1926 religious census credited the Church of the Brethren with an urban membership of more than 30 percent. In 1979 there were 62 Church of the Brethren congregations in ethnic and racially changing neighborhoods. More than 300 congregations indicated that they ministered to ethnic and racial minority groups. ☐

Adapted from the article on "Urban Ministry" in The Brethren Encyclopedia.

First Church faces th

by Kent Rice

Chicago First Church of the Brethren demonstrates the complexities and peculiarities of urban ministry. Since its organization in 1889, the congregation has experienced changes in its racial makeup and social structure, and membership has fluctuated from 400 to 25. The building stands as it has since 1942 and its leaders, as always, are concerned that Brethren doctrine is not being given the chance to apply in an urban setting foreign to the vast majority of its authors.

FIRST CHURCH OF THE BRETHREN
SERVICIOS EN ESPAÑOL TODOS LOS DOMINGOS 1100 AM ESCUELA DOMINICAL 9:45
9:45 CHURCH SCHOOL
11:00 MORNING WORSHIP
"WISE UP!"

An old photo of the church sign is a reminder that First Church once attracted hundreds of worshipers and held services in three languages. Now the congregation is expanding its outreach to the urban neighborhood at its doorstep.

In the 1930s and '40s, a thriving Chicago First Church was prominent in the denomination. Bethany Biblical Seminary was just down the street, and the work of the two institutions was closely connected. The Chinese Sunday school, which had been associated with First Church since 1908 (and became the Brethren Chinese Fellowship in 1959), exemplified Brethren outreach and mission at its finest. Nearby Bethany Hospital, then operated by the Church of the Brethren, served the needs of the community. Almost 400 people attended Sunday services. In the late 1950s, the neighborhood became almost entirely African American. Black pastors were called in during the following decades to try to reverse the trends of declining membership and increasing malaise.

Sunday services currently bring in about 40 people and the Church of the Brethren is talking about expanding its urban ministry outreach. The problem, however, is that a largely white denomination with a rural heritage is not sure how to do it.

The first step, according to Orlando Redekopp, pastor of First Church for the past five years, is to listen and understand. "The church should permit and encourage the formation of a black caucus, which would set the agenda for the urban ministry," says Orlando. "A subsequent step could be for that group to meet with the Hispanic Caucus to set a larger agenda. As long as we approach things from a white perspective, we can't adequately address the problems associated with urban ministry."

Member Annie Crump agrees. "The church supports to the best of its ability, but it's hard to support things you're not familiar with," she says. "People help as much as they can, but it's difficult when a lot of them do not even know a black person on a one-t one basis."

How the church addresses issues associated with urban congregations and its cultur differences is often as important as the issue themselves. "You must stress mutuality," says Grady Snyder, dean of Chicago Theological Seminary and member of First Church for 25 years. "Everyone has something to give to the other. Our theology must be one of working together despite differences. Then you have people feeling like the are mutual partners, not channels for someon else's direction."

"The church is very caring and responsive, but you can't just come in and say you're going to do things without getting to know the people involved," says Annie Crump, who has served on the church steerin committee. "You have to first build that trus Without it, you can put together programs bu they are unlikely to be successful."

First Church began tackling the community's problems by helping organize the Bethany First Human and Community Development Center, an independent agency that has a working relationship with Bethany Hospital and the church. "The center strives to promote a holistic approach to human and community development," says director Bill King. "The problem now is that the area is lacking in every aspect of what a community needs to grow. There's low education, drugs, crime. . . . We want to create an atmosphere where (the people) bring about change themselves."

Change coming from within is more permanent and satisfying than "aid" from others, Bill believes. "You can go in and fee somebody, but it's better to teach them how to grow their *own* food." Developing a keener sense of history could also help area residents take more pride in their surroundings. To that end, the center is working on a history book of West Side Chicago. "If you don't know where you've been, you don't know where you're going!" Bill exclaims.

Plans for the center include offering a wid range of educational seminars and workshop on such topics as job hunting, parent/child

uture

lationships, AIDS, drug abuse, and teen arenting. Recreational activities will also be lanned. "I would like to see the center in se six days a week, 16 hours a day. We're ooking to put together entrepreneurial rograms, family programs, and a job bank," ays Bill.

Another step First Church has taken toward evitalization is to completely remodel its uilding. Work began in June 1988. Rededi- ated in May 1989, the church now stands roudly in a neighborhood that is once more ttracting middle-class people. The sanctuary s open and inviting, and the building houses variety of community functions.

Brethren beliefs and history should rovide a strong basis for inclusiveness in vorship. The denomination's tenets, while nitially applied to rural living, are relevant to ontemporary urban concerns as well. 'Brethren are accepting of other positions ecause we've been persecuted ourselves," ays Grady Snyder. "We are particularly dept at accepting each other's ideas. Some ave forgotten that."

"The Church of the Brethren and Anabaptist theology opens the door widely for African Americans," adds Orlando Redekopp, "but it must be sensitive to how they express peace and justice in their context. When people of ethnic background join the church, they should not have to put their cultural identity on the back burner."

Unfamiliar belief systems, often seen as a danger or threat to traditional Brethren ways, can just as easily be seen as a source of enrichment and much-needed diversity. First Church member Janie Wilkerson would like to see a thorough mix of ages, races, and backgrounds in the church. "I think we would like to have an even more open atmosphere and incorporate everyone," she says. "The church is really starting to do that. Now we're looking for ways to get more young white people into our church."

Member Jeanine Wine says her membership in First Church has been a growing and learning experience. "The congregation is very accepting and understanding, and they have a real love for people. There is also a real strength behind the conviction of loving one other. That has carried them through some tough times.

"I haven't gone in and made changes since I joined," explains Jeanine, who became a member in 1983 and has roots in rural Lancaster County. "I go in and *am changed*."

A further benefit of urban inclusiveness could be the infusion of greater emotion into worship. "We try to get our pastor to get some feedback during the service, maybe ask for an 'Amen!' once in awhile," Janie explains. "Sometimes everyone just sits there and you can hear a pin drop. You're not even sure if everyone is awake! A friend told me the other day, 'I bet if I take these same people to a baseball game, *then* they would let loose!' "

Urban ministry is rewarding in many other ways, according to Orlando. "I'm constantly widening my horizon to where God is, God's different ways of working. I'm challenged to reassess my theology and think through clearly the essence of Brethren theology. I must ask myself, 'How can I find God in places where patterns are so different?' I am forced to re-think what is genuine service to people, and what is cloaked in paternalistic dogma.

"Working in this situation doesn't let me escape the question of racism," he adds. "I am forced to look at my own views all the time. It's been a tremendous experience."

While rural and urban environments may differ in many ways, Christ's message applies to everyone. "The difference is just that we have a lot of other problems that we are trying to sort out," Annie Crump says. "It's harder to think about world peace when you don't have peace in your own block. A lot of people are just trying to live day to day."

Living day to day is what Christ calls us to do. Christ said, "Do not be anxious about tomorrow; tomorrow will look after itself. Each day has troubles enough of its own" (Matt. 6:34 NEB). Amid these troubles, the blessing is that God is there—in the projects as well as the suburbs; in the streets as well as the church; and in the hearts of young and old, black and white, in all who take the time to look. ☐

Members of a Sunday school class from Chicago First Church of the Brethren pose halfway through a 10-kilometer walkathon last year to call for an end to apartheid in South Africa.

Church of the Brethren
Standing for the Truth
Soweto Day '89

Potlucks in the city

by Frank Ramirez

And Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." And he answered, "It is not fair to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly (Matt. 15:21-28).

I am one of eight children. Seven of us can claim nine marriages, five separations, three divorces, two reconciliations, and various relationships that never worked out.

That adds up to a good number of people who have been brought home to meet Mom and Dad. And each one has been put to a subtle test. Sooner or later—later if we really like them—they will be visiting and enjoying breakfast, lunch, or dinner, when someone will suggest it's time to serve the *menudo*.

Menudo is easy to make: Take a few pounds of tripe (that's the lining of a cow's stomach), preferably the honeycomb variety, and scrape off the fat. Boil it gently with garlic, onions, basil, and oregano. Throw in a beef hoof for flavor. It'll take about three hours and it'll stink up the house bad. When it is done, stick some chili pods in the blender with a couple of cans of chile colorado and make a thick, inedible paste that you dump into the soup. Add several cans of hominy.

So the soup is served up, seasoned to tas with green onions, lemons, chili flakes and oregano, to one of the newcomers. We wait We are going to accept them. The real question is, "Are they going to accept us?' They don't have to eat much. Just a spoonf or two. They don't have to ever eat it again But just once, can you take a spoonful and smile?

What, you may ask, does this have to do with the story of Jesus and the Canaanite woman? A lot, because both incidents deal with the crucial issue of "clean and unclear and it is this issue that slows the Brethren advance in the city.

We aren't doing well in the city. That is shown by Carl Bowman's 1986 series of articles in MESSENGER. And it is also clear that if our denomination is to have a future have to come to grips with the fact that the people are in the city, not in the country. Rural churches, through no other fault, will

iminish if they rely on rural recruits.

This does not imply that there is anything vrong with the rural way of life. The ercentage of the population working on the and, however, has dropped from 35 percent o 3 percent. It simply is not an option for the reatest segment of the population. This neans that the Brethren of the future can't ome from the country because all the people re going to be in the city.

The disciples of Jesus could hardly be alled "city boys," but life with Jesus took nem into one town after another, culminating n the fatal trip to the epitome of city— erusalem. The story of Jesus and the Canaanite woman makes clear one fact: If the ood guys come into the city, they are going o come into contact with unclean people.

Like most people, the disciples probably ried to stick to the safe parts of a town, voiding those areas that were the turf of the Gentiles. The woman, a Canaanite, cries loud, "Have mercy on me. O Lord, Son of David; my daughter is severely possessed by demon." She grants in her plea two titles of onor to Jesus, yet he seems to take no notice f her. The disciples are probably making ure they don't brush against her by accident. She is, after all, a woman, and worse than hat, a Canaanite. She should not be speaking o Jesus in public, and as a Gentile she should ot be approaching their master at all. One magines that they are being very scrupulous bout staying ritually clean in a strange town, ecause they are far from home.

But Jesus does not answer her. That alone nakes the scripture a puzzler. It gets worse. he disciples start getting embarrassed. This ould easily degenerate into a scene. They eg Jesus to give her what she wants before eople start to notice. "I was sent only to the ost sheep of the house of Israel," he replies. Then finally, to her continued pleas, Jesus ays "It is not fair to take the children's food nd throw it to the dogs." She replies, "Yes, Lord, but even the dogs eat the crumbs that all from their master's table." Acknowledging her faith, Jesus grants her request.

Only her persistence gets her wish granted. Why does this woman have to go through this painful rigmarole to get what she wants? It is not because of any scruples on the part of Jesus.

One clue comes from the context of the passage. It is largely concerned with questions of clean and unclean. "Clean and unclean" does not refer so much to dirt under the fingernails, although that's part of it, as to the concept of what we consider normal, and therefore part of the fabric of the universe, and what we consider strange, bizarre, obscene, unnatural (translate as "What the other guys do").

The scribes and Pharisees are worried that Jesus and his disciples don't wash their hands according to the traditions of ritual cleanliness. (See Matt. 15:1-10.) They have come from Jerusalem, the center of ritual cleanliness, to ask this question.

The issue is not that Jesus and his followers don't wash their hands. It is that they don't do it properly.

Jesus responds by asking why the so-called clean people break away from the commandment of God for the sake of tradition. The commandment to honor your father and your mother was well known, but the scribes and Pharisees liked to eat their cake and have it too. A person's cash would be offered to God's use, so it couldn't very well be used for the maintenance of parents who were taking an uncomfortably long time to die. The money was too clean for such a base purpose. The money didn't revert to the temple, however, until after the giver's death, so he got full benefit of it while he was still alive.

So Jesus says, "Hear and understand: Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man" (Matt. 15:11).

After this lesson Jesus encounters the Canaanite woman. And Jesus shows the human price of clean and unclean, of ignoring the untouchable.

You have to be able to walk by misery and act as if you don't see a thing. You have to ignore the cries of those who in pain and suffering are driven to ask for help, and we all know how difficult that can be. It means acting totally out of character, shutting off compassion, damming sympathy. The behavior of Jesus is striking and revealing. You can ignore only at a price.

When the ministry of Jesus was sidetracked into the Gentile world, it was with surprising success. Or perhaps not so surprising. The Gentiles were used to listening to prophecy and soothsayers. And they changed their lives in accordance. Jesus as a prophet sent among the peoples of the world would have found an easier reception among his own. Consider: The Canaanite woman addresses Jesus by his royal titles of "Lord" and "Son of David." It was Pilate who had qualms about killing Jesus. Herod certainly had none; no more did Annas and Caiaphas (John 18:13, 24). Pilate's wife begged him to do nothing to Jesus, reacting to a prophecy in a dream (Matt. 27:19). The centurion came to beg health for his servant (Matt. 8:5-13) and Jesus concluded he had found no greater faith than this in all of Israel. The woman at the well (John 4:7-30) was not Jewish. And of course it was the centurion at the cross (Matt. 27:54) who noted, "Truly this was the Son of God."

But Jesus generally did not go to the unclean people. He stayed largely among his intransigent own, knowing all along a prophet has no honor in his own country. It wasn't because of the Gentiles themselves. Why?

Judging by the commission given to Paul and the dream to Peter, Jesus did not minister to the Gentiles *because he was leaving that task to us*. It was the job of the first Christians to leave their own comfortable warrens and seek out the unclean. *And that meant going to the cities.*

The issues of circumcision and the lack of it, of whether or not to eat that meat offered to idols, these were issues of clean and unclean. The first Christians found it wasn't the doctrinal issues that separated them as much as the disgust that separates individuals of different origins and customs.

All of this is recalled as a reminder that this is one of the central issues that makes it difficult for Brethren to make inroads in the city today.

Even today, for every person there are certain things that are clean and unclean. It might be the way you do dishes. It might be the way you fold socks, or shirts, or sheets. Maybe you boil your vegetables until they are

tasteless, while your neighbors eat them raw. For some folks it is simply a matter of how much garlic you use.

But these are the kinds of things that keep people out of our churches. This is what can make it hard for non-Brethren to become Brethren.

It is not always the big theological issues that drive people apart. In most cases, theology has little to do with it. Here's what I think happens:

Mary Luther begins to attend the Barnsdale Church of the Brethren near her home. The people seem friendly enough. She has heard something about the peace stance, but it doesn't really affect her. But one day after the potluck she stays to help clean up. Drying three of the sugar bowls, she stacks them in the cupboard. ''Wait a minute,'' says Sarah Everdunker. ''*This* is the way we stack bowls around here.'' Indeed, every single thing Mary tries to do in the kitchen is ''wrong.''

Joe Episcopo sheepishly begins to attend the Halfwitten Church of the Brethren. He's never been to church since he was a kid, but the pastor agreed to perform the funeral service for his mother a year ago when he was called at random, and now, months after that trauma, Joe's been drawn to fulfill that promise he made at that time to visit the church. To his surprise, he is enjoying the fellowship. He didn't know that regular people went to church.

One Sunday he turns to some of ''the guys'' at coffee hour and asks them if they would like to come over to his house that afternoon to watch the ball game. After they agree, he mentions he has chips and dip ready, along with a few six-packs in the ice box. A chilly silence descends.

Judy Highchurch accidentally calls that fellow ''Father'' that the rest of the church calls ''Bob'' or ''Hey You.'' No one lets her forget it. The curry casserole made by Dennis Norelation goes uneaten at the potluck.

And Debbie Allcousin quietly ''fixes'' everything the newcomers do wrong during workdays after they're gone.

Every family has its tradition of how to do things. I cook the way *my* mom cooks. Jennie cooks the way *her* mom cooks. It so happens we both enjoy each other's cooking. Still, it was as disconcerting for her to watch me dump chili powder in spaghetti sauce as it was for me to discover she stuck hard-boiled eggs inside the meatloaf. It's easy to assume that we are right, they are unclean.

The Church of the Brethren is like a family. That's part of what attracts outsiders, like myself, before they know anything of doctrine or covenant. But as a family, we have to be open to the customs of the new in-laws. If we don't, they stay in-laws. If we do, they become family. Someone should publish the recipes of the newcomers in the church bulletin. Everyone ought to try cooking meatloaf stuffed with hard-boiled eggs at least once.

The trick is to distinguish what is an important element that keeps us in the world, but not of it, and what is just a little habit we have picked up along the way and are loathe to change.

The key to this, I suspect, lies in a sense of perspective. In Jonathan Swift's *Gulliver's Travels*, a terrible war is fought over which side of an egg is to be cracked. We laugh at the heavy-handed satire. But a century ago Brethren argued—veins bulging, cheeks reddening—over the *method* of feetwashing, as if it mattered!

Ruth said to Naomi, ''Your people will be my people.'' She embraced the customs of her mother-in-law, even though they belonge to different races. Are we to speak the same words to others outside our fellowship as the join? Will we eat collard greens and kimchee Will we accept the standards of those who may not be as compulsive about time as we are? Once you were no people, it is written i 1 Peter. Now you are *God's* people. If we believe that, and desire to create the community envisioned in the New Testament, it ma be necessary to look beyond the Pennsylvani Dutch culture. It might be time to embrace th city.

As fondly as we look back, the little brow church in the dale is not there. Or if it is, no one lives near it anymore. In the country we could afford to be insulated. Everyone spoke the same language, dressed the same way, at the same foods, and smelled the same.

But the mission of God is in the city. Ther will be Canaanite women desiring healing. There will be Samaritans at the well. Oh. An there *will* be centurions. I checked.

With perspective, we may grow to distinguish those things that are truly Brethre and those that we just picked up on the way. And while we uphold our principles, we may learn to be a little less righteous and a little more understanding.

It's one thing, after all, to declare we ain't gonna study war no more. It is another thing automatically to ridicule the past of a seeker who did, once upon a time.

It's one thing to say we're a friendly church, open to everyone. It's another to discuss *ad nauseum* the genealogies, making one segment of our fellowship aware that the are still ''no people.''

Consider. It might not be the worst thing i the world if, one day, one were to see, outsid a thriving Brethren congregation in the heart of one of our large cities, a sign for ''smokeless'' Bingo every Thursday—as long as Jesu Christ remained the church's one foundation.

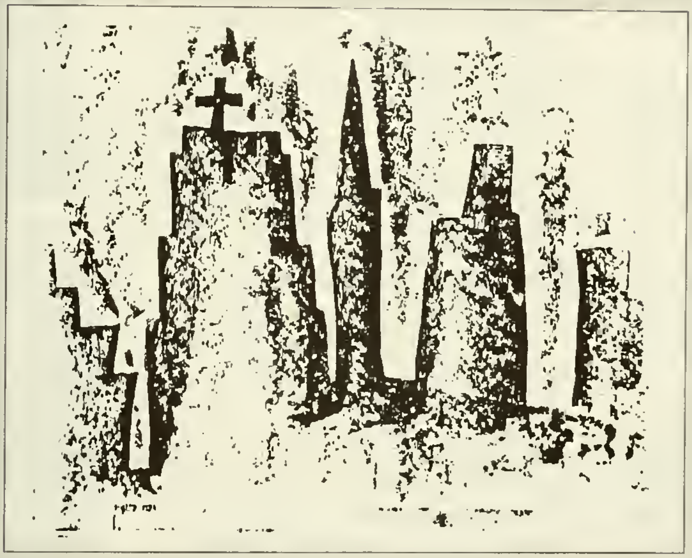
And from that moment, says the scripture, her daughter was well again.

And from the moment we embrace another's culture, God's church will be well again. ☐

Frank Ramirez is pastor of the Ladera Church of the Brethren, Los Angeles, Calif.

EFUM: A turning place

y Merle Crouse



uncil Bluffs, Iowa, is a city on the ssouri River, far upstream from Louis. On the east side of the od plain are the bluffs, high hills ere in earlier days, Indians of ious clans would periodically her and hold council. Today the ffs are occupied by the homes of ll-to-do citizens, who have a good w of the city, the river, and ghboring Omaha on the western ık. From the base of the bluffs to river is a vast acreage of modest, e-collar frame houses. In the ldle of that heavily populated od plain is the Peace Church of Brethren.

'he Peace Church congregation struggled to keep its strength and identity. as tended to be a gathering of urbanized thren with roots elsewhere on the Great ins. Some years ago a merger took place h the Omaha Church, which was then sed. Most of the Omaha members joined Council Bluffs Brethren as part of Peace ırch, and the present building was structed.

Now Peace Church is changing its pattern, way of being church. They want to turn to r neighbors in a new way and discover a er relationship. They have become ners with Northern Plains District and the ish Ministries Commission in a three-year mitment with Education For Urban istry (EFUM).

'he EFUM menu for three years has nine istry units, including three annual four- intensives. The intensives are mid-winter herings in Chicago (or another metropoli- center) that are organized by the Parish istries Commission to provide training, owship, evaluation, and planning for all congregations in the program.

Three other required units are congregational goal-setting, getting to know the neighborhood, and evangelism/church growth. The remaining three ministry units are electives, worked out by each congregation according to its needs, opportunities, and gifts.

For the 1990 spring unit at Peace Church, on getting to know the neighborhood, participants had determined to contact each home in the 16-block area surrounding the church and to learn the broad spectrum of services available in the Council Bluffs community. Visitors were trained, a survey designed, and all neighbors visited. The second phase of the unit was to begin by attending an informational meeting of Council Bluffs Inter-Faith Response, Inc., in April.

The EFUM partnership is directed and coordinated by Merle Crouse, General Board staff for Urban Ministry, who visits each congregation once a year, and keeps in touch by phone, correspondence, and through the annual intensive. In the three-year covenant of EFUM, the General Board, district, and the congregation provide financial support, leadership, and encouragement for the program. A Congregational Coordinating Committee (CCC), made up of the pastor, three lay persons, and a district consultant, acts as steering committee for the program in each church.

Helen Persons, pastor at Peace Church of the Brethren, is excited about their CCC members. She says, "They are very responsible. We do not have minutes,—only the required contracts and reports. Everything gets done well."

In its six-year history, Education for Urban Ministry has graduated seven congregations—First Church Chicago and Decatur in Illinois; Drexel Hill and Pottstown in Pennsylvania; First Church Phoenix, Arizona; Hagerstown, Maryland, and Morgantown, West Virginia. There are four other congregations with Peace Church presently in the program.

EFUM is providing a turning place for older urban churches. Chris Michael, formerly Parish Ministries Commission staff for urban ministries, who founded the program, has been gratified by the changes that have taken place and the new hope that is present in those urban churches who have been in EFUM. She longs to see the day when the denomination works through its suspicion of the city and comes to accept the city as both the key place of mission, as well as its home. Let the city be our home where we work at shalom community, reconciliation and breaking down walls, where people of many cultures worship and work as one people of God. ☐

Merle Crouse is Parish Ministries Commission staff for new church development and urban ministries.

Brethren facing the future

Beyond the rat-race

by T. Wayne Rieman

Few people deny that the future will bring increasingly rapid change, greater complexity to life, and more people living in the "fast lane." Millions may be overcome by "future shock," a state of being in which people are overcome by the pressures and complexity of the fast moving contemporary world.

How will Brethren respond to all of this? Can we live simply and serenely in a complex world? Is the good life possible? My answer is a resounding "Yes." But it will not be easy. Let me suggest some guideposts. If these are followed, your Christian life will be enriched greatly.

We must gain perspective. This is a tough assignment. It's hard to step out of our present role and look at our foibles, fantasies, and rat-racing. But it can be done.

Harry Golden wrote a delightful little essay, "Why I Never Bawl Out a Waitress." He begins: "I have a rule against registering complaints in a restaurant, because I know that there are at least four billion suns in the Milky Way. . . ." He reminds us that our immense galaxy—the Milky Way—is just one small corner of the cosmos, one among a hundred million galaxies, and that there are billions of billions as yet uncovered by the astrophysicist's calculations.

Then he says: "When you think of all this, it's silly to worry whether the waitress brought you string beans instead of limas."

Within our finitude there are tremendous possibilities, but pretentious reaching beyond our limitations and living beyond our emotional means keep us in a state of quiet desperation. "Let's face it, the human situation is always desperate," says Lewis Muford. So it is, but it need not be.

We need to be alone. We need solitude, aloneness, time for reflection. Magazines of togetherness, articles and speeches everywhere are decrying our lack of community, and there is some truth in this; the depth of our community is pretty shallow. But we have a need for aloneness. I know a man who takes himself out under the starry skies every night or two and just gazes in solitary silence. All of us need private retreats to check the compass, and to ask what our chief end is.

Thoreau had a Walden Pond where he could ponder what the *true necessities* of life were. Roy Burkhart tried to spend a little time alone each morning asking and answering three little questions: Who am I? What am I doing? Where am I going?

Our situation calls for vast *inaction*. Sometimes we need to get apart, not together. I am not recommending quietism, withdrawal, or other-worldliness. I am pressing for the necessity of tactical retreats for renewal and perspective gaining moments. We are in desperate need of times of waiting, silence, of idling the motors, and of openness to the vast mysteries of life.

We must struggle—just to be. A great preacher of the past generation, George Buttrick, used to say that there are two ways to kill people: 1) to snuff out their lives physically, and 2) to rob them of significance or self-worth.

Our primary assignment is just *to be*, to be persons, to be the best persons we can be, to come to true selfhood. Our cultural scene threatens to swallow up the individual.

The will to live is crucial for anyone doing battle with a dreadful accident or a debilitating disease. We must fight for our lives—just to be. It is easy to lose independence of judgment, to lose our selfhood in our doing, buying, consuming, possessing, thinking, bustling about like everybody else. How easily we become cogs in a vast depersonalizing machine; we lose our sense of significance. "To be, or not to be?" That is the question we all face.

Our times, so affluent, so easy, so comfort-ridden, so complex may be more difficult than all other times. We need "existence clarification" to ponder the meaning of the life given us. What does it mean to be?

We must affirm—again and again—that life does not consist in the abundance of things. We can have a good life even when we don't have everything we want. Thoreau reminds us that most desired luxuries are not only indispensable but positive hindrances to the elevation of humankind. We must see affluence for what it is, a potential blessing, the development of the fecundity and abundance of a good creation but, like atom energy, terribly dangerous. Prosperity may a greater peril than poverty. Affluence has a way of divorcing us from the great books, causes, and issues. They require an exercise of concentration, imagination, and intelligence that is too much for us in the dead hea of the rat-race.

Let us cultivate the life of reflection. By reflection I mean solitary contemplation, disengagement, meditation, just plain thinking, and any perspective gaining activit This is a call to recover a vital dimension of life, a part of life and culture that suffers mo in the rat-race—the life of reflection.

We are saturated with data and glutted wit knowledge. Someone reminded us that we have absorbed too many facts and thought about them too little. Robert Frost speaks wisely: "Piling up knowledge is as bad as piling up money indefinitely; you have to kick around what you know."

Humans are meaning-seeking creatures an only as we wrestle with "existence clarification" are we truly human. We need solitary contemplation that makes passionate inquiry into the meaning of our existence.

Deep thinking is difficult in our hustle-bustle, go-go existence. It cannot be regimented. It must be chosen, willed—by us. Ou admirations are not for the person of thought the egg-head is in disrepute. America idealizes the doer, the "big operator" who expands the business, builds more buildings, and heads a vast institutional machine.

Thinking, next to praying, is our most necessary work—to discern central from peripheral matters, to recover a sense of what is vital. We are often busy about trifles, urgent about non-consequentials. Crabgrass and shrubbery, the status race, and the maddening pace can rob us of our lives. The full life is not necessarily the good life. In a hurried and mindless age, we must "idle the racing motors" and calm the inner tempests long enough to taste of solitary contemplatio and the life of reflection. ☐

T. Wayne Rieman, of North Manchester, Ind., is a retired Manchester College professor and a leader of workshops on a variety of topics.

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On membership decline, tempere

Chauncey Shamberger

It is now time to 'gird our loins'

If the tide of letters to the editor has ebbed, the suggestion that help might be found in healthier denominations (Editorial, March) should start it to flow again.

The loss of members is the sorest spot in the church, and burying our heads in the sand won't help. There is the persistent feeling that the church of Christ should be getting more members instead of losing them.

In our most optimistic moments we do not expect a return to the church appearing in the lists where adherents were taken in daily. But we suffer when every congregation goes year after year without new members. That's unhealthy.

Following the editor's advice, I checked eight denominations that appeared to be healthier than the Brethren, and in every instance there appeared to be something that would not allow it to be acceptable to Brethren.

Tradition may be a factor. Three centuries are factors which must not be overlooked. The founders were in earnest when they decided what the churches should be and what cannot be cast aside. That may lead to the conclusion that help must come from within the denomination rather than from other healthier denominations.

Rip Van Winkle only napped for 20 years but when he returned from where he had departed the only recognition came from his dog.

If Alexander Mack and John Knox returned to their respective churches, they might not be recognized and they in turn might not recognize the churches they had founded.

Biblical research over the past three centuries has had a profound effect upon church leaders and also on the unchurched. A letter to the editor of the largest newspaper in my area stated: "God didn't write the Old Testament, nor did Jesus write the New Testament as some people seem to think. People wrote them."

I sometimes feel that Annual Conference takes into account new conditions beyond what the local congregations and districts do.

We may be somewhat like the discouraged person who complained that the world was in a mess and wondered why he felt responsible for changing it.

One who was associated with the late John R. Mott tells about being in councils where they felt they had explored every possibility for solutions and expected someone to move adjournment to allow future consideration. At that point Mott was apt to say, "Let us gird up the loins of our minds," and it was surprising how often they found solutions.

It's time the Brethren girded up the loins of their minds. The solution might surprise us. ☐

Chauncey Shamberger, of Boise, Idaho, is a long-time member of the Church of the Brethren, and a pioneer in Brethren youth work (see "Beginning a Youth Movement," October 1989).

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Dale Ott

Tim Rieman is too optimistic

I agree with T. Wayne Rieman (February, page 17) that a "great transformation" of global proportions is taking place. Few would argue this point. A more difficult question relates to the nature of this transformation. I suspect it will be seen as a mixture of positives and negatives—not unlike that depicted by Jesus in his parable of the wheat and the weeds (Matt. 13:3-9).

In the ultimate sense, faithful Christians will affirm that no matter what happens, both this world (the historical dimension) and the beyond (the eschatological dimension) are in God's hands. Tim Rieman reminds us of this fundamental basis of our faith and hope in citing two key scriptural promises: "Behold, I make all things new" (Rev. 21:5), and the other, "Therefore, if any one is in Christ he is a new creation; the old has passed away, behold, the new has come. All this is from God. . . " (2 Cor. 5:17-18).

Although I share the excitement about much that is taking place all around us (inventions, nuclear fission and fusion, developments in genetic engineering, dramatic political changes, etc.), I am not s that all these "happenings" warrant such a optimistic tone as Rieman projects.

But the purpose of my writing is not to "attack" his enthusiasm (we need that!). Rather, I want to emphasize a bit the darker aspect of the picture—not to diminish hope, but because I think there really is a shadow side to all great events. We must not ignore this side if our faith is to be responsible as well as dynamic. May what I say be seen as complementary to what Rieman has said rather than contradictory, since our basic ideas are not far apart (not that it matters if differ), and I have always received inspirati from "reading Tim Rieman."

I mention one point of emphasis, and her I'm quite sure we agree. While optimism ha its place (and Rieman did not use that word we must always be careful not to confuse it with hope and faith—two basic Christian concepts that include the dimension of this world of course, but ultimately go beyond a known dimensions.

"Human development is cumulative. Things add up," Rieman says. Certainly thi is true in a broad sense, at least in terms of technical, scientific, and medical development. But in another way, I often wonder. Has the human race really made much (any cumulative progress in applying ethics and morality to its great learning and knowledge When one reads of the reportedly massive popular support that Americans (including a lot of churchgoers) expressed for the US invasion of two tiny countries, Grenada and Panama (despite all official preachments about respecting the sovereignty and right o self-determination of other nations), one wonders. Did Vietnam teach us (as a people as a country) anything? It would be exciting indeed to think we had finally learned something from these "big brother" activities—as much of the world regards them.

That freedom has broken out in Eastern Europe is of course a cause for rejoicing. Bu one dare not conclude that peace and democracy will necessarily follow. One hop so. Even more questionable is the easy clai in the West of the triumph of capitalism. If the liberal Marxist dream of "communism with a human face" was shown to be unattainable, one might pose a counter

ptimism, abortion

qestion: "How about capitalism with a hnan face?" Try preaching that to Amer- i's growing numbers of homeless people vo are fighting what someone has described a "a Darwinian battle for survival." Or to t new underclass in several other Western citalist societies. André Fontaine, the editor the Paris daily *Le Monde,* wrote in January, ". . the logic of capitalism, which is profit, tds to make it pay the least possible ention to persons."

What mixed feelings one can easily have out all the changes taking place. Humanly eaking, it is hard not to rejoice in the ought that Germany may soon be reunited er more than 40 years of division. Some ropeans (especially Germans, though not of them agree by any means) believe the estion of reunification is strictly one for ermans to decide. Many others (particularly les) believe that this touchy question is eryone's business.

Yes, thank God the cold war is thawing. nly the military mindset in both East and est has kept it going this long by non-stop omotion of the "enemy-image." Good for eapons profits. But does the end of the cold ar mean peace? One sincerely hopes so. nfortunately, there is considerable concern at several Soviet Republics might try to eak away in the coming months. There is an nest fear that bloody civil wars could break it. Both ethnic and economic problems are ntral to much of the tension. The right kind economic assistance might help avoid the orst. But from whom? The US is the biggest ebtor nation of all. Thanks to Japan for eeping the loans coming to stave off a eeded tax rise. Even more badly needed is a dical cut in military spending.

Maxim Ghilan recently wrote: "Contrary views expressed by most of the Western ress . . . the revolutions and upheaval in the ast bloc do not herald an age of democracy. ather, while demolishing the iron curtain, ey try to pour a thick cap of cement on any dividual or small entity-group effort to ecide its own fate, in East, West or South. uperpowers will rule tomorrow's brave new orld, to the detriment of the small nations, hile catering to their craving for consumer oods and mass culture."

This may be too pessimistic, but it does eflect a growing view that the East-West onflict has been a mild one compared to the ruly big one which, though long with us, is ery quickly reaching desperate proportions.

This is the North-South conflict, the struggle between the developed countries of the North (including Eastern Europe) and the underdeveloped "Third World," the South.

Michael Klare, in his book *War Without End,* is even more pessimistic. "The poor people of the world will fight so persistently against great odds because the generations of unrelieved suffering they have endured, and the stagnation they see around them, inform them that their only hope for a decent and just future is a revolution against underdevelopment and the political system that perpetuates it. The American corporate elite will have us fight so persistently to suppress revolutions because they view this struggle as the only way to maintain their power and privilege—that is, as the only way to preserve their way of life. There can be no reconciliation in this conflict. The rewards at stake are far too great. Only through revolution can the people of the Third World begin the process of development and acquire some measure of self-dignity . . . ." I hope Klare is wrong. But his words are a challenge to awaken us.

Elsewhere the Palestinians are afraid that

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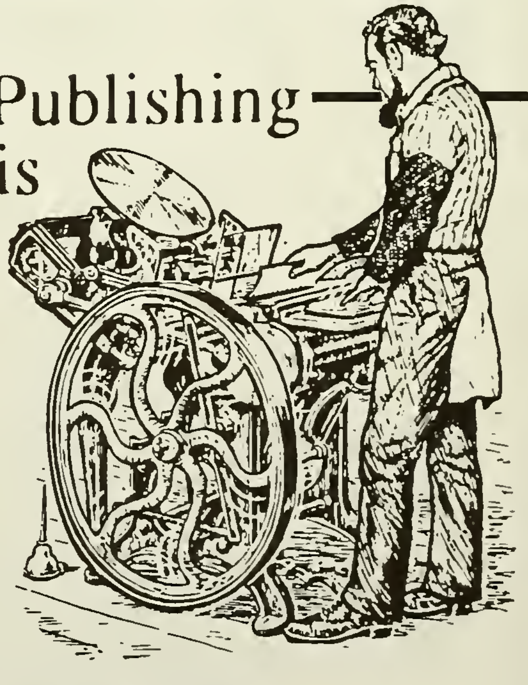

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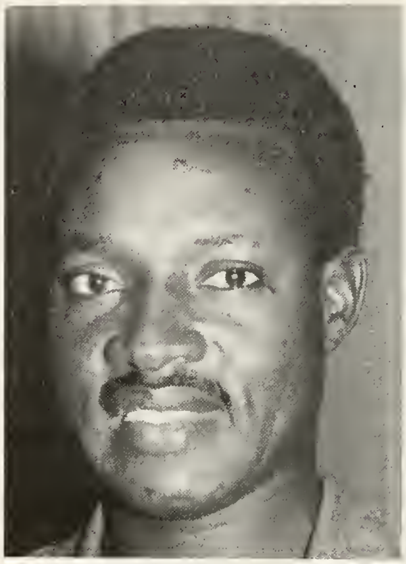
Toma Ragnjiya is the former general secretary of *Ekklesiyar Yanuwa a Nigeria*--the Church of the Brethren in Nigeria. Currently he is a student at Ashland Theological Seminary, Ashland, Ohio. Mallam (Mr.) Toma is an articulate and superbly qualified spokesman for the church in Nigeria.



Toma Ragnjiya

When Cultures Meet:
A Nigerian Brother Examines His American Roots

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the West's attraction to events in Eastern Europe is damaging to their already difficul struggle for justice. A journalist in the February 6 issue of the magazine *Palestine* writes about "A Tale of Two Cities." "Berlin: The Wall is coming down. Freedo is creeping eastward. The applause of an elated world is deafening. No one hears the cries of agony coming from another city 3,000 miles away. Nablus: The wall looms high. Behind it, freedom is held hostage. Thousands of Israeli soldiers ring the Palestinian city and march through its street and alleys. Palestinians are being shot. Children are being killed in the streets. Teenagers are being thrown in jail without trial. Houses are being demolished. The freedom blooming in East Europe is dying i the West Bank and Gaza Strip. Give Nablus taste of Berlin: Set the Palestinian people free."

Yes, the great transition goes on. New nations (such as Namibia) are being born. Others are dying. This is history's well-worn pattern. Paul Kennedy reflects candidly on this long, ongoing story in his book, *The Ris and Fall of the Great Powers.* He warns, "If however, too large a proportion of the state's resources is diverted from wealth creation an allocated instead to military purposes, then that is likely to lead to a weakening of national power over the longer term." If the shoe fits . . . .

All this is not meant to be a doomsday script. As I already suggested, let us consider this as the shadow side of the hopeful happenings that Rieman has so well set forth. My deep concern is that our blinders don't keep us from seeing the very dark areas amidst some truly gleaming ones, for both dimensions should be enveloped in our Christian concern and faith. The same Jesus who offered abundant life to the followers of the Way also warned of days when "the sun will be darkened, and the moon will not give its light . . ." (Mark 13:24). These words refe primarily to the "final days," but too many of the world's people could well understand and apply these very words to themselves today.

In any case, whatever is happening around us—both good and ill—dare not affect our call to discipleship, our readiness to forgive as well as our cry for forgiveness. Not to forget our need to make a new start. And we must continue to work for a better world for all. Albert Schweitzer hardly saw the world in rosy terms. In fact he held quite an eschatological view. But this in no way diminished s belief in the “reverence for all life” or his onviction that we are called to be obedient ewards and healing servants to the very end. hus as we strive to become more worthy of e kingdom we also pray that God's peace nd justice might spread to every corner of ur troubled world, not forgetting that all istory and all the great beyond are in God's ands. ☐

Dale Ott lives and works in Geneva, Switzerland.

indy Stahl

Abortion issue: No gray areas

eggy Gish, in her April Opinion piece “Abortion ‘foes’: Common Ground”) says at those on both sides of the abortion issue ave common enemies—“injustice, exploita-on, and violent abuse of persons of all ages nd sexes.” Although these are evidence of vil, they are not the enemy. Our enemy is atan.

Satan is the power behind the pro-choice ovement. The father of lies, Satan is behind e school-based clinics, freedom of choice or ro-choice, government-run child care, and he anti-family propaganda being spread in ur government, communities, schools and hurches. We must recognize Satan as the nemy if we are to have victory through hrist over the evil that surrounds and attacks s.

Gish thinks that in the abortion issue, “. . . oth sides have profound insights to share . .” and that both sides “. . . have blind pots, areas where their understanding of od's value of life is too narrow.” She pparently believes that a “partial under-tanding” of scriptures such as Deuteronomy 30:15-20 is adequate. No scripture supports he murder of innocents, whether on the basis of economic hardship, unstable familial relationships, a distressful life and future, or of continuing difficulties and stigma the nnocent might encounter if allowed to live. Yet, these are all legal causes for the murder of innocent children that abortion-rights advocates in our denomination promote.

Gish implies that my “blind spot” is incomprehension of scriptures such as Jeremiah 1:4-8 and John 11:25-26, which I believe clearly express “God's value of life.” If, as a pro-lifer, I am in the dark on these scriptures, it stands to reason that pro-

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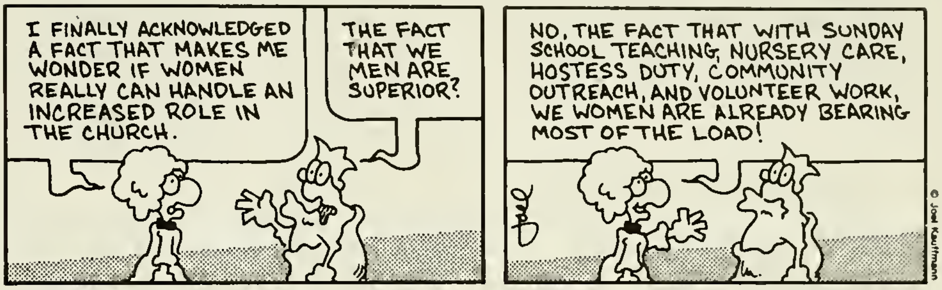
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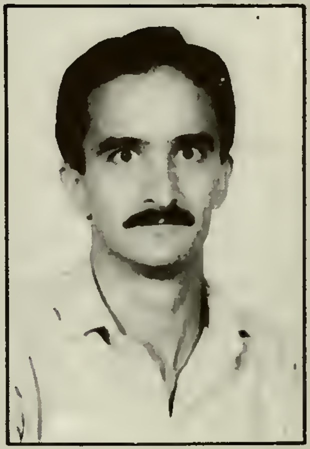

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abortion activists are enlightened on them. This reckless rationale supports those who work to protect life as well a those seeking to destroy it.

Planned Parenthood is still promoted by those calling for "reproductive freedom" for women. Putting an end to this true abuse (subtle brainwashing) of women will not be accomplished by "confronting the oppressive systems." The answer is Christ. He is the only help for these women drowning in "despair and desperation."

We who believe that Jesus Christ is our hope of salvation must open our homes, our arms, our hearts, and our pocketbooks so that any girl who finds herself pregnant, alone, and desperate, will recognize Christ's compassion in us. If she sees a divided church, she will seek help elsewhere, usually at a "quick fix" clinic.

Those in the church who remain silent although agreeing that life begins at conception are just as guilty of wrong as those who believe that life begins at birth.

Those who believe a woman has a "right" to her own body must concede that human life begins at conception. That life is totally
separate from the life that will carry it until
birth—an individual with its own fingerprint
blood type, physical features, and personalit

Peggy Gish and thousands like her who a
misled are not helping the people who need
help in what they feel is a hopeless situation
The Gish Opinion piece only adds confusior
to an already unsettled denomination.

There is no common ground to share whe
a person's physical—and spiritual—life
deliberately is being ended. There is no gray
area between life and death. Either the child
alive and nurtured inside the womb from the
moment of conception to the moment of birt
or the child is dead as a result of abortion on
demand.

Gish's Opinion piece is offensive, grossly
misleading, and biblically unsound. Printing
was careless journalism. ☐

Cindy Stahl, a member of Middle Creek Church of the Brethren, Ephrata, Pa., is a member of the boord of directors of the Christian Action Council of Lancaster County.

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and a farmer. Other clients are meeting frien
who share their interests. Some are still waiting
meet the right one. Perhaps they are looking f
you. How will you find out if you don't join? F
information write to Crossroads, Box 32, N. Ton
wanda, NY 14120.

INVITATION—In Atlanta, Ga., join Faithful Se
vant Church of the Brethren for 10 a.m. chur
school and 11 a.m. worship at Shoney's Inn
intersection of Indian Trail and I-85 North, exit 3
Norcross. Contact Pastor Joe May at (404) 98
1360 or John and Debbie Hammer, 5584 Wilm
Dr., Norcross, GA 30092. Tel. (404) 448-9092

New Members

o help us compile this feature, eriodically send us a list of new embers of your congregation. ust give names of new members nd the congregation. Only send ames of persons who have joined ince January 1, 1990. Send to MESSENGER, *Turning Points, 1451 undee Ave., Elgin, IL 60120.*

Annville, Atl. N.E.: Naoma Boyer, Joan Clawser, Mary Fair, Moly Figueroe, Virgie Flory, Sandy and Robert Fortna, Nicole Fortna, Jeanne Loose, Kim and William Graves, Kevin Rosborough, Leroy Shelly, Ruth and Gerald Shenk, Melanie Shenk, Susan and Diehl Snyder, Sarah Alwine, Karin Davidson, Jessica Hackman, Adam Shreckhise, Robert Wentling, Jason Bowers, Katie Good, Christopher Hartman, Dianna Wampler
Bethany, Mid-Atl.: Myko Yeomans, Clifton Vikara, Diane Smith, Vickie Messick
Castine, S. Ohio: Lisa Bayer, Phil Bayer, Don Drew, Louise Drew, Jim Farmer, Clara Jo Farmer, Tammie Farmer, Tom Farmer, Beverly Garber, Nathan Garber, Gina Holsapple
Cedar Grove–Brandywine, Shen.: Carol Lee Bodkin, Elizabeth Ann Hostetter, Carol Ann Shiplett, Jean Siple, Fern Yvonne Stout
Charlottesville, Shen.: Carolyn and Mitch Hofecker, Cecelia Lawson, Molly Pickral
Cherry Grove, Ill./Wis.: Vemon and Beth Schultz
Christian Church Uniting, Virlina: Bill Dister, Candace Mason, Will Smeback, Pat Smeback, Jeff Bartlett, Sharon Bartlett
Denton, Mid-Atl.: Zelie Witt Collison, Arthur Lannon, Sara Collison
Fellowship in Christ/Fremont, Pac. S.W.: Kristin Beard, Nancy Berge, Beth Buckingham, Sandy Crowe, Michelle Cohen, Larry Cohen, Kari Lingofelter, Kathy Malone, Brian Nixon, Don Rentzel, Nora Rentzel, John Stutsman, Dianna Touchton, Kathy Voll
First, S. Pa.: Jeanine Ewert, Margaret Rickrode, George and Darla Feeser, Wim and Cassi Ney, Stephen and Hannah Schmidt
First, Virlina: Stephanie Estes, Dorothy Halcomb, Walter Hodges, Matthew Shively
Good Samaritan, Atl. S.E.: Terry Feeney, Kay Feeney, Barbara Thompson, Ron Yoder, Margaret Yoder, Sam Merkey, Barbara Merkey, Jason Merkey, Charles Merkey, Thomas Waymire, Rhoda Waymire
Goshen City, N. Ind.: Priscilla Bayer, Paul Bowers, Karen Kehr, Carrie Stem, Larry Chupp, Judy Valderrama, Nikki Valderrama, Richard Miller, Dean Slabach
Hanover, S. Pa.: Peggy N. Fiorello
Huntsdale, S. Pa.: Carol Mowery, Samantha Brooks, Jay Brooks
Indiana, W. Pa.: Lori Shaffer
Lewiston, Atl. N.E.: Ruby G. Smith, Robert E. Bergeron
McPherson, W. Plains: Bob and Sandy Baldwin, Clem and Lina Baldwin, Feme Temple, Jeff and Mary Crist, Sander Eller, Diane Rios, Lisa Pierce
Midway, Atl. N.E.: Adin Sensenig, Hazel Sensenig, Kathy Sensenig, Nelson Martin
Mingo, Atl. N.E.: Tracey Fobia, Jill Moyer, Shirley Savage
Mount Vernon, Shen.: Carolyn & Terry Shumaker
Nampa, Idaho: Eugene Bergman, Emma Burkholder, Harlan Burkholder, Daniel Holtry, Dianna Redifer, Tina Richardson, Dorothy Shaw, Glen Shaw, Michelle Turner, Naomi Waterman
New Carlisle, S. Ohio: Eva Barry, Nathan Ehlinger, Andrea Funderburg, Jennifer Funderburg, Diana McGlothin, Jeremy Murphy, Jason Skillings, Wanda Somers, Jessica Thomas, Brandon Treadway
Northview, S/C Ind.: Colleen Wade, Sue Breiner, Michael Dean, Ana Dean
Oak Park, W. Marva: Lydia Ruth Hall, Evelena Mae Fike, Pamela Sue Gallagher
Oakland, W. Ohio: Tom Godown, Kenneth Johnson, Kris Mowry, Brenda Johnson, Joe Helfrich, Lori Keller, Jack Leistner, Rhea Leistner, Tim Swenson, Karen Swenson
Outlook, Ore./Wash.: Heidi Costin, Mary Duran, Joe Roman, Leticia Roman
Parsons, W. Plains: Burleigh L. and Zelma Elaine Carter
Peters Creek, Virlina: Joel Hickerson, Paul Hickerson, Bonnie Dulaney, George and Clara Walters, Ruth Naff, Mimi Slabach, Dennis Deacon
Pine Creek, N. Ind.: Adam Barden, Theresa Barden, Jackie Hathaway, Johanna Hathaway, Bryan Gensinger, Monica Linback
Pleasant Valley, W. Marva: Douglas Scott Tutwiler, Donna Good Tutwiler, Michael Shawn Fulk, Mary Ellen Shreckhise
Quinter, W. Plains: Roy Crist and Lemoyne Crist
Rouzerville, S. Pa.: Barbara Birely
Trinity, S. Ohio: Donald and Mary McCalla
York Center, Ill./Wis.: Esther Snoke Eichelberger, Matthew Bohrer, Wayne and Gwen Miller, Cesar Cortez, Joe and Ginny Gregersen

191st BVS Orientation Unit

(Orientation completed March 31, 1990)

Ball, Kimberley, Powhatan, Va., to Top Spot Youth Center, Belfast, Northern Ireland
Disraeli, Jack, Rochester, N.Y., to Nuestros Pequeños Hermanos, Yamell, Ariz.
Dooley, Mark, McPherson, Kan., to Pax Christi, Stuttgart, West Germany
Focht, Jill, Trotwood, Ohio, to Dove, Inc., Decatur, Ill.
Fry, Rosetta, Galveston, Ind., assignment pending
Fry, Homer, Galveston, Ind., assignment pending
Heishman, Douglas, Manassas, Va., to Teen Parent Program, Portland, Ore.
Hershberger, Ted, Myrtle Point, Ore., to Camp Myrtlewood, Myrtle Point, Ore.
Irwin, Marissa, Fairfield, Conn., to Washington Office on Haiti, Washington, D.C.
Krauss, Ulrike, Baden-Wurtemberg, West Germany, to Casa de Esperanza de los Niños, Houston, Texas
Rice, Kent, Elizabethtown, Pa., to MESSENGER staff, Elgin, Ill.
Riley, Susan, Portland, Ore., to Minnesota AIDS Project, Minneapolis, Minn.
Steiner, Karl, Goshen, Ind., to Washington City Church of the Brethren Soup Kitchen, Washington, D.C.
Tvarian, James, Chicago, Ill., to Washington Office on Africa, Washington, D.C.

Licensing/ Ordination

Brode, Richard, licensed Mar. 5, 1990, Harrisburg, First, Atl. N.E.
Davis-Driver, Norlyn Lee, ordained Nov. 4, 1989, Palmyra, Atl. N.E.
Dutka, Leon, ordination received May 20, 1989, Pleasant View, S.E.
Finch, Connie R., licensed Nov. 5, 1989, Dranesville, Mid-Atl.
Hendry, David R., licensed Dec. 1, 1989, West Manchester, S/C Ind.
Hoffert, Gordon Ray, ordained Nov. 4, 1989, Lewiston, N. Plains
Hostetter, Rick, licensed Dec. 21, 1989, Buffalo, S. Pa.
Kyerematen, Richard, licensed May 23, 1989, Germantown, Atl. N.E.
Moyer, J. Martin, licensed Aug. 23, 1988, Indian Creek, Atl. N.E.
Park, John Jang-Kyun, ordination received Feb. 10, 1990, Central Evangelical, Pac. S.W.
Perez, Edwin, ordination received Aug. 13, 1988, Alpha and Omega, Atl. N.E.
Satvedi, Anet D., ordained Dec. 16, 1989, Panther Creek, Ill./Wis.
Shively, Jonathan Adin, licensed Aug. 5, 1989, Lancaster, Atl. N.E.
Sisco, Richard, ordination received Jun. 24, 1989, Akron, Atl. N.E.
Wagner, Thomas Michael, ordained, Nov. 4, 1989, Muskegon, Mich.
Wenger, William W., ordained, Aug. 26, 1989, Mount Zion Road, Atl. N.E.
Wenger, Tracy L., ordained, Jun. 24, 1989, Hampfield, Atl. N.E.

Pastoral Placements

Deffenbaugh, E. Todd, from secular to Wiley, W. Plains
Dinamin, Pam, from other denomination to Southside Fellowship, N. Ind.
Freeman, Wendell, from Erwin, S.E., to Bristol, S.E.
Gotch, Steven, from Lake Breeze, N. Ohio, to Roxbury, W. Pa.
Griffith, Charles R., from Knoh Creek, S.E., to Erwin, S.E.
Keller, Kevin L., Flora, S/C Ind., pastor pro tem to full time
Neher, Leon, Maple Grove, W. Plains, interim to part-time
Overpeck, Michael, New Paris, N. Ind., assistant pastor to pastor
Peterson, Jerry, from General Board Staff to Lincolnshire, N. Ind.
Rusmisel, Dan David, from Blue Ridge, Virlina, to Lanark, Ill./Wis.
Snell, Timothy, from Linville Creek, Shen., to Phoenix First, Pac. S.W.
Stovall, William C., from Beaver Creek, Virlina, to Mason Cove, Virlina
Whitecraft, John, New Paris, N. Ind., secular to minister of nurture
Wiley, James A., Chimney Run/ Valley Bethel, Shen., interim to full-time yoked
Wilson, David, from Walnut Grove, W. Plains, to Oakton, Mid-Atl.

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Addingtnn, Ina Ruth, 76, Kingsport, Tenn., Sep. 11, 1989
Armstrong, John D. Jr., 75, Boonsboro, Md., Jan. 18, 1990
Beard, Anna Marie, 94, Westminster, Md., Feb. 26, 1990
Bennett, Vemon L., 93, Elkins, W. Va., Apr. 2, 1990
Brumbaugh, Florence Wieand Noffsinger, 96, Nova Friburgo, Brazil, Jan. 18, 1990
Brushaber, Lloyd, 76, Beaverton, Mich., Feb. 20, 1990
Bullard, Carol, 87, Dallas, Ore., Dec. 13, 1989
Calhoun, Dora V., 89, Petersburg, W. Va., Mar. 12, 1990
Chew, Nellie D. L., 89, Harrisonburg, Va., Mar. 16, 1990
Clayton, Charles, 71, Sidney, Ohio, Dec. 17, 1989
Cline, John M., 39, New Market, Va., Jan. 29, 1990
Coffman, Glen M., 63, Dayton, Va., Mar. 17, 1990
Coffman, Naomi, 97, Boonsboro, Md., Feb. 13, 1990
Crumley, Ray, Ewing, Va., Jan. 5, 1990
Cullen, Ray, 99, La Veme, Calif., Feb. 24, 1990
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Davis, Eunice, 86, Logansport, Ind., Aug. 26, 1989
Davis, Evelyn, 70, Logansport, Ind., Nov. 19, 1989
Deyerle, Gordon Ernest, 79, Roanoke, Va., Feb. 2, 1990
Farley, Robert L. Sr., 64, Rockingham, Va., Feb. 8, 1990
Faun, Georgia, 90, Covington, Ohio, Dec. 27, 1989
Flora, LaVere, 78, La Veme, Calif., Jan. 19, 1990
Flory, Kenneth, 86, Greenville, Ohio, Mar. 5, 1990
Fogt, Robert, 71, Covington, Ohio, Jan. 4, 1990
Fryman, E. Ethel, 95, Goshen, Ind., Mar. 5, 1990
Fultz, Elma Lou, 62, Logansport, Ind., Jan. 17, 1990
Garst, Effie, 95, Covington, Ohio, Apr. 4, 1989
Geib, Ruth, 69, Manheim, Pa., Mar. 5, 1990
Geisel, Mabel E., 96, Johnstown, Pa., Jan. 27, 1990
Gordon, Ernest R., 66, Timberville, Va., Mar. 3, 1990
Gottman, Charles, 72, North Manchester, Ind., Feb. 25, 1990

Faith so as to smooth molehills

I have been looking back over my past editorials and I realize that I have been far too ambitious. I have been trying to move mountains, but the mountains remain intact. I should have been working modestly on molehills.

Troubled by the sexism inherent in the word "brethren," I once used this editorial page to call for a new name for the denomination. I got called names instead. I struck a blow for the passage of the Equal Rights Amendment (ERA), and the amendment passed into oblivion. I counseled calm and reasoned dialog on issues such as homosexuality and abortion and had to duck to avoid the crossfire. I asked for overseas mission projects that incorporate evangelism and received only pained looks from colleagues.

Stirring the sisters and brothers to take giant steps toward the kingdom clearly is beyond my editorial capability.

But surely I can study the record and learn from my experience. That's why I intend to go after the molehills and leave the mountains for the real movers and shakers. I need to find some small issues with which I can rally the constituency solidly behind me. These may be issues you dismiss as insignificant, but believe me, if they have caught the attention of this editor—here in Elgin on the cutting edge of things—they are issues that need to be addressed.

Take this matter of throwing birdseed instead of rice at weddings, for instance. Now isn't that the dumbest thing you ever heard of? A current and popular myth has it that rice thrown at fleeing wedding couples, when eaten by birds, swells in their stomachs, causing them to explode! Hey! Birds like rice! Has any one of you ever seen an exploded bird lying on the walk outside your church? No! Go to any rice field when the crop is ready, and you will see swarms of birds scarfing down rice . . . and not exploding. But some ninny got the notion that rice at weddings kills birds, and people started throwing birdseed instead. Listen to me: Rice is harmless to birds. They have strong-muscled gizzards full of grit that grind up whatever they eat. Furthermore, rice fluffs only in boiling water. Any bird whose innards are above the boiling point has bigger problems than exploding rice. So, put that birdseed in your birdfeeders for the squirrels to eat, throw your rice joyously, and laugh in the face of would-be environmentalists. And, as for the birds, you know what Marie Antoinette once said: "Let 'em eat rice." There! One molehill down.

The beauty of moving molehills is that a lot of them can be dealt with on one editorial page. A deft stroke of the editorial pen and the ground is leveled. The rough places are made plain. The feet of the pilgrim tread forward on smooth ground. Let me demonstrate:

•

Congregations that really are concerned about the environment shouldn't waste paper printing announcements in their bulletins. "Sharing Time" regulars always get up and repeat the announcements anyway.

•

Frugal Brethren at Annual Conference who once brazenly strode through Sheraton and Hyatt lobbies with picnic coolers are now bringing along mini-microwaves.

•

Speaking of Annual Conference, how can the "2-Cents-a-Meal" concert hope to succeed without our best-known Brethren musician, Slim Whitman, on the program?

•

Pity the poor pastor who submits a pet sermon to me with the transparent disclaimer that it was sent only at "the urging of many members of the congregation."

•

Doesn't anyone care that Brethren Health and Welfare Association and Brethren Benefit Trust sooner or later are going to push the rest of us out of the General Offices in Elgin?

•

When you get right down to it, most church "worship centers" don't center worship at all.

•

Ever notice how people who turn backward somersaults to be "inclusive" think they are avoiding a sexist word by calling their wife or husband their "spouse"?

•

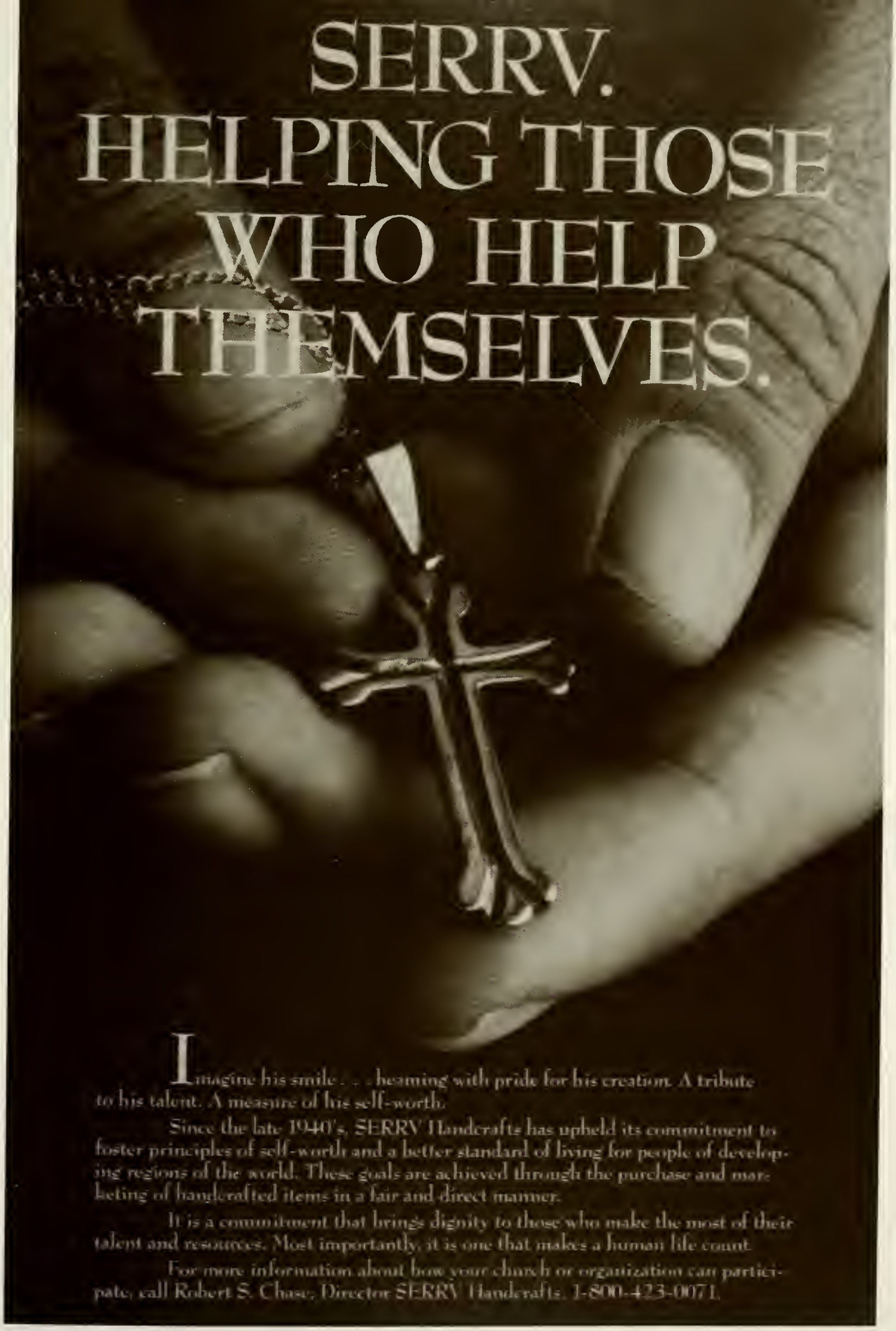
Did you know that it's against the law to train animals to fight, but we make a patriotic virtue out of training people to do the same thing?

•

Food for thought: Whatever became of Graham Kerr—TV's "Galloping Gourmet" who joined our Brethren ranks some years back? Did he gallop on into the sunset? Did he take Billy Jean King with him? Doesn't anyone "kerr"?

•

If you dwell among the molehills, do you lose sight of the mountaintops?—K.T.



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A Program of the Church of the Brethren

Two cents a meal for the world's hungry and homeless. What difference can it make?

The arithmetic is astounding. A hundred donors per church in 500 churches adds up to more than a million dollars a year. A million dollars for relief and development assistance for the starving refugees of Ethiopia and Sudan and the homeless of America.

The faith implications are even more staggering. A corps of Brethren in the congregation identifying meal by meal, day by day, with persons who are of God's special concern. Partners with God in carrying on the work of liberating the hungry announced by Jesus. Investors whose sole yield is dividends for others.

Organize the 2¢-a-meal club in your church. Make banks from soup cans with free labels from the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120. Present your offerings in public worship monthly quarterly. Become an advocate for hunger action.

Putting your two cents' worth in God's food bank can work miracles.

GLOBAL
FOOD
CRISIS FUND

My
2¢
worth

Think what just 2¢ can do in God's food bank.

Church of the Brethren July 1990

Messenger

Dean Kahler remembers Kent State

Inside:
Annual Conference looks at mission

From the Editor

Although not on the scale of the 1965 overhaul, the new touches we have made with MESSENGER this month are probably the most noticeable changes of the quarter century since then.

You see that this page and the next five pages are different. Where are the letters to the editor? You will find them tucked in the back, just ahead of Opinions. We had many suggestions to make that move, since the letters often deal with controversy, and there are more uplifting ways to begin the magazine. Also, the move brings together both forms of reader response that we carry.

Dean Kahler in 1971

We have revamped In Touch in order to include more people. A new feature, Close to Home, follows In Touch and relates to it, being stories "closer to home" than the news section that follows. Close to Home, like In Touch, reflects our desire to have more material in the magazine about people and congregations.

Another "new" feature is Mixed Reviews, reviving the book and film reviews we used to do. But it has a new twist: We are mainly featuring works from the secular world, but selecting those that speak more specifically to Brethren and their way of life.

You will notice some other changes this month, particularly the new banner on the cover, our old banner typeface having been retired after 20 years of service, probably the longest the magazine has gone without such a change. We hope that you like the changes and find that the magazine speaks to you in a warmer, friendlier, more engaging way than before.

While change is the big thing for us this month, our cover story harks back to an earlier time—20 years ago, when one of our own, Dean Kahler, was struck down in the infamous Kent State shootings of 1970. Dean made our cover then (January 1971) and makes it again, as we find where he is today and what the intervening 20 years have been for him.

Kermon Thomasson

COMING NEXT MONTH: An Annual Conference summary and an update on Brethren workers in Europe.

Messenge
Vol. 139, No. 7 July 19

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Western Plains, Dean Hummer; West
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How should Brethren undertake mission in other countries? A report by Cheryl Cayford provides background for Annual Conference consideration of Korea and the Dominican Republic.

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The free ministry wasn't free and easy, and neither was the transition to the salaried ministry. Robert E. Faus visited 22 congregations to learn more about calling and ministry.

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over, 10, 12-14: Martha Rial
nside cover: Howard Royer
art, 7, 17 art: Kermon Thomasson
left: Rodney Moseman
right: Charles Mathews
: Irene Reynolds
left: David Helmuth
right: Naomi Sayers Shelton
: Fred Swartz
, 8: Religious News Service
: David Radcliff
1: AP/Wide World Photos
0 art: Jeane Healy
1-24: David J. Morris
5: David Dibert

In Touch

"In Touch" profiles Brethren in the news. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Picture perfect

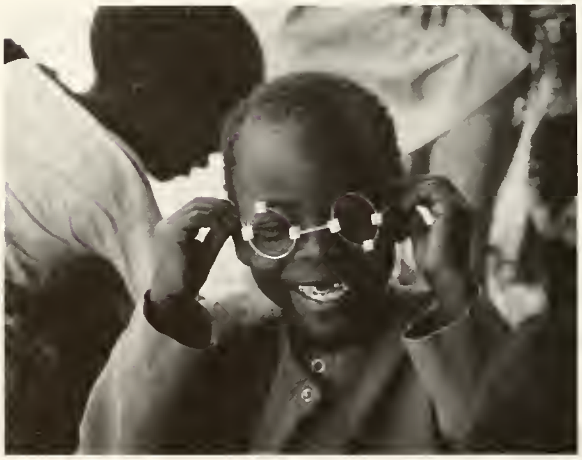
In the town of Mubi, Nigeria, **Rodney Moseman** is known as "the man who sells bicycles." His generosity is now known there, too.

It began when the owner of Bicycle World and member of the Lititz (Pa.) Church of the Brethren was awarded $100 for a photo of a small Nigerian boy wearing glasses constructed from the fibers of guinea corn.

"He made the glasses to mimic us," said Rodney.

After receiving the prize, Rodney wanted to send the money to the Nigerian boy. The problem was discovering a way to do it.

Rodney took the photo while he was participating in a four-week Church of the Brethren workcamp.



Rodney Moseman's award-winning photo of Usuju Dawai.

"We had taken the afternoon off, it was over 100 degrees out, and I heard kids giggling outside. I was amazed at the toys they make themselves.

"I was taking some photos of them, and happened to look through the camera and see the kid with the glasses. He gave me this beautiful toothless grin.

"I didn't realize how wonderful the photo was until we got back. At my wife's encouragement I entered it in a National Geographic contest. I got a phone call in November that out of 26,000 entries, it had won an honorable mention."

After receiving the prize money, Rodney looked for a way to send it to the boy, a difficult task considering he didn't even know the boy's name.

"Their economy is in a shambles. One naira once was equivalent to one dollar. Now the ratio is seven to one. I knew that the prize money would represent about four months' salary to them," he said.

When Rodney discovered that Donna Walton, also a member of the Lititz church, was traveling to the same place, he entrusted her with the task of finding the boy.

She showed the print of the photo to people in the area, including the principal of Kulp Bible College.

"The next morning, the principal introduced me to the father and the little boy.

"When I gave him the money he was shocked. The highest denomination a naira comes in is 20, so I handed him a big fat envelope of money.

"I explained to him that it came from Rodney. Everyone remembered him as 'the man who sells bicycles,' " she said.

Donna said that the father agreed to use the money for the boy's education, as Rodney had wished.

The boy's family sent a letter back with Donna for Rodney. The boy's father, the Rev. Ujulu Dawai, wrote, "seeing his picture and receiving the 760 naira, we, the entire family, were almost bursting with joy.

"There is nothing that we can say but 'God bless you.' Usuju (the boy) is in the second grade, and we will use the money for his education."

Donna said that the boy had added to the letter in his eight-year-old's handwriting, "My name is Usuju, thank you for the money and the picture."

—DAINA SAVAGE

Daina Savage is a staff writer of the Lititz (Pa.) Record Express. *This article is reprinted with permission.*

Model school

When **Rosemary Paxson** decided to open a school for retarded children in Clark County, Ohio, she never realized she was becoming a pioneer in the field. She was only trying to help her son and other retarded children reach their potential.

In 1951, Rosemary was taking her 10-year-old son, Rodger, and several other retarded children with her to the private school at which she taught. There was no affordable schooling to accommodate these children, so private school was the only alternative to keeping them at home all day.

When the director of the school suggested that Rosemary could start her own school, she did just that. Clark County has since become a national model of schooling for the retarded, with a $10 million budget, groundbreaking programs, and a self-supporting tax structure.

Rosemary, a member of First Church of the Brethren in Springfield, Ohio, served as the first vice president of the Clark County Council for Retarded Children and taught at the Town and Country Day School for many years.

At first the school was mainly concerned with teaching the children to relate to one another. Now it includes a full slate of classes and activities.

Clark County has also developed TAC Industries, which teaches job skills to retarded young adults.

"It's a supervised workshop," Rosemary explains. "Most of them have gone through the school. Some then go out and work in the community. Many are in independent living."

The school and the workshop "give them a life of their own," says Rosemary. "They have their own friends, their own interests, and their own abilities. Family life is great, but they need their own identity as well." She believes that an identity is the most important thing that one can give a retarded child.

Helping people grow and build their own identities has been a life-long project for Rosemary, who sees the active role of God in her work. "I'm amazed at what God has done," she says. "We ask for a little, and God gives us so much."
—Kent Rice

No place like Lenexa

"The Brethren *do* while other denominations mostly talk about being Christians," says **Abraham Omman,** pastor of the newly chartered Lenexa (Kan.) Church of the Brethren. "They attracted me because they follow the book of James. Other church people were constantly telling me, 'God bless you,' but it stopped there."

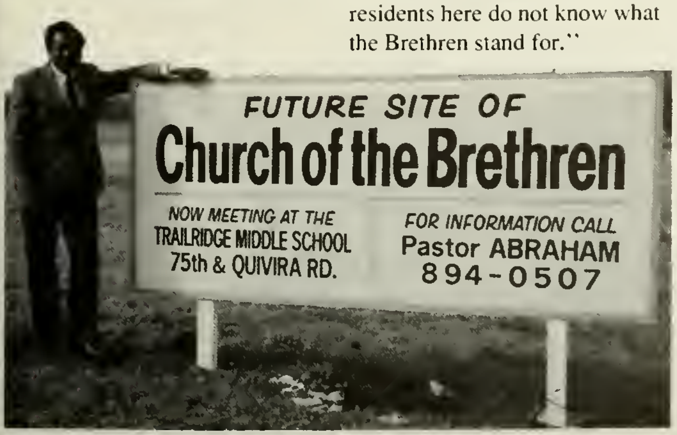
Abraham came to the United States from his native India 12 years ago to further his studies in religious education and missiology. Although he already held master's degrees in divinity and history from Indian institutions, he enrolled at the Nazarene Theological Seminary in Kansas City and received master's degrees in missiology and religious education in 1983.

One Sunday, Abraham was asked to fill the pulpit at Messiah Church of the Brethren in Kansas City and was impressed. "These people were *doing* and I felt I had to go back again and again."

Last July Western Plains District called Abraham to be part-time developer and pastor for the proposed church in southwestern Kansas City, Kan. The district purchased the ground while the congregation began meeting in the basement of Abraham's home.

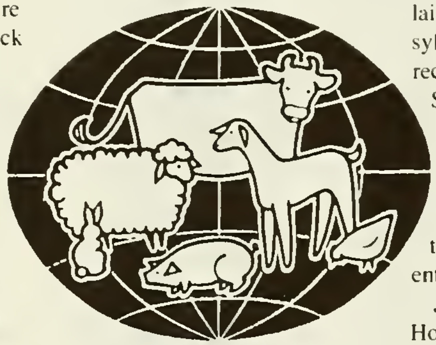
Abraham has his own style, both from the pulpit and in the community. "My 90-year-old grandfather in the Mar Thoma Church in India still preaches three-hour sermons, but mine contain three points and are only 12-15 minutes long," notes Abraham. When he's not preparing worship services, Abraham is seeing to the needs of his members and marketing the church by making phone calls and knocking on doors.

"Although I see many car bumper stickers in this area proclaiming, 'I love peace,' 'Work for peace,' etc., the residents here do not know what the Brethren stand for." Abraham is letting them know, even if it means reaching one person at a time.—Irene S. Reynolds



Udderly unbelievable

Helen Jamison of the Washington Creek church near Lawrence, Kan., has made sending cows to Heifer Project International an annual event. She has been a member of HPI for about 25 years, she guesses, and has given away more heifers than she can remember.



Helen was recently named Great Plains Volunteer of the Year at HPI's annual meeting.

Helen, who is 80 years old, knew HPI founder Dan West and describes the project's role as "getting at the roots of hunger by helping another nation to raise something and supply food for families."

Catering to the church

Alan and Naomi Varner of the Bunkertown (Pa.) Church of the Brethren recently built their own church. No one is attending, however, due to one small consideration—the church is only 10" x 12" x 18" and is made entirely of candy.

Alan owns Juniata Kitchens in Mifflintown and designs kitchens for a living, so making the transition to confectionery construction was as easy as pie. In 1986, the couple fashioned a graham cracker house, complete with a tootsie-roll logpile. The church was then created in an attempt to capture "the meaning of Christmas." Any suggestion to the contrary would be half-baked, indeed.

Names in the news

Michael Swick, a licensed minister and student from Pleasant Hill church in Johnstown, Pa., is summer chaplain for three Somerset County parks. The chaplaincy, sponsored by the Pennsylvania Council of Churches, receives financial support from Somerset area Brethren.

Juanita M. Mendenhall, member of the Lincolnshire church in Fort Wayne, Ind., was named state Teacher of the Year by the Indiana Parents and Teachers Association.

Josephine Laycock, of the Hope (Mich.) church, has raised money for Habitat for Humanity for nearly 10 years from sales of her plastic canvas art. She gave $1,000 last year alone. Hope members note that the 82-year-old "puts younger members to shame" through her efforts.

Pastor **Robert Morris III, Frances DeWitt Cook,** and **Laura, Chris, Terry, Corrine,** and **Gary McAfee,** of the Marion (Ohio) church, have received Boy and Cub Scout adult God and Service of Life/Family/Church awards.

Bonnie Kline Smeltzer, copastor of the Modesto (Calif.) church, has been invited as a designated visitor to the World Council of Churches assembly in Australia in February 1991.

Remembered

Jeff Sedlinsky, former pastor of the Czech Brethren Church in Prague, died in April.

Sedlinsky was an early member of the Christian Peace Conference and had attended Bethany Theological Seminary as an exchange scholar.

Close to Home

Labor of love

In January 1988, Sharon Alden's mobile home near Bristol, Ind., burned to the ground. Sharon, a single parent, and her two sons were left homeless and with a $5,000 debt.

Through members of the **Middlebury** (Ind.) Church of the Brethren and the First Mennonite Church of Middlebury, arrangements were made with the mobile home owner to reduce the debt by 50 percent. The balance was eventually paid by contributions from individuals and Sunday school classes from both churches. Meanwhile, Sharon and her family stayed in cabins belonging to Brethren members Bill Weybright and Lou Martin.

Wayne Kindy helps build a house for Sharon Alden.

In April 1989, the pastors of the two churches and concerned members explored the possibility of building a house that Sharon could buy on a land contract and at a monthly payment schedule she could afford. Plans moved quickly, materials were donated, and the contract was offered to Sharon based on the cost of the materials.

Construction began in October and was finished by early December. All labor was done by volunteers from both churches and some community people. Several volunteers, including Joe Slabach and Barbara Leedy, put in an extraordinary amount of time in work and coordination.

It was a growing experience for the two nearby churches, which have had many such cooperative efforts. The good fun and fellowship culminated in an open house celebration on January 21, hosted by Sharon, sons Shawn (11) and Brian (9), and her mother, Betty Welch.
—David Helmuth

Dads on dads

Men concerned with fatherhood issues now have their own forum—"FatherTime," a newsletter published by Steve Shelton and Mike Munsell of **Lansing First** church in Michigan.

The enterprise began a year and a half ago with a breakfast group of men trying to balance work, family, and self, says Steve, a school social worker and a licensed minister in the denomination's Training in Ministry program.

Steve has since led three retreats on fatherhood, the most recent on "How do we father ourselves: What do adult men need to be in good relationship with each other and with God?"

The newsletter has been a way to reach people unable to go on a retreat—"to reach people with little chewable, bite-size notions," says Steve. Readership is over 400 now.

He's encouraged by the affirmation he's received for the ministry, which has been adopted by the Lansing congregation. The program aims to be self-supporting, but is claimed as "an outreach ministry" of the church.

"FatherTime" is published four times a year. For information, write to "FatherTime,"
First Church of the Brethren,
3020 S. Washington Ave.,
Lansing, MI 48910.

Mike Munsell and Steve Shelton, editors of "Father Time."

FatherTime

Faithful stewards

At the **Waynesboro** (Pa.) church, a Sunday school study of stewardship has grown into a project that has recycled nearly 90,000 pounds of materials in two years.

The Good Shepherd Fellowship class and other church members spend the first Saturday of every month processing the donations. The class began recycling newspapers in 1988, and then expanded into aluminum, glass, and plastic.

The $1,900 raised with the recycling project has been used for the church's renovation project. Once that's paid off, the money will be used for other charitable purposes.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Musical chairs

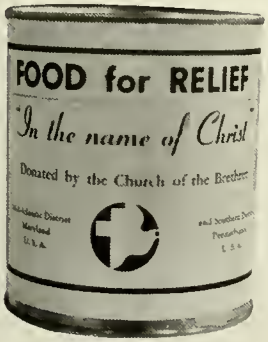
If you are in La Verne, Calif., and hear music, it might be coming from **Hillcrest Homes**, where "chair dancing" has become the latest social and aerobic activity.

Four times a week residents get together for sessions led by Sue Colvin, a registered nurse. The program is designed to increase flexibility, raise the heart rate, and provide a "no-impact" aerobic alternative.

Beefing up

Brethren in **Southern Pennsylvania** and **Mid-Atlantic** districts recently held their annual beef canning event in York, Pa.

This year, about 18,000 cans of beef were processed along with 4,500 cans of broth. The two-pound cans, which would cost about $5 each at the supermarket, are sent to food banks and other institutions all over the world.



Digging deep

When longtime Camp Mack maintenance worker Mike Kauffman developed life-threatening pneumonia last Christmas and incurred huge medical bills, **Indiana's South/Central** and **Northern districts** came to the rescue.

As of early May, the two districts and Camp Mack had raised $13,500 toward the $17,000 medical bill. The outpouring of support has exceeded all expectations, says Mike's pastor, Ray Barkey, of the Maple Grove church, New Paris, Ind.

Good news/bad news

A lamb visited May 6 at the **Rockwood** (Pa.) church. The fuzzy guest was a visual aid for "Good Shepherd Sunday."

"Bittersweet Ministries," of the **Bella Vista** church in Los Angeles, Calif., has obtained a house to be a home for women.

The **McFarland** (Calif.) church van, used in its mission project, **La Misión de Jesús**, was obtained via a series of miraculous donations and coincidences. Pastor Luís Bustillo uses the van to pick up 10-20 people a week for services.

West Marva District's **Camp Galilee** has been determined owner of Terra Alta (W. Va.) Dam. Repairs for the 100-year-old structure may top $200,000. Even repaired, the dam remains "a major liability risk," a district statement said. "There seems to be no way . . . but to drain the lake and dispose of the dam. Where will the money come from to do this?"

Campus comments

The Brethren Student Fellowships from **Juniata**, **Manchester**, **Bridgewater**, and **Elizabethtown** colleges met last spring at Juniata for the first annual Brethren Student Fellowship retreat. The group discussed the role of Brethren students on their respective campuses and in the church. The next retreat will be held in Bridgewater in the early fall.

McPherson (Kan.) **College** awarded an honorary doctor of divinity degree to Duane H. Ramsey, pastor of the Washington (D. C.) City church. A former Annual Conference moderator, Duane delivered McPherson's commencement address May 20.

Among recipients of **McPherson**'s most prestigious alumni award, the Citation of Merit, was Eunice Swank Yoder, of the La Verne (Calif.) congregation.

Lauree Hersch Meyer, associate professor of biblical theology at Bethany Seminary, is **Juniata College**'s 1990-91 J. Omar Good Visiting Distinguished Professor of Evangelical Christianity.

Robert Keim, former pastor of First church in Phoenix, Ariz., is chaplain for the **Glencroft Care Center** and campus residents at the Glencroft Retirement Communities in Glendale and northeast Phoenix.

It's Greek to them

Students at Brethren colleges may now choose a semester or full year in Athens, Greece, through a new joint program of **Brethren Colleges Abroad** and the **University of La Verne**'s College of Arts and Sciences and School of Business.

The program will focus on modern Greek life and culture in the context of both its classical heritage and today's Europe. Highlights include excursions throughout Greece and Istanbul, study of Greek language and civilization, and lectures by members of the Academy of Athens.

Friendly skies

People who can't afford to be flown to hospitals for operations have help from the Mercy Medical Airlift of Mid-America (MMAMA).

The non-profit organization, which receives support from the **Allison Prairie** (Ind.) Church of the Brethren, flew 25 missions last year and hopes to fly 30 this year.

This year's missions include flying a 47-year-old woman to St. Louis from Massachusetts for a lung transplant; taking an 80-year-old stroke patient from Champaign, Ill. to Pennsylvania; and transporting a cancer patient from New Hampshire to Vincennes, Ind.

Rick Koch, pastor of Allison Prairie, was recently named volunteer of the quarter. Rick is head of Mercy Medical's publicity committee.

Milestones

The **Lost Creek** church in McAlisterville, Pa., celebrates 200 years October 21.

The **Mount View** church in Bunker Hill, W. Va., is reaching up and out as it approaches its 50th anniversary September 23. A new cross and a snow-white steeple have been erected, the inside was painted, and ramps were installed to accommodate the handicapped.

Camp Blue Diamond, Petersburg, Pa., celebrates its 25th anniversary and dedicates an addition to its lodge in October.

Dedication of the **Christ Our Shepherd** fellowship in Indianapolis, Ind., has been postponed to October 14.

The reorganized **Medina** (Ohio) fellowship received its first members June 3.

The **Maple Avenue** church in Canton, Ohio, disorganized last year, has been sold to the Word of God Evangelical Church.

Hillcrest Homes Auxiliary, in La Verne, Calif., held its 20th anniversary celebration in April.

Buckeye church threatened by Fort Riley expansion efforts

New on the endangered list is the Buckeye (Kan.) Church of the Brethren. The church is bordered by land the US Army wants for wargame maneuvers.

Fifteen miles to the northeast of the Buckeye church is Fort Riley, an Army base that seeks virtually to double its 100,000-acre reservation. Of four "preliminary expansion sites" 18 miles long and 7 miles wide that are eyed by Fort Riley, the one most contiguous to the base is the Buckeye church community. The farms of a dozen Buckeye families lie within the site, and even the church and cemetery may be taken for a required buffer zone.

The Army seeks the land corridor for training mechanized infantry battalions in range warfare. More specifically, the expansion will enable "The Big Red One," as Fort Riley's First Infantry Division is known, to conduct field maneuvers with its new M1 and Bradley Fighting Vehicles.

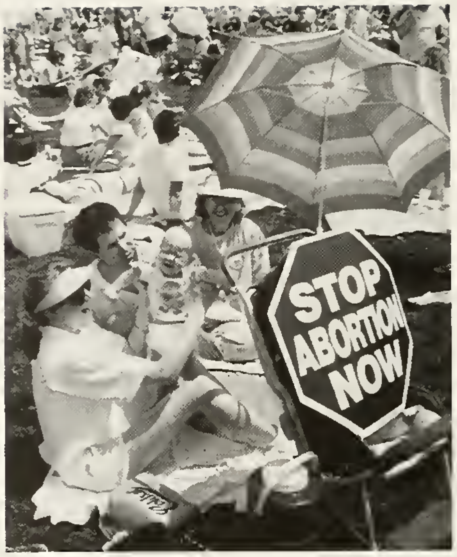
Though the Army speaks of minimizing land damage, even of rotating the use of land for training drills, *Wall Street Journal* writer Dennis Farney reports that at the heart of the reservation is a 16,500-acre dead zone where "artillery and mortar shells have been landing since World War II. On most days, their distant booms can be heard like thunder; the Army expects unexploded rounds may be buried 10 feet deep."

"The Army's lust for land is at odds with everything we affirm as the Church of the Brethren," says David Wine, an insurance executive and General Board member whose farm lies within the prime parcel. Because so many Buckeye families would be forced to leave the area, he sees the fort's expansion as spelling the end of the 110-year-old Buckeye congregation.

Gail Erisman Valeta, pastor, warns of the demise of an entire community. "I know firsthand that the land is not simply empty acres, good only for producing tornadoes," she has written to national and state legislators. "It is full of ranches, dairies, schools, churches, and strong neighborhoods rich with caring people who help a brother or sister in need. We would be foolish to let anything destroy a piece of America such as this."

Not all local citizens oppose the expansion, in part because Riley adds $600 million a year to the region's economy. The Chamber of Commerce and *Daily Union* newspaper at nearby Junction City have lent support. But opposition is being voiced by the Kansas Farm Bureau, which opposes the taking of private agricultural land, by environmentalists, and by the churches of the area, including Salina, Abilene, and Manhattan.

Leaders of the Buckeye congregation encourage Brethren throughout the country to send statements and letters to key congressional and Pentagon officials opposing not only Fort Riley's expansion, but proposed land acquisition at 12 other Army installations around the country. For a list of contacts and the latest information, write or call David Wine, Mutual Aid Association, Rt. 1, Abilene, KS 67410; (913) 598-2212.—HOWARD ROYER



Chiques members rally for life

Thirty-seven members of the Chiques Church of the Brethren in Manheim, Pa., were among the throngs in Washington, D. C., for the April 28 Rally for Life '90. More than 560,000 people attended the rally, according to an announcement made during the rally by the Park Service, although estimates ranged from 200,000 to 700,000.

President Bush, Vice President Dan Quayle, and a number of congressional and religious leaders addressed the crowd, while several well-known entertainers, including Sandi Patti, either spoke or performed.

The Brethren were impressed by the size o the crowd, but were disappointed by what they saw as a media misrepresentation of the attendance.—TINA M. K. SHUMAN

Brethren condolences follow death of Soviet church leader

Russian Orthodox Patriarch Pimen "enriched our lives as he enriched the life and witness of the Russian Orthodox Church," wrote general secretary Donald Miller in a letter of condolence following Pimen's death May 3.

Patriarch of Moscow and All Russia, and Russian Orthodox Church head since 1971, Pimen was "an ardent defender of Soviet policies from the Khrushchev to the Gorbachev eras," reported Religious News Service.

"Some critics accused him of collaboration because he operated within strict limits imposed by the Kremlin," said the *Chicago Tribune*, which reported that in the early years of Pimen's leadership the church supported Soviet pronouncements on peace and nuclear war critical of the US. In 1988, Pimen met with Soviet leader Mikhail Gorbachev and praised his reforms in the area of religion.

Pimen's only US visit was made in 1982, when he addressed the United Nations specia session on disarmament. A Brethren delegation met the patriarch in 1971 during the last of a series of exchange visits between the tw churches (see December 1988, pages 14-15).

Brethren Volunteer Service notes wave of new interest

A new interest in volunteering is "in the air, or in the water," said Debbie Eisenbise, Brethren Volunteer Service orientation and recruitment coordinator. "We've been here 40 years and all of a sudden people are callin up and saying, 'We were looking for this.' "

Beginning before Christmas, inquiries fro prospective volunteers have risen from about 20 to almost 50 per week. The rise has accompanied an increase in the number of Brethren volunteers. The spring orientation unit, with 7 Brethren among 14 volunteers, was the first in many years to include such a high percentage of Brethren, said Eisenbise. The Brethren Revival Fellowship BVS unit has almost doubled, to 10 volunteers in 3 households, from 6 volunteers in 2 households last year.

Mennonite Volunteer Service has also had an increase in inquiries, she reported, including an unprecedented increase in Mennonite interest. One MVS staff member "felt it's just a trend in the nation and that people are becoming more aware of voluntee service, and perhaps are rediscovering some of that volunteer heritage," she said.

Other reasons for the interest could include blicity of the BVS experience of Jennifer ısolo, US church worker detained by thorities in El Salvador last year (see April, ges 23-25). BVS was also represented at gional youth conferences this year, and the ıff has visited several Brethren churches.

Recruitment assistant Barb Davis likened e new interest to the aftermath of a catas- ›phe, when survivors come together to help ch other. The cutbacks in social welfare ograms during the Reagan years and the d of the cold war may have an impact. Said senbise, "There's nothing to take our atten- ›n away from (social problems) anymore."

BVS has twice as many project openings as lunteers, but can fund about 85 volunteers a ar. Eisenbise hopes to accommodate more plicants. "We're not going to turn people ay when there's so much need," she said.

eenage Mutant Ninja Turtles ıovie not really fit for kids?

ıe *Teenage Mutant Ninja Turtles* movie has en branded "psychologically harmful" for e-teens by the National Coalition on Tele- sion Violence (NCTV), reports Religious ›ws Service. "Behind the roughhouse teen ımor and Surfer-speak slang . . . (NCTV) unted 194 incidents of 'interpersonal olence intended to commit physical harm,' ostly perpetrated by the Turtles," RNS said.

The movie creates "a culture in which olence is glamorized," said NCTV's Brian ıllivan. The group analyzes plot, subjective essages, and incidents of violence in sessing movies, he said. Some violent ovies, such as the anti-Vietnam War *Born ı the Fourth of July*, are deemed acceptable ›pending on target audiences and the ›ntexts of violent incidents.

Christian Century editor and film buff Jim 'all disagreed with the coalition's analysis, ying the Turtles movie "deserves high arks." The tone is more positive than dark, e violence "has more to do with ballet than ayhem," and a strong theme of love and rgiveness runs throughout, he said. "After l, how many comic book characters do you ıow with names like Raphael, Leonardo, lichelangelo, and Donatello?"

Evangelical media watchers, however, have panned the Turtles for more than olence," RNS reported. John Evans, of lovie Morality Ministries, said the "Turtles e poor role models for teens." And Henry erx, head of the US Catholic Conference film unit remarked, "Parents have to ask themselves: Is this the best way for their children to be spending their time?"

NCTV has asked for an R rating for the PG-rated film, and has begun a boycott of the movie, the television series, and related promotional products offered by Burger King, K Mart, and Domino's Pizza.

General Offices respond to ecological concerns

The General Board staff are beginning to practice what they preach. While the Church of the Brethren cites environmental responsibility as inherent in Christian doctrine, the building and grounds staff at the Brethren General Offices in Elgin, Ill., have begun instituting changes designed to reduce waste and encourage good stewardship of the land.

"If we create an environment in the office that stresses strong ecological values, it is our hope that it will translate to the home environment as well," said Mike Mayer, buildings and grounds operations supervisor. "As people pass through the denomination's headquarters, we hope that they will become aware of our commitment in this regard."

Materials for recycling are displayed by Barb Lenart, of the buildings and grounds staff.

Actions to date include the installation of cloth towels in washrooms, the use of paper rather than polystyrene products, and the recycling of paper and aluminum cans. Energy-efficient roofing and lighting have also been installed, and no pesticides are used on the property.

Mayer, who has been working with Shantilal Bhagat, staff for economic justice and rural crisis, described the efforts as "a modest beginning" and said bigger plans are underway. "It's got to start with education, and then compliance with the programs that are in place locally."

Brethren send $38,000 to 4 African countries

A Global Food Crisis Fund grant of $18,000 has been allocated to aid displaced people in Sudan, a country suffering from war-related famine and drought. A check for the sum was carried to Sudan in May by Africa and Middle East representative Ken Holderread. If the grant had been transferred through the banking system, the Sudanese would have received only one-third of its value.

An additional grant of $5,000 has been given from the Emergency Disaster Fund to provide relief to some 25,000 Sudanese refugees in Zaire. The grant will be used for food, health care, seeds, and tools to help the refugees become self-reliant.

An EDF grant of $10,000 will help provide food, clothing, and medicine to people displaced by violent civil strife in Liberia. At least 200 people were killed in clashes between government and rebel forces at the end of last year, the Red Cross reported, and thousands fled. The World Council of Churches estimated that 123,000 fled to neighboring Ivory Coast and Guinea and 135,000 were displaced within Liberia. In addition, Liberia's stocks of rice, cash crops, and livestock were severely depleted.

An EDF grant of $5,000 has been given in response to violent civil conflict in South Africa. The grant will help provide food and supplies to people who have fled conflict between members of Inkatha, the Zulu political and cultural organization headed by Mangosuthu Buthelezi, and members of the United Democratic Front, closely tied to the African National Congress.

The open conflict, now some years old, has recently escalated. Church World Service estimated that 2,000 people have engaged in murder, intimidation, and the destruction of property in recent months, and the South African Council of Churches reported that at least 104 people have died, 300 homes have been burned, and 14,000 are homeless.

A secret report prepared by the Conference of American Armies in 1987 accused Ignacio Ellacuria, one of six Jesuits killed in El Salvador in November, of backing "the objectives of the Communist revolution," reports Religious News Service. The military report, probably the first such document ever leaked, also portrayed liberation theology as a front of the "International Communist Movement," and named nine theologians, including Ellacuria, who "have excluded themselves from serious theological discussions."

"The report's picture of Father Ellacuria as a revolutionary contrasts with other assessments that show him as a voice of reconciliation," RNS said. Representative Joe Moakley, head of the House group monitoring investigation of the murders, also criticized the report, which was written by a group of North and Latin American military leaders including US General Sidney Weinstein, now retired. "In our country, something like that represents an insult," said Moakley, referring to the branding of Ellacuria as a subversive. In El Salvador, "it could be a murder sentence."

Edgar and Amparo Palacios have been based at the Church of the Brethren Washington Office since December. Edgar is general coordinator of the National Debate for Peace in El Salvador, a coalition of more than 80 Salvadoran groups with 1.5 million members that support an end to the civil war through political negotiations. The couple have traveled throughout the US to speak about their country. Amparo manages the office when Edgar makes frequent trips to San Salvador, where he pastors the Shalom Baptist Church. "As mothers, as fathers, it is a great pain to see our sons mutilated," Amparo said. "We don't have Soviets or Cubans fighting. They are teenagers killing their brothers."

A new publication, *The Kingdom Quarterly*, has been founded to provide an evangelical/Anabaptist perspective on current events, *Christianity Today* reports. The founders "are disturbed by leftward trends within Anabaptist churches, exemplified in part by an emphasis on social justice at the expense of an emphasis on Scripture and the nature of personal salvation."

The execution of 28 army officers in Sudan "left no doubt that the 10-month-old military government was totally dominated by the fundamentalist National Islamic Front," according to the *New York Times*. Most of the officers were executed in April following a two-hour trial with no defense, after being charged with resisting the government. The executions seem to signal increased restrictions on Christian and non-Muslim activities. Church of the Brethren staff Jan and Roma Jo Thompson are in Sudan working with Christian institutions on relief efforts and theological education.

Draftees are refusing to serve in the Soviet army in record numbers, the *Washington Post* reports. "This year, tens of thousands are refusing to serve their compulsory two-year term not only for political reasons, but as evidence grows of hazing, and deaths, of conscripts," the *Post* said. The draft dodgers are most numerous in states where independence movements are strong. In East Germany, at least half of the new conscripts will opt for conscientious objection, according to official estimates.

English Archbishop of Canterbury Robert Runcie helped dedicate Compass Rose, at the Washington National Cathedral April 29. The r is the emblem of the Anglican Communion. A series of such eve celebrates the cathedral's completion in September.

Tobacco companies Philip Morris Co., American Brands, an Loews, have lost a battle with five Catholic groups, the Evangelical Lutheran Church in America, and the Interfaith Center on Corporate Responsibility. The religious groups were successful in persuading t Securities and Exchange Commission that tobacco advertising is not routine business, a decision that allows anti-tobacco resolutions to b presented at stockholders' meetings.

"My mission is not politics," said Aloyious Jin Lu-Xian, Chinese Catholic Bishop of Shanghai, at the University of Dayton in May. "My mission is to help Christianity survive through this regime. am convinced this regime will last a long time." As a Jesuit priest wh spent 27 years in jail on political charges before he was elected bish of the country's largest diocese, Jin said he knew the student movement crushed by last year's massacre in Tiananmen Square would b ended by force. He said he told seminarians to pray for the protester and for China, but to avoid the demonstrations. Now the government leaves Catholics alone, he added.

The Supreme Court has been asked to reconsider a recent decision on the religious use of the drug peyote. A coalition of religio and civil liberties groups, including Quaker, Jewish, Baptist, Lutheran Seventh-day Adventist, Presbyterian, and Unitarian organizations, wi the National Council of Churches and the National Association of Evangelicals, protested a decision that a state can prohibit the religio use of peyote and deny unemployment compensation to people dismissed from their jobs for using the drug. NCC director for religiou liberty Dean Kelley said the decision devastated the Native America Church and struck a blow at all religious groups in the US, Religious News Service reported.

Outdoor Ministries promotes travel team, new songbook

A travel team is visiting four Brethren camps is summer, sponsored by the Outdoor Ministries Association. Jeff Boshart, a Brethren Volunteer Service worker at Camp Woodland Altars in Ohio, with Bethany Seminary students Chris Bohlander and Sandra Wagoner, are visiting Camp Wilbur Stover, in Idaho, Camp Mon-Dak, in North Dakota, Camp Myrtlewood, in Oregon, and Camp Koinonia, in Washington.

The team will serve as resource people for he camps, said outdoor ministries staff Nancy Knepper. "A main objective is eadership development for local counselrs," because the camps receiving the team se volunteer counselors and leadership, she xplained. "The team plans cooperatively with local counselors so the local counselors an sharpen their skills and have some fresh new ideas to use."

A new series of resources from the National Council of Churches provides the outdoor ministries theme for 1990—"Come, Follow Me"—as well as the focus for the ravel team's work. Brethren Press has also published the songbook developed by the NCC to accompany the first three years of the new series. *Come, Join the Circle* "is not just a camp songbook," Knepper said. "It's the kind of book a lot of different groups in the churches could use."

The multicultural songbook "focuses on ncluding everyone in the circle of love," she added. The book is available from Brethren Press for $3.95, plus postage and handling.

Second peace pilgrimage hosted by Northern Plains

The Shalom! peace group has announced a second pilgrimage for adults and youth over age 15 who are interested in promoting peace. Last year's pilgrimage, Shalom!'s first, raveled 100 miles through Shenandoah District (see October, pages 14-16).

The August 12-19 pilgrimage, hosted by Northern Plains District, is open to the first 25 who apply. Beginning in central Iowa, the group will visit Churches of the Brethren in Iowa and Minnesota, as well as people and nstitutions with peace concerns along the oute. The journey includes more travel by van and less walking than last year, and will cover much more territory, says Phil Rieman, who heads the Northern Plains committee for

Last year's peace pilgrims display sore feet after walking through Shenandoah District.

the project.

For brochures or more information, contact Shalom! Peace Pilgrimage, c/o Ken Rieman/ Phil Rieman, Rt. 1, Box 172, Grundy Center, IA 50638; (515) 858-5784 or (515) 858-3879.

Cobweb computer network connects districts, staff

The Church of the Brethren computer bulletin board, "Cobweb," is just beginning to catch on as a communications network for districts and General Board staff, reports Perry Hudkins, director of computer operations.

As part of Ecunet, an ecumenical computer communications network that serves much of the US Christian community, Cobweb reaches 50 to 70 people, Hudkins estimates. Users include five district offices (Northern Indiana, Mid-Atlantic, Southern Ohio, Middle Pennsylvania, and Western Plains), and more districts are expected to join soon, she says. Some General Board staff are using the bulletin board, and Ecunet users from other denominations are reading Brethren news and chat.

"Grapevine," Cobweb's "chat" section, is a place for Brethren to share informal news of local events, personal transitions, commentary, and conversation. Non-Brethren readers include the Mennonite Board of Missions, two United Church of Christ pastors, the Presbyterian computer systems operator, United Methodist communications, Christian Peacemaker Teams, and the religion writer for the *Boston Globe*, according to Hudkins.

Cobweb also includes "News Web," featuring MESSENGER and *Agenda* news in advance of publication dates; "Disaster Response," with regularly posted bulletins from the Brethren disaster response and refugee resettlement service; and two "closed" bulletin boards (by invitation only) for district executives and district administrative assistants.

Hudkins is working to get more districts, pastors, General Board staff, and Bethany Seminary professors and students to use the network. Among staff who post news of their work are Latin America/Caribbean representative Yvonne Dilling, outdoor ministries staff Nancy Knepper, and women's program staff Judith Kipp. Announcements from general secretary Donald Miller are also posted, as are General Board news releases.

Once an account has been opened for Cobweb, the user may join any public "meeting" or bulletin board on Ecunet. "There are meetings on just about everything," Hudkins says, including peacemaking, camping and outdoor ministries, sermon ideas, how computers relate to ministry, humor and religion, disabilities and congregational support, and discussions of current events.

Cobweb membership is open to all who have the necessary computer and modem equipment. Costs are $19 per hour during prime time, $7 per hour at all other times. Hudkins is also making new software available to facilitate use of the network. Contact Perry Hudkins, New Windsor Service Center, Box 188, New Windsor, MD 21776; (301) 635-6464; or contact Ecunet operator NWI at (800) 669-4463 for a Cobweb account.

Brethren publications honored with awards

Brethren Press and members of the Church of the Brethren communication staff have received awards from Excellence in Media and the Religious Public Relations Council (RPRC).

Summerland, a Brethren Press children's book published in 1989 and written originally in Danish by Eyvind Skeie, won an Angel Award of Excellence at Excellence in Media's annual ceremony in Beverly Hills, Calif. Translated by Hedda Durnbaugh and edited by Jeanne Donovan, *Summerland* was one of many books, films, television shows, musical recordings, stage plays, and other works to receive awards for "poking holes in the darkness."

Howard Royer, director of interpretation for the General Board, received an RPRC award of merit for the 1989 printed General Board report.

MESSENGER received an award of excellence from RPRC for the April 1989 cluster of articles on AIDS, and Cheryl Cayford received an award of merit for her interview with AIDS sufferer Chuck Garza, which was included in the cluster. The December 1989 issue of MESSENGER featuring a cluster of articles on Sudan also won an award of merit from RPRC.

Dean Kahler

Healing the wounds of Kent State

by Mary Sue Rosenberger

Dean Kahler rolls past the new memorial at Kent State, dedicated May 4, on the 20th anniversary of the shootings.

"Oh my God, they're shooting," I thought, "and they're shooting at me!" There was no place to hide, so I jumped to the ground, covered my head and prayed that I wouldn't get hit.

Then I got shot and it was unlike any experience I had ever had . . . like a very strong bee sting; my legs went real tight, then relaxed and they had no feeling. I stayed conscious during the whole thing, just lying there hoping I wouldn't get shot anymore. . . .

Lots of people were standing there looking at me. . . . I'll always remember the terror on those kids' faces as I lay there waiting for the ambulance.

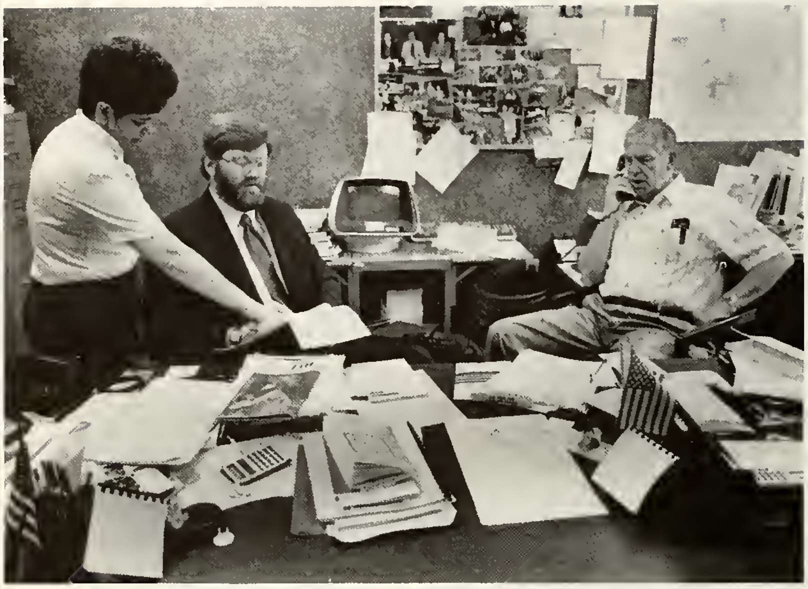
The sights, sounds, smells and feelings of that fourth day of May, 1970, at Kent State University are almost as vivid today for Dean Kahler as they were 20 years ago, kept alive by regular re-telling for the media. He had been at KSU only five weeks at the time of the shooting, coming to campus from his home in East Canton, Ohio. There he had been an active member of the Center Church of the Brethren, serving at one time as youth fellowship president.

On April 30, 1970, when President Richard Nixon announced the invasion of Cambodia by US troops, Dean was at home celebrating his 20th birthday with family and friends. But tensions were building on the KSU campus as local and state authorities overreacted to springtime student unrest.

Dean's memories of the events pour forth like a verbal newsreel, each frame in living color–his return to Kent, passing through Ohio National Guard check-points at the city limits and again at the edge of campus; his parents' fearful instructions not to get too close to those occupying troops because ''if you anger them they're going to hit you with a rifle butt!''; the confusion of a college under military occupation with ''no guidance from the administration or student leadership, except 'Stay out of trouble!' ''; ''My first taste of tear gas. I didn't like it much and I didn't want to get close to it anymore''; the chaos of the noontime rally on the campus commons May 4; the sudden sound of bullets ricocheting off the blacktop around his feet; ''fluffy white clouds floating through the very blue sky'' as he was lifted into the ambulance ''hoping and praying that I wouldn't die.''

Dean didn't die, but he still carries an Ohio National Guardsman's bullet embedded in his spine. Extensive surgery and nearly six months of hospitalization were necessary to repair the damage to his body.

The emotional damage took longer to heal, but it started even before his emergency surgery. ''Just a few minutes after I got to the emergency room, who should walk in but Gordon Bucher (Northern Ohio district executive of the Church of the Brethren.) My mother had apparently called him within minutes after she heard about the shootings. I was frightened until I saw Gordon, then I felt a lot of peace and calm. We talked for a little



This page: *Dean meets with other county officials in his county commissioner's office, and greets friends on Court Street in Athens.* ***Opposite page:*** *Dean with his wife, Elizabeth, and stepdaughter, Ashley.*

while about life and death. We had prayer together and he told me 'Good luck' as they wheeled me into the operating room."

Dean admits that through the long course of hospitalization and recuperation he was bitter and angry for a long time. "I think I used that energy, though, to keep me going, to finish my education and deal with my rehabilitation and all the investigations that were going on. I tried to turn it around and use it constructively, positively—as opposed to negatively—and come to a feeling of forgiveness. I can't live hating."

Emotional healing continued in an anointing service conducted for Dean by his pastor, Bruce Rosenberger, and Gordon Bucher at the rehabilitation hospital. This traditional healing ministry of the church opened the way for forgiveness for the one who pulled the trigger and left his legs paralyzed. Friends, neighbors, and the church community supported him and his family. "They helped me to get through what I was doing and encouraged me to get on with my life."

Dean briefly returned to Kent State University as a full-time student in January 1971. However, "with all the activities surrounding the investigations and trial and my own psychological and physical rehabilitation, I decided that I couldn't go full-time." He studied part-time at the Stark County branch of KSU until the autumn of 1972, when he returned to the main campus. He graduated in 1977.

The search for truth also became part of Dean's emotional healing. Four students had been killed and nine wounded in that 13-second volley of shots. Some media stories conflicted with eyewitness accounts, creatin hostility toward the students involved. Hate mail and hostile phone calls added to the gri of the families of the students killed and wounded at Kent State.

What really happened at Kent State on Ma 4, 1970? The 13 families decided that only formal legal proceedings could ever answer the question. They were encouraged and assisted in their quest for truth by John Adams, clergyman associated with the Peac and Justice Division of the United Methodis Church.

An attempt to file a criminal suit with a federal grand jury in 1974 failed. But a civil suit, thrown out by a lower court in 1975, wa re-tried by order of the US Supreme Court. I

vas eventually settled out of court in January 979 and was "more than just a financial ettlement," Dean says.

"We wanted an apology from the National uard. They did take responsibility that they vere there and shot us, and secondly that they vere wrong for shooting us. Thirdly, they ave us an apology that worked out as a tatement of regret," says Dean. "To me, that vas enough."

May 4, 1990, was the 20th anniversary of ent State's chapter in American history. ean's picture and his comments about those vents appeared frequently in the public nedia. To find the man himself, however, it is ecessary to go to rugged rural southeastern hio.

About 10 miles outside of Athens, along a cenic gravel road, stands a weather-beaten Kahler for Commissioner" sign. A right urn up a long, steep drive reveals an ttractive, rustic house nestled into the side of hill. The site is embraced on every side by he wooded wonderland of rural Athens ounty and is obviously the retreat of a man vho loves peace and quiet. Perhaps this erenity and solitude are also part of the ealing process.

The house is specially designed to accommodate Dean's wheelchair. He lives there with his wife and step-daughter, a dog, and several cats. There is some gray in Dean's red hair now and an air of maturity, but his grin is as engaging as it was 20 years ago.

In reminiscing about the Kent State shooting, he says, "It changed my life completely. Obviously there are still physical effects. I can't walk, and doctors have told me that my life will be shortened as a result of the strain that puts on my body."

The effects reach into his family relationships as well. His six-year-old stepdaughter, Ashley, preparing to begin first grade, fearfully asked her mother, "Will there be anybody at school who will want to shoot me?"

Dean admits, "There are days that it's easy to lapse into feeling sorry for myself, but I just go to church and ask God to help me get over the tough times. Springtime is always a real rough time—I do a lot of praying—May 4th and my birthday. There's all this renewal that's happening every year, and this death thing happened to me at that point in time. So it's sometimes hard to deal with. But I think

I've come to peace with the shooting and with the person who shot me."

He now sees even more clearly than he did 20 years ago that President Nixon and Vice President Agnew "used their rhetoric to pit two segments of society against each other. To me that's not leadership. . . . The national guardsmen were just pawns in a big chess match being played out by state, federal, and local authorities. . . . The National Guard should be forgiven. I have a lot of sympathy for them; they've had to live with this nightmare.

"Some people see Kent State as the end of the '60s era.' I see it as the beginning of the 'age of apathy,' because students learned there that if they dared to speak out against the policies of the government, they would get shot."

Inspired by a high school history teacher, Dean has been involved in state politics ever since graduation from college. He served two years with the Ohio Industrial Commission in the field of occupational safety and accessibility and six years as field representative for the Ohio secretary of state, later attorney general.

Currently he is half-way through his second term as an elected Athens county commissioner. "The KSU shootings have been an issue during my political campaigns. I've had to deal with people who don't like the fact that I was shot at Kent State."

To silence critics, Dean calmly quotes from the report of the federal Justice Department's investigation of that event: "The Ohio National Guard illegally broke up a lawful assembly of students. . . . The shootings were unnecessary, unwarranted and inexcusable."

"I've pretty much come to peace with my own self about it," he says. "I know that I didn't do anything wrong, so I'm able to answer questions about it unemotionally but with a lot of passion."

Dean frequently speaks to groups of high school and college students, answering their questions about Kent State, pointing up the instances of poor leadership, and encouraging the students to "ask the hard questions about the homeless, elder care, child care and the US military *before* a person gets elected, *not after*." He urges them to get involved in community service and politics.

"Our job as citizens," he tells them, "is to participate in our democratic process and

vote. Our founding fathers would be appalled at our lack of participation in our political system."

Dean and his wife, Elizabeth—whose ancestors include Quakers and Dunkers from Lycoming County, Pa.,—attend the First Presbyterian Church in Athens, but his ties to the Brethren remain strong. "I'm very thankful for my Brethren heritage and upbringing. I still remember getting the literature the church sent me about alternatives to the draft when I turned 16. I thought, 'They're really thinking about me.'

"I also remember the friendship and love that was there when I spoke at Annual Conference at St. Petersburg, Florida, in 1971. It really helped me to develop forgiveness and love. . . . The church was there for me when I needed it, and in the future I want to be there for the church, whether it is the Church of the Brethren or the Presbyterian Church."

His own family also keeps him in touch with the Brethren. His parents continue as active members of Center church, and bro Allen "is doing something I always wante do—going to Manchester College, studyin for the ministry, and maybe eventually Bethany Seminary." Brother-in-law Barry Henry pastors the Jacksonville (Fla.) Chur of the Brethren.

Dean speaks of one more essential elem of the healing process. "If I didn't have m faith, I wouldn't be sitting where I am nov helps me continue on when I have those d that are hard. It helps me continue to talk about this incident so that people are reminded of that abuse of power by electe officials.

"Sometimes when I'm out around my community, somebody says to me, 'I saw do a wheelie jumping a curb or maneuveri [your wheelchair] around a mud puddle, a when I saw you struggle with day-to-day aspects of living with a smile on your face greeting people, it made me feel better.' M faith helps me be alive and tell people that there is life and all is not gloom and doom this world."

On May 4, 1990, Kent State University marked the healing that has occurred on campus by dedicating a memorial. The monument includes four granite columns symbolizing the four slain students and 58,178 daffodils recalling the American li lost in the Vietnam War.

Dean and Elizabeth returned to Kent St for the dedication. Four men, apparently Vietnam vets, were wandering about dress in camouflage fatigues. As they approache the area where Dean was granting media interviews from his wheelchair, Elizabeth became nervous, wondering how they wo react to this living reminder of student ant war protests. She watched as the biggest n in the group stretched out his hand to shak Dean's.

"Thanks, buddy," he said, "for bringir us home." After 20 years, there is healing Kent State and for Dean Kahler. *M.*

Mary Sue Rosenberger, a member of the Greenville (Ohio) Church of the Brethren, is a nurse-educator, a freelance writer, and a student at Earlham School of Religion.

Brethren facing the future

Inventing the future

by T. Wayne Rieman

This article is the seventh in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

When a football slips out of a ball carrier's hand there is frenzied activity as a half dozen players attempt to get hold of it. The team that seizes possession of it is in control of the immediate future.

It behooves us as Christians to "seize possession of the future." God wills it.

The future is coming, inevitably. We are future-oriented creatures. We make plans. We have visions of the future. We dream of what we will do, and of the way things ought to be. We plant crops in the spring, save money for college for the kids and for the rainy day. Seedlings are thrust into the open earth. Those who plant know they may never see full-grown trees.

When we lose the future we begin to die. We get old before our time, we get "set in our ways," or freeze into fixed forms. Some get hardening of the arteries and move toward senility. Others experience hardening of the categories and move into fixed patterns of thinking. Rigidity becomes the style as intellectual and spiritual death arrive.

These need not be. We can live, really live all the days of our lives. If we are to do so we must "seize possession of the future." It is not enough to simply let the future happen. Let us take responsibility for it.

The future is not fixed. It is open. It offers us a wide variety of alternatives. Let us say a resolute "No" to all who assume that it is already determined. Some glibly say: "When my time comes," or "It's all in God's hands," or "I can't do anything about it," or "That's the way it is!" or "It's the same old thing, there's nothing new under the sun." No! No! No! All of these misunderstand the future.

We can invent the future. We have done it in the past. We are surrounded by social inventions—schools, courts, laws, police, Social Security, Medicare, prisons, churches, religion, hospitals, government, speed limits, money, banks, armies, the United Nations and many others. All of these are social inventions. Some work well. Others don't.

Our times and the future into which we are rushing require a host of new social inventions. Present structures and institutions are inadequate. They can't carry the freight of the future. Some social structures are out-moded.

We Brethren have been inventing the future throughout our history. Six colleges, a seminary, Heifer Project, Brethren Volunteer Service, Church World Service, SERRV, over two dozen homes for the aging, Brethren Colleges Abroad, an outdoor ministry with 30 camps: All reveal the inventive genius of our people.

Alexander Mack, foremost among our Brethren forebears, in a most unlikely time, seized possession of the future. Our church was born. It was not wholly new, but it was unique. It was an invention. We were and are born of the Spirit.

Let us point to some inventions that are emerging and to some necessary social inventions for the future. Some of the following are being born or need to be born:

A peace academy in the USA and a cluster of them throughout the world (comparable to West Point, Annapolis and the Air Force Academy).

Programs to "wage peace," with comparable funding, personnel, and research now available to the Defense Department.

Conflict-resolution centers throughout the country—in every community and church.

Peace-study programs in every high school and college. The first peace-studies program was invented by Gladdys Muir and President Vernon Schwalm at Manchester College in 1948. Up to a hundred of them now exist in colleges and universities. Thousands more are needed.

Counseling agencies to deal with "future shock" (the overloading impact of our fast moving world). When people cannot cope with the future, they withdraw, turn backward to the safety of the past, and become regressive.

Education geared to the future, with less attention to the past and more attention to what is possible, what is probable, and what is desirable. Backward-looking historical societies are burgeoning. There is a bare handful of "future societies." Much education is backward looking. Studying the past brings no assurance that we will avoid the ills of the past.

Compulsory education at several levels for youth 4-16; short courses for the middle years, and for those over 60.

A new economic order. Capitalism and communism are not working well. Senator Mark Hatfield urges us to invent an economic system that serves humanity—not just the rich and powerful. We need an economy that provides the freedom and incentive of capitalism and the security and equality of socialism. It can be done. It must be done. The first invention of the early church, even before evangelism, was a new economic order in which members gave as they were able and received according to their needs. These are inescapable guidelines for inventing an economic order for the new millennium.

A rehabilitation system for criminals and dissenters. Building bigger prisons, the lock-'em-up policy, and capital punishment are throwbacks to barbarism. They are not reducing crime. At the center of the Christian faith is our belief in renewal, rehabilitation, conversion, and new life. Other nations of the western world have already invented more humane systems.

World government. The greatest invention of humankind will be world government. Hints of it are at hand. It is the will of God. God has created it in Jesus Christ—one new humanity (Eph. 1:10). Through it, all creation will be brought together. Human government is ordained by God. Nationalism is not working. It is too small for "one world." As we move toward "planethood," national sovereignty must be relinquished (just as the new states of the USA gave up sovereignty 200 years ago for the greater good).

Christians seized possession of the future after the outpouring of the Spirit at Pentecost. They broke out of Judaism. Near sacred traditions were laid aside. Barriers were broken. Christians entered a pagan world proclaiming Good News. They turned things upside down. They invented the future.

Let us receive with gratitude the future that is at hand. Let us "seize possession of the future." Every future moment is sacred. There are no better times than these. *M.*

T. Wayne Rieman, of North Manchester, Ind., is a retired Manchester College professor and a leader of workshops on a variety of topics.

Which way to Macedonia?

Annual Conference will consider four items of business related to overseas mission ventures. Underlying the discussion is the interpretation of last year's paper on world mission theology.

The General Board recommends new efforts in Korea and the Dominican Republic. Two districts are bringing queries on the same countries.

In order to help the church understand the differing viewpoints on this important topic, MESSENGER *presents the following articles on pages 16-20. This news-style report attempts to represent the breadth of opinion on the question of church planting, particularly in Korea.*

These articles are not the final word on the topic, but provide a foundation for further discussion, as the church seeks to live ''in obedience to God's calling.''

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by Cheryl Cayford

One challenge for the General Board of the Church of the Brethren is ''knowing how to respond to the many voices that are calling for attention. It's not just one particular group of individuals who are saying, 'Please do this particular thing.' If that's the way it was, it would be great.''

Board member Bernard Fuska, of Windber, Pa., and fellow members of the World Ministries Commission were reflecting after their March meeting, in which the board approved new mission projects.

''I went back and studied the story in Acts 16,'' he said. ''Paul has a vision: The man in Macedonia says, 'Come over and help us.' But which voice do *we* listen to? Which way to Macedonia? Is it through a cooperative effort in some existing group? Or is it, as we understand it at the grassroots, a strong call to do it in the name of the Church of the Brethren–planting the Church of the Brethren and only the Church of the Brethren?''

At its March meeting, the General Board approved new mission projects in two countries: Korea and the Dominican Republic. The nature of the proposals differed greatly. In the Dominican Republic, Puerto Rican Brethren invited the board to work cooperatively with them. The Puerto Ricans have been visiting, working, and developing relationships with Dominicans since 1974. Now the Puerto Ricans, wanting to formalize the relationship and the basis for their work, have invited the General Board to help plant the Church of the Brethren in the Dominican Republic.

In Korea, the board proposed a partnership with the Korean Evangelical Church (KEC), a small denomination with concerns for social action, peace, and justice. The board proposed working cooperatively with the KEC, perhaps in ministries to the rural poor and industrial workers, work in nuclear disarmament and ecological concerns, and theological and lay leadership training. The proposal came after several years of urging from some Brethren in the US, including some Korean Brethren, to allow planting of the Church of the Brethren in Korea.

Why are the two projects so different? Why did the board propose "church planting" in the Dominican Republic and not in Korea? Why would Brethren work under the auspices of another denomination in Korea and as the Church of the Brethren in the Dominican Republic?

In Korea "the call was not clear," said WMC member Ingrid Rogers, from North Manchester, Ind. "From Korean Christians, the call was not clear. Some said, 'Come'; others said, 'Don't come.' And from American Koreans, Church of the Brethren people, the call was not clear. Some said, 'Go,' and others said, 'Don't go,' or, 'Don't go that way.' "

A Northern Indiana query asks this year's Annual Conference "to send a delegation to explore possibilities for a Korea mission," she added, "and there is no mention of the fact that that has taken place—in fact, repeatedly taken place."

Behind the board's decision on Korea lies a series of consultations between WMC members and staff with Pacific Southwest District, Korean Brethren in the US, and Christian leaders in Korea. A report by Asia representative Lamar Gibble for the board's March meeting outlined the history: In 1983 Pacific Southwest District gave Korean-American pastor Ick Won Kim a letter of introduction to start a Brethren congregation in Korea. WMC met with district representatives because the action infringed on the General Board's responsibility to approve new mission ventures outside the US.

Ruby Rhoades, WMC executive at the time, visited Korea to meet Ick Won Kim. She also consulted Korean Christian leaders and the Mennonites, who had recently addressed a similar situation. They "indicated an encouragement of program relationships with established Korean churches and agencies but discouraging the establishment of yet another Protestant denomination in Korea," Lamar Gibble's report said. Some districts and Brethren leaders did not agree with Ruby's findings, however.

Shortly after she died, the new WMC executive, Roger Schrock, and then-general secretary Robert W. Neff initiated new consultations. But plans for a full-time Asia staff position and a second trip to Korea by the WMC executive and other Brethren were dashed by the 1986 budget crisis.

In 1987, WMC again encouraged Roger Schrock and Lamar Gibble to make "a fact-finding trip" to Korea. They went to Korea in the spring of 1988 with the board's Korea consultant, Kwang Suk (Dan) Kim, and Pacific Southwest co-executive Irven Stern. After hearing the group's report, WMC asked staff "to investigate the invitation for partnership with the Evangelical Church of Korea (sic) and/or other NCCP (National Council of Churches in Pusan) leaders," and asked for a report outlining mission opportunities.

Lamar visited Korea in August 1989 and consulted with KEC and NCCP leaders. His report that October, which also listed mission possibilities in Kampuchea, Vietnam, Fiji, India, China, Indonesia, and the Philippines, offered two options in Korea: work in partnership with the KEC or work in partnership with the council of churches.

The KEC, Lamar had discovered, "while having shunned outside denominational and missionary influences through most of its history, is now seeking global contacts with sister communions that have common social commitments." The NCCP was also open to cooperative work with the Brethren, but, he reported, "they view the current and continuing division of the church as a scandal . . . and that if it is the purpose of the Church of the Brethren to establish itself as another denomination in Korea that they do not want to have any part of it."

"Dan Kim was present at the (October 1989 General Board) meetings," Ingrid Rogers recalled, "and gave a very impassionate plea asking us to consider a third option, which Lamar had not prepared because that's not what he had been asked to do."

Dan's statement, which surprised some staff and WMC members, sparked a tense and emotional discussion. "When I and other Korean leaders speak of the Church of the Brethren mission in Korea, we have more than ecumenical partnerships in mind," he asserted in a written response to Lamar's report. "Our

MACEDONIA
KOREA
DOMINICAN REPUBLIC

concern is to actually establish the Church of the Brethren in Korea. To establish congregations that will lift up Brethren values and vision and practice Brethren ordinances.

"Pastor Lamar Gibble quotes one person on our trip to Korea who said that they did not want the Church of the Brethren to be established in Korea," Dan continued. "In fact . . . we encountered a *variety* of responses, some negative, but also some positive. Indeed there were any number of persons who were very eager for us to come and establish our denomination in Korea. Many affirmed our unique gifts and stressed that our witness was very important."

The ensuing discussion raised many questions, including the number of Korean Brethren who would agree with Dan and the amount of support church planting would receive among Korean Christians.

"Because there was, according to Dan's witness, a strong feeling in the denomination that we ought to hear those voices," Ingrid continued, "the commission then asked . . . to include that perspective in a new proposal." The new "perspective" came as "Option C: Planting the Church of the Brethren in Korea," in a revised report from Lamar in March. Options A and B outlined witness and program relationships with the Korean Evangelical Church and with the NCCP, respectively.

"The real watershed" occurred at the October meeting of the board, said WMC member Wayne Fralin, from Fremont, Calif. "That's when the corner was really turned. For the first time in years the commission voted to take a different direction than staff recommended. That's why the meeting was so tension-filled."

"We are changing the landscape in terms of our understanding of mission," he continued, in a telephone interview after the March meeting. "The church is ahead of us on this issue . . . and they've been dragging the board, kicking and screaming. The truth is that when Korea first surfaced, no one in Elgin was interested and they wanted it to go away. The constituency really got stonewalled. That's one reason why we got ourselves over the years in such a mess. . . . Nevertheless we've moved beyond all that, and I think we have taken positive steps.

"The segment of the population that wants us to be in church planting is not going to be satisfied" by the board's Korea action, he added. "These people are not ignorant, not uninformed. These are . . . respected church people who do know what's going on, and want us to move in a more forthright position."

Wayne himself does not support Church of the Brethren planting in Korea, however. "I think church planting, in terms of option C, will come. My heart is there too. But not in Korea. There are tons of churches there, very

The Northern Indiana query

A basic concern in the query from Northern Indiana District is the desire to give full voice to Korean Brethren, according to district executive Terry Hatfield.

The district believes that stateside Koreans should be a major part of the group that makes the initial explorations and observations and then decides whether or not Church of the Brethren congregations should be planted in Korea.

"The query is pointing to a specific kind of church planting," said Terry. "It's also asking a question: Is planting the Church of the Brethren in Korea a good idea? Whether or not it is, the Koreans should be involved in the whole process."

Terry acknowledges that the General Board did seek the input of Korean Brethren. But including a Korean on one trip and gathering input from Koreans is not the same as involving a group of Koreans in the entire decisionmaking process, he said.

"It's kind of a reverse paternalism to say that Koreans cannot go plant churches in their own country," Terry added. "It doesn't seem to match what our other philosophy has been about indigenization."

The Northern Indiana query also is not about "entering into another kind of relationship with another denomination already in existence in Korea," said Terry.

The query, which originated with the Goshen (Ind.) City Church of the Brethren, asks for Annual Conference to name a delegation that includes Korean pastors "to travel to Korea to discern whether or not there is sufficient interest and reasons to begin the Church of the Brethren in Korea."

For Goshen City pastor Phyllis Carter, the query grows out of "the concern that it's time to be in mission again, and it's time to reach out. I'm particularly concerned from the indigenous perspective." Goshen City forged connections with Korean Brethren by supporting the New Beginnings Fund, which was begun with Korean ministry as its first project.

The Northern Indiana query may be on a collision course with the General Board's recommendation to enter partnership with the Korean Evangelical Church. That action comes to Annual Conference for affirmation.

"The action of the General Board does not please me at all," said Phyllis Carter. "It's totally irrelevant to church planting. It's almost an insult to indigenous leadership. I don't think it's what the church wants in mission at all.

"I'm interested in church planting, in sharing from an Anabaptist perspective. I think we have a perspective that's different and is needed in a militaristic country like Korea."

What happens at Annual Conference, said Terry Hatfield, "may express in some way whether or not we are serious about the possibility of church plantings in other cultures, or whether we will continue to have the basic kind of service model that we've had in our mission program for some time."

Some argue that the pacifist Church of the Brethren would have a difficult time in Korea, Terry pointed out. But that attitude "doesn't quite match the radical discipleship nature of our body, which has been willing in other cultures to stand, live, and die for our beliefs. What better place for a peace church than in a militaristic culture?"

"There are some clear differences in how Brethren perceive doing mission," Terry concluded. "For some of us that means handing the cup of water and planting the church at the same time."—Wendy Chamberlain McFadden fragmented. (Korea is) very militaristic. Some of the large churches are very wealthy. I'm not sure they need our help much. There's much more fruitful ground out there."

The voices calling for church planting have not been adequately heard, WMC member Larry Hoover, of Harrisonburg, Va., fears. "One of my misgivings is that we didn't have the whole discussion with their being represented," he said. "It was not just Dan Kim. There were others who . . . have had firmer convictions on the boldness of our mission in Korea especially."

"I think that there was an honest attempt to hear all sides," said Norman Waggy, WMC member from Goshen, Ind. "Maybe if Paul had sent a study group over in order to determine whether the people in Macedonia wanted him to come he would have heard people saying, 'Don't come,' and others saying, 'Do come,' and that would have clouded the picture. But the problem is we already sent the group."

WMC chairwoman LaVon Rupel, of Stockton, Calif., believes "that we have been extraordinarily sensitive at trying to hear the leading of the Spirit, at trying to hear the will of the people at the grassroots, at trying to gather information and be sensitive to the variety of voices in the Korean community. Even though it seems like we've been slow and ambivalent and indecisive, we have listened well and with the best of information and inspiration."

"We really heard the longing to plant churches," added Ingrid, "and that is a feasibility within the option that is now proposed. . . . Our reluctance to go with the Church of the Brethren label was for the reason of fracturing, and in terms of theology it also feels like the Korean Evangelical Church is in a similar place that we are.

"The side of the church that would say, 'We really want a Church of the Brethren there,' uses as one argument: We want to see that angle of ourselves emphasized, namely peace and justice," she continued. "And yet the route that was proposed for establishing the Church of the Brethren was not with communions that would have lifted that up."

Such differences of opinion did not mark the Dominican Republic proposal. The board suggests doing "exactly what that part of the denomination asked for," Ingrid said.

"We didn't hear voices saying, 'Don't go,' " Norm explained. "We had staff behind us on the Dominican Republic."

"There is already work happening, and happening in the way that most of us want to see happen. The clarity is there and the call is there," LaVon Rupel added. "We're moving into areas where the church is not, and where there is a call for the church and there's a hunger for the gospel in a way that in Korea isn't entirely clear."

"Part of what we celebrate in our approach is that, even when it concerns church planting, we do this in cooperation with Christians that live there," Ingrid explained. She remembered asking Latin America/Caribbean representative Yvonne Dilling what was foreseen for Dominican work. Yvonne described a setting in which Dominicans, Puerto Ricans, and US Brethren representatives plan together for cooperative efforts, a setting that would challenge US Brethren, in Yvonne's words, "to participate without controlling."

The Dominican Republic proposal was also based on a series of consultations. In 1974 a hurricane devastated a major part of the island. Jorge Toledo, a Puerto Rican Brethren, was one of those who responded and developed friendships with Dominican Christians. He began to preach there and helped form small groups of worshipers in several villages. In 1983 Karen Calderón, former Latin America staff, visited the Dominican Republic and began a health care project there, sending two Brethren staff people and a Brethren Volunteer Service worker. The project did not work out, but Jorge continued to visit and brought other Puerto Rican Brethren with him.

At the invitation of the Puerto Ricans, Yvonne Dilling visited the island in 1989 with Jorge Toledo, Atlantic Southeast District's Pedro Brull, his assistant, Fernando Marroquín, and new church development staff Merle Crouse. The group consulted the Dominican Church Social Services, a partner with Church World Service, and the Dominican Mennonite Church. All those consulted "expressed openness to a new Protestant denomination in the Dominican Republic," Yvonne reported to WMC.

The Dominican Republic is an opportunity, Norm said, "to show ourselves that we can be in mission in a way that we feel good about in terms of being respectful of the culture, the antithesis to the old colonial kinds of mission. We're afraid of making those kinds of mistakes, and before we go into a new area we want to be sure we do it right this time. As we start moving, as Jorge continues to work

(continued on page 20)

Meet the KEC

Founded in the 1930s, the Korean Evangelical Church (KEC) emerged out of a concern for Korean identity and a rejection of what was perceived to be domination on the part of foreign denominational structures and missionaries. A small, indigenous church, the KEC has slightly fewer than 40 congregations located largely in the areas of Pusan, Seoul, and Kunsan.

The first contact between the Church of the Brethren and the KEC was in 1984, when Ruby Rhoades, then executive of the World Ministries Commission, met with church representatives. In 1988, Roger Schrock, Irven Stern, and Dan Kim met with Jun Byoung Ho, then moderator of the KEC.

Last August, the Church of the Brethren renewed the conversation with the KEC. The Brethren interest has come at an opportune time, said the Rev. Jun, because recently the KEC has seen the need for more contacts and relationships with communions in other countries and regions for faith sharing and common witness.

In their meeting, the Rev. Jun and Asia representative Lamar Gibble observed the commonalities that the two communions have in the areas of peace and justice, connections with rural and agricultural issues, and a common ecumenical commitment. They agreed to pursue having each communion take official action to establish a linkage between the two bodies.

As the church leaders considered the possibility of the two churches working together, they identified strengths that each body might bring to the relationship. From the KEC: industrial mission-type ministries (such as fishermen's rights), ministries to the rural poor, and witness and work in nuclear disarmament and ecological concerns. From the Church of the Brethren: peace and justice ministries, volunteerism and service ministries, theological training, Passing on the Promise, and rural concerns and witness.

"There was a sense that the Spirit was opening new possibilities for us and that we would await further light and guidance as each party assumes responsibility for the next phase of consideration and action," reported Lamar Gibble, following the meeting.
—WENDY CHAMBERLAIN MCFADDEN

in the Dominican Republic, as there are exchanges, we'll begin . . . to say, 'Hey, we really can do this with integrity.' And then we'll be more open to look at where else in the world we can be moving with integrity."

The church needs to "continue the listening process" not only with new mission partners, Ingrid added, but also with "those who in our denomination have a dream of mission and a passion for doing something. I hope that if they can embrace the path that we have chosen, that they will continue dreaming up possibilities."

Will Annual Conference embrace the path the General Board has chosen? Both board proposals come to Conference for affirmation at the beginning of July because last year's mission theology paper gave responsibility for new mission ventures outside the US and Puerto Rico to Annual Conference, rather than to the General Board.

In addition, Conference will receive a query on the Dominican Republic from Atlantic Northeast District and a query on Korea from Northern Indiana District. Standing Committee will also be asked by the Annual Conference officers to review the 1989 mission theology paper itself. Doubt about the validity of assigning program authority to Annual Conference could affect treatment of the Korea and the Dominican Republic queries, as well as Conference's authority to approve General Board proposals.

"The queries that I've seen or heard proposed dealing with this issue (of Korea) all have made reference . . . to the 1989 mission theology paper," commented Bernard Fuska, "with an intimation that 'if some decision isn't made that is quite the way we'd like it,' according to the query, 'then we're still going to come to Annual Conference with our query anyway.'

"That's why last fall (WMC requested) clarification from Standing Committee about the process, which in our estimation completely bypasses the General Board and any of the program arms of the church," he continued. "And that was a concern, especially to members who sit in this commission and talk about ongoing ramifications of decisions that are made in the church."

In LaVon's opinion, "WMC did take a decisive action in terms of programmatic direction, and what we're asking Annual Conference for is affirmation of that." But if Wayne Fralin is correct in saying that church planting is "the proof of the pudding" for "the skeptics out in the denomination," the General Board's proposals might not satisfy.

"If we go into (partnership with the KEC) and do not work at that with integrity . . . to do some church planting," Wayne contended, "the constituency is going to say that's just another ploy by Elgin to work in another cooperative venture."

"Either way we'll get a sense of the body as to whether our action here is truly where the church wants to be," said Norm. "I think this is a way . . . to know where we're going as a church. We're going to be able to say, 'The church owns this,' or 'They don't own this.' " *M.*

The Dominican Republic

Plans are underway for the Church of the Brethren to enter into a partnership with Puerto Rico Brethren to develop ministry in the Dominican Republic.

The Puerto Rican board extended the invitation, and all exchanges to date indicate that the time is right for welcoming Dominicans into the Church of the Brethren. An Atlantic Northeast query to move in this direction appears to be in harmony with the General Board recommendation.

"I feel a lot of excitement and hope for this new aspect of our Latin American program," says Yvonne Dilling, Latin America/ Caribbean staff. "I think there is great potential for contributing to the expansion of the Christian faith in the DR. God enabling, in 10 years there may be Dominicans who say the same thing.

"We've consulted with other Protestant churches there and they affirm and welcome us—in particular the Mennonite church, which has affirmed our spirit of Christian cooperation as a breath of fresh air in a place where churches have historically competed with one another. They also affirm our decision to work in communities where there are few or no churches."

Much of the Dominican interest has come from interaction with Puerto Rican Brethren since the 1970s, and several villages now contain small Christian worship groups that appear ready to sustain a church.

Yvonne believes such church communities could embody Brethren understanding of the gospel within the context of Dominican culture. "I envision a church that will be Brethren in the sense that there will be caring for the community, spiritual growth, and people will be called to make prophetic witness in the face of injustices.

"The challenge we face is to nurture relationships between US and Dominican Brethren at the same time that we facilitate the development of a church structure which will truly serve the Dominicans," says Yvonne, who also foresees the possibility of Dominican ties with the Nigerian Brethren. The resulting relationships could prove to be an education for Brethren in the US.

"These new Brethren will enrich our faith as well as offer new opportunities to serve," says Yvonne.—Kent Rice

Dominican Republic

Capital: Santo Domingo
Area: 18,816 sq. mi.
Population: 7,500,000
Language: Spanish
People: 65% of mixed white/black descent, 20% black, 15% white
Way of life: Most Dominicans live in rural areas and work on small farms
Religion: Mostly Roman Catholic. Some voodoo practice

Miami
FLORIDA
Havana
CUBA
HAITI
DOMINICAN REPUBLIC
JAMAICA
Kingston
Port-au-Prince
Santo Domingo
San Juan
PUERTO RI

‘Has not one God created us?’

From his experiences in a Nigeria workcamp he learned how our oneness in God’s creation transcends distance and cultural differences.

Working side by side with Nigerians in a building project at their church headquarters was one of the many ways that David Morris (right) and other workcampers broadened their vision of mission and enriched their spiritual lives in an intercultural setting.

story and photos by David J. Morris

An international workcamp in Nigeria this past January-February was sponsored by the Africa office of the General Board's World Ministries Commission.

Church of the Brethren members from the United States joined Christians from Europe and Nigeria in a construction project at the headquarters of Ekklesiyar 'Yanuwa a Nigeria (EYN)—the Church of the Brethren in Nigeria. In addition to helping build staff houses, the workcampers visited in Nigerian homes, worshiped in Nigerian churches, and toured several centers of EYN activity across northern Nigeria. From his time in Nigeria, workcamper David Morris tells these experiences.

* * *

I waited on the veranda of the dormitory, wondering if I had been left behind. This second weekend of our Nigeria workcamp was being spent by each of us participants in a different village, hosted by EYN congregations. The other workcampers had departed, but no one had come yet to pick me up. I was becoming a bit lonesome as the afternoon wore on and my apprehension grew.

I was already having some anxiety about going off by myself to spend a weekend among people of a culture that, in my mind, seemed so different from my American ways. What will they feed me? Where will I sleep? What if no one speaks English? These questions kept pestering me, even though I had told myself just to go with the flow, relax, and enjoy the experience. After all, I had come these thousands of miles to experience another cultural setting, not to maintain the familiar comforts of home.

The experience so far had been pleasant and unthreatening—staying with the workcamp group as we worked on a building project at EYN headquarters, living in a

Above: *At the EYN church in Gulak, David Morris experienced an outpouring of Christian love and neighborliness, even though the outward forms of worship were different.*

Right: *During the workcamp project at EYN headquarters, women of the community took turns cooking for the volunteers, both Nigerians and those from abroad.*

dormitory that had electricity and running water, maintaining a lifeline to American comforts through the hospitality of Church of the Brethren missionaries. But now was coming the real world of Nigeria . . . if it ever arrived.

Growing more impatient and uneasy, I paced the veranda. Its shade was offset by the hot, dry, dust-laden air of the dry season. I was hitting a low. Then I saw a lone figure walking toward me, down the lane leading from the highway. The figure, a young Nigerian man, approached me, and we greeted each other in Hausa. To my relief, he turned out to be the person sent to escort me to my appointed village. He asked me to get my belongings and we would be on our way.

But where was our transportation, I wondered aloud. "Oh, we shall be taking public transportation," my new friend answered, gesturing toward the highway that runs past EYN headquarters and adjacent Kulp Bible College. My heart sank. I knew what that meant—standing by the highway and flagging down an over-crowded van or a taxi with a hell-for-leather driver bent on his passengers' destruction. "What have I gotten myself into?" I thought, as I resigned myself to my fate.

The van that stopped for us was already overcrowded with perspiring passengers and their loads, but the driver managed to shoehorn us in, and tucked my satchel and camera bag in after us. Away we sped, with the driver blowing his horn and swerving to miss reckless sheep and goats in our way. Occasionally someone would holler for the driver to stop, and passengers would get off and new ones join us. At one point we got off and transferred to another van. My life was still intact, if not my nerves, when we eventually arrived in Gulak, my destination.

A small crowd gathered to inspect the new face in town. A smiling man was introduced to me as Pastor Kumangar of the Gulak EYN congregation. His small sons took my bags and water bottle on their heads and scurried off home with them. Kumangar whisked me off on a tour of Gulak. It was like a "progressive meal" of sorts, with us stopping time and again in church members' homes to be served a soft drink while we rested. It was a pleasant way to see a village.

When we eventually reached Kumangar's compound, I was shown my own room, a small, neat mud-walled house. A cot, table, and chair were all readied for my convenience and comfort. One of the children came in with a bucket of water and a basin. It was time to freshen up for the evening meal, which Kumangar's wife, Kwatta, told me was just about ready.

As I washed up, I noted to myself how quickly my apprehensions were easing as I met all these friendly people and felt the genuine hospitality they displayed. I went to supper with keen anticipation of the food and fellowship. Kwatta had spread a cloth over a small table and set places for three people—Kumangar, a nearby pastor friend, and me. Traditional rice and meat sauce were the main course, with fresh lettuce and tomatoes on the side, and fruit for dessert. After supper, and over tea, we talked for a couple of hours telling about our countries, our families, and our work, and discussing the life of the church.

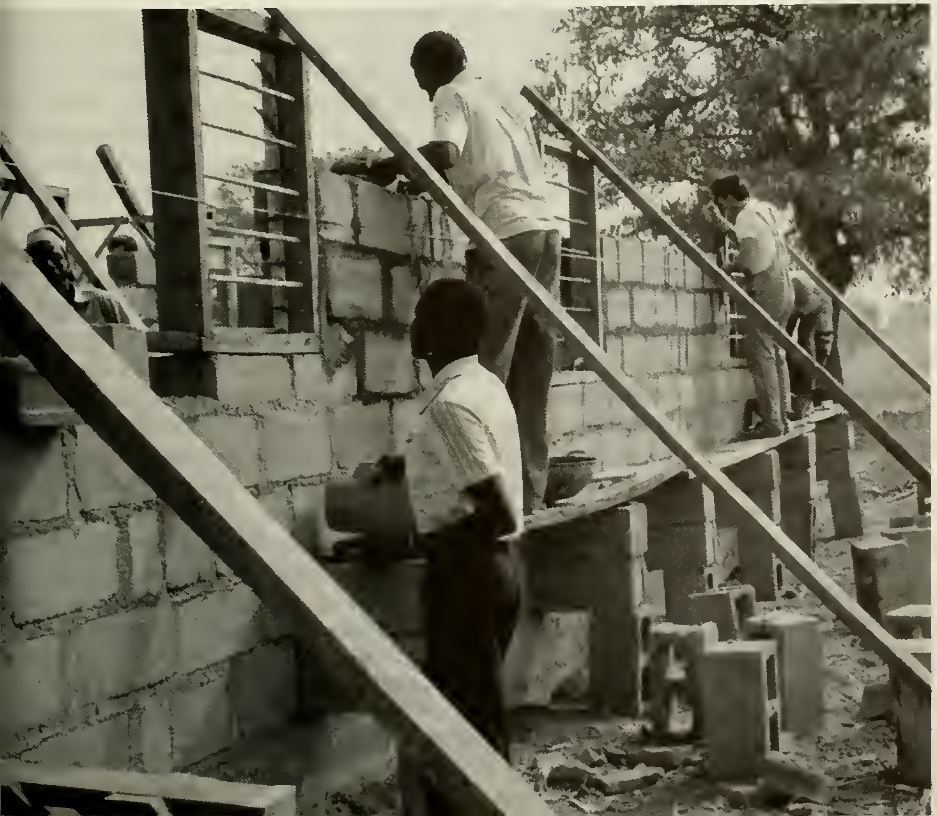
This, I realized, was what I had come to Nigeria hoping most to experience—getting to know brothers and sisters of the faith, experiencing the common threads that weave together our lives as Christians. All too soon it was bedtime and I was given a candle to light my room as I prepared for sleep.

Next day, in the Gulak church, I told the

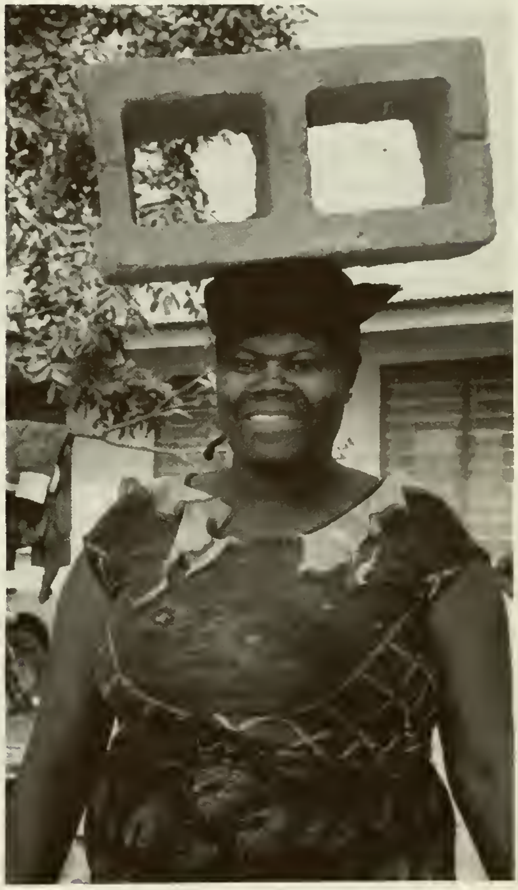
Left: *Brenda Oellig, Hanoverdale Church of the Brethren, Hummelstown, Pa., and Casper Bieler, from Switzerland, were among the 23 workcampers from abroad. Of them, 17 were Church of the Brethren members from the USA, and six were from Germany and Switzerland.*

Below: *The workcampers from the USA and Europe worked alongside Nigerian volunteers from several EYN congregations. Hans-Karl Henne, from Germany, keeps blocks and mortar handy as a Nigerian mason starts a new wall.*

elow: For their construction project the workcampers helped to build four staff houses at the EYN eadquarters. Cement slabs were in place when the workcampers arrived, so most of their work onsisted of raising the cement-block walls and installing windows.



Below: *Staff of the nearby Kulp Bible College pitched in as volunteers for the construction project. KBC teacher Rebecca Samuel Dali demonstrates the Nigerian style of transporting cement blocks to the work sites.*



Pela, a mountain-size dome of granite, is one o the most picturesque points in the EYN area. Workcampers picnicked there.

congregation about myself and the workcamp. With Pastor Kumangar's whispered translation, I was able to follow the worship service and find my place in the hymnbook. The church was packed and latecomers leaned in the windows to participate. The women's choir performed exuberantly, both with voices and numerous handmade instruments.

Uplifted by the beauty and enthusiasm of the music and caught up in the spirit-filled atmosphere in the church, I realized I was experiencing something quite different from my usual Sunday morning church-going in the USA. Warmth and love flowed freely as my Nigerian sisters and brothers sang their hymns, read aloud the scriptures, heard the Word preached, and crowded around afterward to greet me and thank me for coming to see them.

I felt so loved, accepted, and welcomed that my uneasiness of the day before seemed like a long-ago feeling. Not again in my Nigeria stay would I shrink from exposure to this culture that, while different from my own in some outward forms, was able to make me comfortable and "at home" through the outpouring of Christian love and neighborliness of my hosts.

Many other learning experiences with the same effect on my heart and mind were behind me by the time we got to the literal "mountaintop" event of our time in Nigeria. For days we had heard of Pela Rock—its spectacular appearance and view. We would celebrate the completion of the construction part of our workcamp with a picnic on this mountain top, joined by all the missionaries who could make it from the surrounding area.

Pela Rock is a huge, bare granite dome, standing out in the midst of a jumble of other rocky hills of volcanic origin. To climb its steep face seemed almost out of the question, loaded as we were with food hampers, thermos jugs, and other picnic supplies. But with lots of scrambling, and by holding on to one another, we managed to reach the top.

The climb was worth it. Obstructed only by the *harmattan* (wind-blown dust from the Sahara desert), our view took in miles and miles of the beautiful savannah land in which EYN is situated. The scene of peaks and plains and park-like groves of trees was one that would have challenged a biblical psalmist praising God's creation. Thinking of the forces that had made and put Pela in place, and the eons of time that had weathered it, I felt as if I were on top of the Rock of Ages itself.

Soon after we ate, the pale sun sank out of sight, and darkness came with the swiftness unique to the tropics. The wind picked up, and we were grateful for our jackets and sweaters as we chunked up our fire and tightened our circle. In that circle were young missionaries, long-term missionaries, Brethren folk, Southern Baptists, European denominations, Americans, Germans, Swiss, and Nigerians. An outer circle was formed of Nigerian children from nearby villages, gathered to watch us and to wonder.

We sang songs and hymns that helped to center our thoughts on our oneness as Christians and our experiences in Nigeria that were enriching our faith. We were asked to tell the group things from our own faith journey that came to mind in our Pela Rock setting. I told of how, in my rural boyhood in the hills of Greene County, Va., a Nigeria missionary had visited my little Evergreen congregation. Ruth Utz, from neighboring Madison County, had spent many years in Nigeria as a nurse. The telling of her stories instilled in me a yearning to broaden the horizons I knew there in the Blue Ridge Mountains. This workcamp was the fulfillment of that yearning.

Workcamper John Vance quoted to us Malachi 2:10: "Have we not all one father? Has not one God created us?" As we heard those words spoken in our international, intercultural circle atop Pela Rock, the entire workcamp experience came together for us, summed up in the simple questions of an Old Testament prophet.

As we made our way down Pela Rock in the darkness, our steps were guided by our flashlights, but our minds were illuminated by our mountaintop experience. And none of us would ever be quite the same again.

David J. Morris, an ordained Church of the Brethren minister, is a member of the Heatherdowns congregation, in Toledo, Ohio. He is executive director of Friendly Center, a social agency in Toledo's inner-city area.

Ministering

to the Brethren

I visited 22 congregations that recently had gone from the free ministry to pastoral ministry. I wanted to know why they chose to change, what they hoped pastors would help them to accomplish, and whether it worked out that way.

by Robert E. Faus

Why has so little been written bout a change so dramatic and adical in the Church of the Brethren as the 20th-century ransition from the free ministry to he salaried pastoral ministry?

Why have the implications of hat change for the church not een studied or analyzed more losely and helpfully?

Is there relationship between nat phenomenon and the almost outine recycling of ministry natters at Annual Conference, in ur districts and in congregation fter congregation?

Are Brethren really hard on their pastors? If ney are, do we know why? If they are not, why do we continue to hear those complaints?

What do we need to know about ministry in ne Church of the Brethren, past and present, o help us do a better job of calling and upporting strong leadership for the future?

These questions have persisted for me nroughout my 11 years as ministry consultant n the General Board staff and prompted me o become involved in a sabbatical "ministry ansition project" in the first quarter of this ear.

I visited 210 persons in 22 congregations from four districts) that had gone from the ee ministry to pastoral ministry recently nough for people still to remember someting about that experience. I was more nterested in hearing the stories about their ninistry transition and their reflections on nem than in gathering information for research or writing a historically accurate account. I spoke with members, free ministers and first pastors from those congregations as well as former regional and district staff who had worked with them.

Elders' bench and table, Mock Meetinghouse, New Paris, Pa.

I wanted to know *why* these congregations chose to change from the unsalaried multiple ministry to the salaried pastoral ministry, *what* they hoped pastors would help them to accomplish, and *whether* it worked out that way.

As a group, for a variety of reasons, the multiple unsalaried ministry was not working very well in these congregations. The "multiple" ministry was becoming three, two, and even one.

Congregations continued to call new persons into the free ministry, but a number of those who were called elected to go elsewhere, some of them into salaried pastoral positions. One member felt that to continue to call people who moved away would "rob them of good leadership." In a few cases, people declined to accept the call, even before testing the call with some period of service. This, too, was discouraging. And still other congregations, knowing they should be calling, elected not to do so because the existing leadership did not see potential ministers in the congregation.

Expectations for time, program, and quality service were on the rise in the congregations I visited. Members spoke about the inadequacies and shortcomings in the free ministry system, even though they generally spoke well of their ministers. Some ministers, they admitted, did not preach very well. They told stories I had heard before about attendance fluctuations that seemed to follow preaching schedules.

How, I asked them, was a solo preacher to satisfy everybody, when the congregation at least had the experience of variety in the multiple ministers? "Well, that was a challenge for the pastor," was a frequent response.

An increasingly educated, active, and demanding membership wanted, in addition to better preaching, more consistent administration, more work with youth and young adults, more regular and specialized visitation, and more availability of ministers for pastoral counseling and hospital care.

While expectations were on the rise for ministry, secular jobs for the free ministers were becoming more demanding. Professional persons, business leaders, and hourly employees seemed to have less freedom than farmers, teachers, and bankers for routine ministries, let alone emergencies or special needs.

Free ministers themselves were often among the first to recognize the difficulty in "keeping up." I heard many stories about free ministers contributing sacrificially in both time and money, in ways beyond even the congregations' knowing. Said one of them, "You should know that it was not a 'free' ministry, and should have been called something else. We were really paying for it ourselves."

In my judgment, the sacrificial service was especially true for the elder-in-charge, or moderator, or whatever name was given to the administrative leader of the multiple free ministers. I heard nothing but the highest praise and the deepest respect for those persons. One former regional and district leader claimed that the free ministry teams that functioned best were led by one who acted as a pastor.

As their free ministers advanced in years, congregations felt increasing pressure to do something. The salaried pastoral model was readily available to them, not only in their ecumenical neighbors, but in many of their adjoining Church of the Brethren congregations. So it seemed, the choice was between two options, either the free ministry or the salaried pastoral ministry.

Yet those decisions were not easy ones to make, often stretching out to months and years. The move to the salaried ministry in a number of the congregations failed in initial votes, and was brought back until it passed. There were not as many splits and losses of members over the decision to get a pastor as I thought I would find. It seems that the older "loyalists to the free ministry" had an even greater loyalty to the church and did not split when the vote went against them.

I wish I could have been present for some of those council meetings. I would love to know whether there was public criticism of the free ministers. Respondents did not seem to remember such criticism. I would like to know how the pastoral ministry was represented—by supporters of it or by opponents to it, and by district or regional representatives who may have been present. Was the pastoral ministry "oversold"—lifted up in unrealistic ways as the answer to all of their problems? I could not get a clear sense of whether first pastors were being set up by unrealistic expectations.

One of the ingredients of a smooth transition to pastoral ministry was the cooperative leadership coming from the free ministers, especially the elder-in-charge or moderator. That positive bridging role was not present in all congregations. Where free ministers stepped aside or stepped back, were bypassed, or dropped out because they did not want to get in the way of the pastor, transitions seemed to be much more complicated.

I was surprised to find that first pastors did not fit into a predictable mold. Even though it did not seem to be a very good place to start up a pastoral ministry, 6 of the 22 first pastors were in their first congregations. Three of those relationships did end unhappily, however.

Some first pastors were experienced, some were not. Some were assertive, while others were more passive in their leadership style. Several of them reported that first pastoring in a formerly free ministry congregation was really hard work, compared to other pastoral experiences. Other first pastors did not feel that way.

First-pastor qualities that made the transition and start-up a more satisfying one included 1) an understanding of the congregation's history and its ministry; 2) a personal maturity not only unthreatened by the presence of resident ministers but capable of working harmoniously with them; 3) an ability to respect the old ways while integrating some new things into the congregation; 4) a vision for the congregation and some ability to help people work toward it; and 5) an ability to inspire and engage the leadership of the congregation.

There was a deep desire to see this transition to the pastorate succeed, patience to allow things to work out, and fairly high affirmation, not only of first pastors, but subsequent ones. In about a third of the congregations, church life flourished in their first pastoral experience.

But there were other responses. In another third of the congregations the relationship with the first pastor ended less than satisfactorily. So now congregations that had been familiar with calling free ministers to a lifetime of local leadership not only had to learn how to relate to employed pastors and deal with evaluations of them, but also had to know how to terminate those relationships when they weren't working. It was hard on them because the pastoral ministry put quite a different slant on the relationship between congregations and their ministers.

Disappointments were felt by the free ministers. Said one of them, "I used to preach to 400 people, and now we are lucky to have half of that number in worship." Another one said, "We were not able to carry out our ministry to inactives the way we wanted because there wasn't enough time. Now we have a pastor but we still aren't ministering to inactives." A number of free ministers lamented the lack of visitation by the pastor, especially since that need was lifted up frequently as a chief reason to move to the pastoral system in the first place.

My suspicion that these congregations moved from the free ministry to the pastoral ministry more out of necessity than out of a vision did not change. That they changed as smoothly as they did was remarkable. Apparently there was little serious planning, preparation of the congregation, or official guidance and counsel from district or denomination. All or some of those intentional steps may have taken place, but I did not hear much about them. I was tempted to speculate about the care with which the bulk of our congregations made similar transitions to pastoral ministry earlier in the 20th century.

My project did convince me that some of the questions I have been asking are the right ones for us to continue asking. Perhaps it would be appropriate to raise foundational questions about God's call to all of us and our place in the ministry of the church; and then, to work on an agenda never quite completed: What are the features of pastoral ministry that are best suited for assisting the Church of the Brethren in fulfilling its calling?

Since the year 1991 is lifted up by some as the 100th anniversary of pastoral ministry for the Church of the Brethren, the timing would not be bad at all.*M*.

Robert E. Faus is ministry consultant on the General Board staff.

Knowing what hurts and heals

by Kenneth L. Gibble

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith.

Throughout her writing career, novelist Joanne Greenberg has given attention to people on the hurting edges of humanity. In her best-known work, *I Never Promised You a Rose Garden*, Greenberg delved into the mind of a teenage girl suffering from mental illness. She explored the world of the deaf in her novel *In This Sign*, from which an adaptation for television was produced in the Hallmark Hall of Fame series.

But in her most recent work of fiction, *Of Such Small Differences* (Henry Holt and Co., 1988, $18.95), the novelist takes on a seemingly impossible task–telling the story of a man who is both blind and deaf.

John has been blind from birth. Until the age of 10, his hearing was fine, but then his father struck him during a drunken rage. The blow to John's head left him with a faint buzzing in his ears. His ability to hear was gone.

Now, as an adult who has been deprived of two senses for most of his life, John has achieved a remarkable degree of independence. Employed at a job where he can put to good use his manual skills, he is able to earn enough to live by himself in an apartment. With the help of interpreters, John communicates by signing letters into their hand and receives their signs in his hand. His social contacts are mostly among other deaf-blind friends. Once a month he attends a worship service for the deaf, where deaf-blind people also come and sit through the time in order to enjoy the meeting afterwards.

Into John's world comes a sighted-hearing woman. Leda befriends him, and slowly their friendship takes a romantic turn. It is John's painful learning to accept Leda's love for him that moves the story along. Their relationship has to overcome many obstacles, not the least of which is the suspicion of John's family, who believe she is taking advantage of his disability.

In time, Leda's career takes her to another part of the country, and their closeness is threatened. John's deaf-blind friends are not surprised. One of them tells John, "She's a tourist; we told you that. The deaf-blind world was a vacation for her and now she's got to go back to work. They see us as novelties. Some of them pity us, some of them use us to get to heaven. It's a game."

How John comes to terms with this situation and with other setbacks provokes admiration in the reader. In the end, John's story is one of courage and determination overcoming great odds.

Joanne Greenberg's achievement in this novel is all the more remarkable because she tells the story from John's point of view. This means that descriptive passages can contain no references to the visual or the auditory. The author has limited choice of words she can use and must maintain the discipline of staying within those limits.

Here is a sentence describing the way John experienced his father: "His father was a stranger, mysterious as zoos, frightening as parks where no walls guide, and like all of those things, liable to sudden changes and madnesses that blew sour winds across the world and stopped throat-breath like a strangle."

The author helps her readers experience the world as John does–discovering the consequences of losing your way on an unfamiliar street, learning to cope with unexplained absences of those closest to you, knowing that those who see and hear will often misunderstand you.

It is a mark of Joanne Greenberg's skill as a novelist that although she writes with compassion, she makes her deaf-blind characters fully alive and believable, not merely objects for sympathy. At one point, John, unwilling to dwell on the two senses he does not have, states: "I have seven senses–location, direction, smell, touch, taste, duration, and rhythm."

In an interview I had with Joanne Greenberg a few years ago, I learned that her Jewish faith plays a significant role in her writing. For her, the fun part of writing comes in discovering what you haven't known. "Working on it, getting lost in it, that's the part of writing that is a form of prayer, because it is a quest," she said.

I have yet to read a Greenberg novel that did not enlarge my vision of the world, that did not challenge my preconceptions. Joanne Greenberg knows what makes people hurt, and she is just as knowledgeable about what helps them heal. Her writing is unflinchingly honest.

Kenneth L. Gibble is co-pastor of the Arlington (Va.) Church of the Brethren and promotion consultant for MESSENGER.

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "MAKING YOUR WILL - What you should know before you see your lawyer." A copy is yours for the asking.

Please send me, without cost, "MAKING YOUR WILL - What you should know before you see your lawyer."

Name ____________________

Address ____________________

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Church of the Brethren
General Board
Stewardship/Planned Giving
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#135 7/90

Letters

Sharing God's promise

The April article "Together, Hoist!," represents ecumenism at its very best.

Through helping someone who had a practical need, persons from many denominations worked together to express their faith in practical ways helping one in need. It is commendable that this barn-raising happened with such wonderful cooperation from those churches providing very quick and practical help.

Would that we become even more sensitive to the practical needs that are about us. To respond to such need is to share the promise of God's love with others.

John L. Huffaker
Waynesboro, Pa.

Getting a kick out of cows

The May editorial, on recycling ("Green Boxes on the Curbside") is right up my alley of thought.

But, although we long ago learned most of the measures mentioned in the editorial, the majority of our population uses water as though it were unlimited and does the same with all our resources. So how do we reach them?

When the environmentalists come on strong in this area, they talk of animal rights, but have they ever been kicked by a cow, chased cows, or tried to load hogs? They have meetings that leave a lot of the very trash they speak about, and they say of the gypsy moth, "Let it run its course, something will come along to take the place of the oak tree." Has anything replaced the blight-killed chestnut tree? So I do wish people who speak out on issues knew where of they speak.

Jean Winte
Eglon, W. V

The opinions expressed in letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that directly respond to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

The accusers are hurting too

By printing news items about gay and lesbia events and letters on the issue of homosexua ity, MESSENGER is promoting healthy dialog.

The issue of full inclusion of openly homosexual people in the church and in ministry will be to the 1990s what civil right and women's rights were to the preceding three decades. God is at work breaking dow dividing walls that separate and exclude.

Will future generations view us as "status quo" Christians—fearful of change and content in our own bigotry? Or will we be viewed as a faith community with vision and sensitivity—willing to be on the cutting edge of social and religious change? I hope for the latter.

Although it often is painful for me, as a ga member and ordained minister in the church, to hear people call me a "sinner," and to be told that "eternal punishment" awaits me, I realize that my brothers and sisters who spea such words are hurting too. They may be fearful that their beloved church is changing, that their faith is being challenged, that the "truths" they have been taught since childhood regarding homosexuality may giv way to new insight.

In Jesus' day, pharisees adhered to the lett of the law, but Jesus rebuked them for missing the spirit of the faith. Many people today may find themselves in a similar position of holding scripture in greater respe than the essence of Christian faith—love.

As congregations come to acknowledge th a homosexual orientation is no more "chosen" than is a heterosexual one, and th the gay or lesbian need for affection, support and long-term relationship is just as great as that of the heterosexual, then change will occur in them.

Homosexual members will feel the liberating love of God when they can participate wholly in the life and liturgy of th faith community; when their loving relationships are acknowledged and celebrated with equal joy as those of heterosexual members; and when their gifts of ministry are utilized, with confidence being expressed in calling forth their ministry.

Change is coming. Praise God! May we no only be receptive to it, but be agents for promoting it.

Name withhel

On keeping things in balance

. *Byron Miller*

Life is like a checkbook

ike a checking account, life presents a daily
nsion of "checks and balances"—lest we
ecome so obsessed with one interest of life
at we slight another equally worthy interest.
Take food, for example. Brethren are
good feeders." I am no exception. I grew up
n rich, fat-saturated food—pies, cakes,
ookies, puddings, gravy, maple syrup, and
d meats. Reunions, church potlucks,
reshing-ring dinners, and butchering days
nly added to my calorie intake. But the Bible
sts gluttony with other deadly sins. In God's
orld of plenty, if 770 million people today
ve in such abject poverty as not to have
nough food for an active working life, then
ere is imbalance somewhere.

Life is filled with a cultivation of relation-
ips. This involves a good balance between
onversation flow and listening intently.
ome of us overtalk, become wordy.
ominate the conversation, and likely are less
onstructive the more we talk. We don't hear
hat the other person says, or doesn't say,
ecause we are so busy preparing what to say
hen the other person is finished. Psycholo-
ists say that 20 percent of our communica-
on is by words and we really hear only about
0 percent of that 20 percent. Poor listeners
deed!

Some of us talk too little. Out of timidity,
ar of vulnerability, or assuming that others
now how we feel, we are quiet, often
assive, and don't share enough of ourselves.
Ve are content to listen and be controlled.
eople can't get close to us. And we miss
uch.

Where is the balance between frugality and
xury? We are a thing-oriented society,
here houses, furniture, real estate, gadgets, cars, mobile homes, overflowing deepfreezes, and more than ample wardrobes captivate our interest, time, planning, and affection. If we don't have these things, we covet them. That is idolatry (Col. 3:5). It is so easy to buy on impulse and convince ourselves that what we want is what we need. How hard we try to keep up with others. One man said to his wife, "No wonder we can't get ahead: our neighbors are always buying something we can't afford."

Jesus said that "one's life does not consist in the abundance of his possessions" (Luke 12:15). He told his followers to "strive first for the kingdom of God and his righteousness" (Matt. 6:33). In God's economy, we are entitled to our needs, but not to our greeds. For our greed may deprive others of their need, and of our joy to help meet that need.

The doctrine of non-conformity to the world has been precious to the Brethren. But old Annual Conference minutes disclose no small difficulty in rightly interpreting it. Tobacco, alcohol, movies, dances, fairs, ornate furnishings, politics, insurance, neckties, women's hats, even musical instruments in the church, were all a "no-no" at one time—worldly things to avoid. Backed by such scriptures as 2 Corinthians 6:14-18, 1 John 2:15-17; and James 1:27, Brethren sermons were pleas for a pure church, that was "other worldly" in nature. Hymns pointed to the hereafter—"When We All Get to Heaven" and "No Night There."

Jesus told the disciples to go to all the world with his message. He befriended the sinners. He was in the midst of evil, yet was without sin. Isolation and withdrawal is not the answer. Neither is it for us to become casual and permissive and to accommodate ourselves to the world, which is a danger now. Sam Shoemaker wrote in one of his books: "I fear the church cannot get out into the world today and effectively change it, because the world has gotten into the church and too effectively has changed it instead." Can we keep a balance between being a citizen of this world and working to make it more Christ-like, knowing that our real citizenship is in the kingdom of heaven?

In our mixed-up world, the mystic says we will right it only by personal salvation, prayerful waiting on the Lord, getting people converted, and calling down power from above. With God thus in control, he will bring the desired kingdom to pass. The mystic has a point. The power to change is in God. But the activist disagrees and is impatient with these "closet Christians," insisting we must roll up our sleeves, get out and give hands and feet, heart and soul and mind and strength to serve the King of Kings, face our knotty problems, and "turn our world upside down." The activist also has a point. God uses people to get his work done.

But neither view is sufficient alone. Faith without works to prove it, is dead. Works without faith and God-direction is just as dead. Depth without breadth is narrow; breadth without depth is shallow. But taken together in balance, they form an unconquerable team.

What about balance in our concept of God? What is God like? We look at Jesus to find our answer. He has made God known to us (John 1:18). Rufus Bowman often said, "Through Jesus, God spoke his final work, expressed his spirit, and revealed his nature." We worship and serve a Christ-like God—a Father-God of love, tenderness, pity, patience, compassion, and forgiveness. We have no trouble believing such a God. But what about the severity of God, his wrath, his justice, his judgment, his absolute holiness, to whom we are all accountable? When have you heard this side of God taught or preached? Amos, Jeremiah, John the Baptist, Jesus, and Paul taught and preached it. The balance is there in

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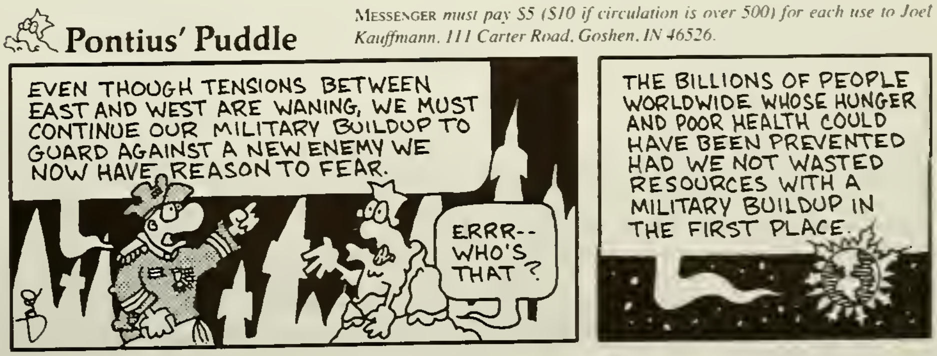
*o hold in respect and fellowship those in the
urch with whom we agree or disagree is a
aracteristic of the Church of the Brethren.
is to the continuation of this value, and to
n open and probing forum, that "Opinions"
re invited from readers.*

*We do not acknowledge our receipt of
bvious "Opinions" pieces, and can print
nly a sampling of what we receive. All
Opinions" are edited for publication.*

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from Messenger *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


EVEN THOUGH TENSIONS BETWEEN EAST AND WEST ARE WANING, WE MUST CONTINUE OUR MILITARY BUILDUP TO GUARD AGAINST A NEW ENEMY WE NOW HAVE REASON TO FEAR.
ERRR-- WHO'S THAT?
THE BILLIONS OF PEOPLE WORLDWIDE WHOSE HUNGER AND POOR HEALTH COULD HAVE BEEN PREVENTED HAD WE NOT WASTED RESOURCES WITH A MILITARY BUILDUP IN THE FIRST PLACE.

© Joel Kauffmann

the New Testament. And other prophets have followed in their train.

I discovered as a pastor that many occasions called for a balance, a check here, a check there. Take study and visitation. Some pastors are more intellectually inclined, enjoy research, and creative preparation of sermons. They have to be pushed to leave their comfortable study and call on people. Others find weekly preparation of sermons a grinding chore. Being more gregarious, they spend an inordinate amount of time piling up the number of weekly calls. It looks good in their date book.

In the choice of hymns for the worship service, will the pastor stay mostly in the 400s, or balance those with the less-known, more difficult, more majestic hymns? Even accompanists in preludes may overdo the use
of choruses and "gospel songs" by contemporaries and omit hymns that our children an
young people seldom hear or know. Or they stay with Bach, Mozart, or Beethoven—numbers the congregation doesn't recognize.

Public prayers: Does the pastor always need to lead us to God? Does it all happen "up there" in the pulpit? What about members praying from the pew? Must pastor
always formally write and read their prayers, using for effect words they don't normally use? I long to hear prayers from the heart, no
from the page.

In counseling people, when does a pastor use the indirect approach to help the person, and when does the pastor say to the person, "You are the man" (2 Sam. 12:7)?

I suggest this prayer, for balance in our lif
"Lord, give me good common sense, right and fair judgment, and love in my heart, that led by your Spirit, I may live a life of wholesome balance, all to your glory." M.

*L. Byron Miller, of North Manchester, Ind., is a retire
Church of the Brethren minister. He has held pastorates i
Ohio and Indiana.*

From the
Office of Human Resources

IS YOURS A CALLING CONGREGATION?

Are you identifying and calling forth persons with gifts for ministry? How long has it been since you have called someone into the ministry of the Church?

For more information about calling, contact your District Executive or Robert E. Faus, Consultant for Ministry, 1451 Dundee Ave., Elgin, IL 60120.

CELEBRATION OF CONSCIENCE

A conference commemorating fifty years of the continuing witness against war, at Bryn Mawr, PA, August 3-5, 1990. For further information and registration materials, contact Celebration of Conscience, Suite 750, 1601 Connecticut Ave., N.W., Washington, D.C. 20009-1035, phone, (202)483-4514.

CLASSIFIED ADS

WANTED—One person called by your congregation to serve through Brethren Volunteer Service in 1990s. Requirements: min. age 18; sound physical, mental health; willingness to share God's love through acts of service. For free list of service opportunities & promotional materials call BVS office (708) 742-5100 or (800) 323-8039.

WANTED—Part-time Director of Christian Education with primary responsibilities in children's activities. Must hold Bachelor's degree fr. accredited college/university or equivalent church-related experience. Must have knowledge of Church of the Brethren heritage. Write: Williamson Road Church of the Brethren, P. O. Box 5463, Roanoke, VA 24012.

WANTED—Clinical Director; full-time, board certified/eligible child psychiatrist. Clinical Director position—beautiful northern Mich. resort area. On Grand Traverse Bay. Agency has full range of programs, established over 56-year history. Supervise experienced professional staff and plan programming improvements. Excellent salary and fringe benefits w/ outstanding working conditions. Current med. dir. is retiring. For more info. contact: William E. Brady, Exec. Director, Northwest Michigan Child Guidance Clinic, Inc., c/o Munson Medical Center, 6th St., Traverse City, MI 49684. Tel. (616) 947-2255.

WANTED—Washington City Church of the Brethren seeks program coordinator for soup kitchen ministry. Duties incld. coordinating volunteers/social service programs, supervising kitchen operations, editing bi-monthly newsletter, some fundraising, program development activities. Excellent organization, communication skills required; some supervisory experience, previous work with homeless preferred. Ability to relate to church groups helpful. Position challenging, rewarding for those who wish to grow. Small salary. Low-rent group housing, insurance can be included. If interested, send letter, resume to: 337 North Carolina Ave., S.E., Washington, DC 20003.

FOR SALE—*Ziegler Family Record* by Jesse Ziegler—1906 revised, updated with new info. and early pictures. Family of Edward K. Ziegler, Levi K. Ziegler, Levi J. Ziegler, Carl W. Zeigler, M. R. Zigler. Pre-publishing price $29.50 plus 2.40 shipping. Va. residents pay $1.33 state tax. Limited number of books printed. Write for free 2 page description. Send SASE for info. to: Floyd R. Mason, Compiler, 4409 Park Road, Alexandria, VA 22312.

TRAVEL—Juniata College Alumni Tour to India & Nepal, incl. Kashmir & Ladakh. Oct. 9-30, 1990; Juniata College Alumni Tour to Bermuda, Nov. 1-4, 1990 and Juniata College Alumni Tour Christmas Time in Bavaria, Dec. 10-18, 1990. For free brochure contact: Gateway Travel Center, Inc., Attn: Volker Molt, 606 Mifflin St., Huntingdon, PA 16652-0595. Tel. 1-800-322-5080.

TRAVEL—With John and Naomi Mishler to Annual Conference at Portland, Ore., July 2-7, 1991. Continue on beautiful tour of Alaska for 12 days to 49th state, last frontier. Beautiful indeed. Inner passage by boat; travel on land by train, bus. Package arrangements for 1. fly from Chicago, July 1 or connecting link to Chicago; return to Chicago July 19 and to your origin; 2. make your own arrangements to Annual Conference and leave with us on tour to Alaska from Portland and return there; 3. fly from your hometown July 7
Vancouver, Can. and meet our tour there f
Alaska trip, and return home from end of tour. F
brochure and info. write: John and Naomi Mis
ler, 168 E. 6th St., Peru, IN 46970. Tel. (317)
473-7468.

TRAVEL—With a purpose with Wendell and Joa
Bohrer to Alaska following Annual Conferenc
next year. Beginning July 9 in Portland. For info
mation concerning this cruise/tour write: Wend
and Joan Bohrer, 8520 Royal Meadow Drive, I
dianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL—Philippines Study Tour. Sponsored
Global Women's Project, Jan. 18-Feb. 2, 199
with Church Coalition for Human Rights in th
Philippines, Washington, D.C. Includes one da
orientation, San Francisco; visits to GWP pro
ects, base Christian communities, US embass
and rural provinces; opportunities for group r
flection and worship; debriefing and rest. Housi
in dormitory-style rooms, convent or retre
houses, and homes. Who should go? Anyo
over 18, in good emotional and physical healt
who is interested in human right issues—pastor
DE's, lay leaders, peace committee member
women's group leaders, persons who suppo
global connections. For a free brochure: Glob
Women's Project, 1451 Dundee Ave., Elgin,
60120. Tel. (708) 742-5100 or (800) 323-8039

INVITATION—In Atlanta, Ga., join Faithful Se
vant Church of the Brethren for 10 a.m. chur
school and 11 a.m. worship at Shoney's Inn
intersection of Indian Trail and I-85 North, exit 3
Norcross. Contact Pastor Joe May at (404) 98
1360 or John and Debbie Hammer, 5584 Wilm
Dr., Norcross, GA 30092. Tel. (404) 448-9092

urning Points

ew Members

o help us compile this feature, eriodically send us a list of new embers of your congregation. ust give names of new members nd the congregation. Only send ames of persons who have joined ince January 1, 1990. Send to ESSENGER, *Turning Points, 1451 undee Ave., Elgin, IL 60120.*

mbler, Atl. N.E.: Phoebe & Russell Shaw, Donna & Warren Brown, Brian Querry, Megan McGinty

annerville, Mid. Pa.: Sharon Baker, Eric Baker, Robert Baker, Denise Lash, Richard Smith, Bryan Smith

eaver Creek, Virlina: Tessa Akers, Susan Bond, Eva Nolen, Steve Nolen, Matthew Peters, Sarah Peters

lack Rock, S. Pa.: Michael Norris, Cindy keller, Jessica Renfro, Michelle Seville, Sara Hoke, Debbie Marshall, Lisa Marshall

edar Creek, S.E.: Sammy White, Lurry White

edar Lake, N. Ind.: Karla Gaier, Kimberly Reinoehl, Kenneth Metzger

entral, Virlina: Ron & Jill Mooney, Sara Childers

hiques, Atl. N.E.: Susan Perry, Mark Brubaker, Linda Brubaker, Nancy Brubaker

onestoga, Atl. N.E.: Mark Yingling, Amy Yingling, Melanie Koser, Bruce Snader, Matt Stoltzfus, Brenda Riehl, Lindsay McElhenny, Terry Kuney, Richard Travis

ovington, S. Ohio: John, Pam & Walker Graher

rab Orchard, Virlina: Leah Hendrix, Jennifer Hosey, Brooke Murphy, Tara Murphy, Deana Lambert

ast Chippewa, N. Ohio: Jimmy Boreman, Kirk Domer, Christa Horst, Shirley Horst, Robby Hutson, Annette Kelbly, Chad McGreevy, Bob Frushour

aton, S. Ohio: Janel Coleman, Jayme Coleman, Laura Rurode, Rachel Jamison, Roy Planck, Eleanor Planck

phrata, Atl. N.E.: Vernon Adams, Alice Adams, Allen Beam, Wanda Beam, Joanne Eshleman, Robert Eshleman, John Hansen, Dale Martin, Cory Ream, Frank Sombers

irst, Virlina: Stephanie Estes

ranklin Grove, Ill./Wis.: Carol Novak, Ken Novak, Cindy Tilsy, Julie Tilsy, Mark Tilsy

redonia, W. Plains: Bernice Babcock, Virda King, Maxine Miller, Kimberly Miller, Ella Odell, Art & Leona Roseberry, Goldie & Kent Sissom

rostburg, W. Marva: Curtis Ketterman Jr., Curtis Ketterman III, Hazel Ketterman, Christopher Hinton, Dorothy Mace, Joseph W. Martin, Windy Kay Ruby

lendale, Pac. S.W.: Tony & Korine Wetmore, Mike & Jill Sanford, Steve & Sarah Miller, Mildred Ross

ood Shepherd, Virlina: Scott Seidel, Shirley Skewes, Richard Emmett, Sandra Emmett, Katherine Emmett, Robert Emmett

Goshen City, N. Ind.: Annette Hooley, Matt Baker, Lana Reiff, Kevin Lamb, Todd Nisley, Brett Bradbury, Megan Miller, Scott Stark

Greensburg, W. Pa.: Dennis John, John & Lynn McKeel, Dorothy Shope, Deena Smail, Goldie Woodring

Greenville, S. Ohio: Carrie Schultz, Daniel Smith, Ray Flory, Glenn Crawford, Lillian Cryder, Lola Backus, Kenneth Flory, Dorothy Honeyman, Carolyn Wetzel, Harley Petry, Craig Brown, Lorene Arnold, Paul Arnold, William Badger, Sharon Badger, Darrell Fryman, Deborah Weyrick, Roy Huffman, Evelyn Huffman

Harrisonburg, Shen.: Brent Gohdes, Sherry Gohdes, Ross Johnson, Marjorie Johnson, Ellsworth Neff, Dorothy Walter, Margaret Strate Wiseman, Billy Dennett, Tracy Evans, Jim Harper, Emerson Pitts, Mona Poland

Hatfield, Atl. N.E.: Clara Byers, Porter Byers, John Frederick, John Harvey, Paula Kinsey, Scott Kinsey, John Leedom, Steven Powell

Lewiston, N. Plains: Roger & Joyce Peckover, Mark & Ruth Haggard, Randy & Mary Lee

Lincolnshire, N. Ind.: Emily Fairchild, Matthew Henderson, Rebekah Kaylor, Ben Pepple, Brad Peters, David Shearer, Michael Sprunger, Brandon Tucker

Lititz, Atl. N.E.: Mario Aguirre, Matthew Blose, Beth Blough, Scott Dell, Ann Eckert, Janice Gibbel, Chad Hershey, Keith Hershey, Matthew Keim, Andy Kurl, Donald Rowe, Ted Shotzberger, Jesse Weiler, William Parry, Jessica Witmer, Amanda Zeiders

Little Swatara, Atl. N.E.: Christopher Duell, Sandra Forry, Kenneth Line, Valerie Line, Brendan Line, Rochelle Line, Stephanie Manbeck, Joan Sweigart, Billie Jean Wagner, Sharon Wise, Craig Luckenbill

Licensing/ Ordination

Bhagat, Shantilal P., ordained Jan. 20, 1990, Highland Avenue, Ill./Wis.

Dinamin, Pam, licensed Feb. 14, 1990, Southside, N. Ind.

Gotch, Steven Alan, ordained Mar. 17, 1990, Lake Breeze, N. Ohio

Pastoral Placements

Brockway, Wayne, from Sugar Creek, West, N. Ohio, to East Nimishillen, N. Ohio

Waltersdorff, Christy Jo, from seminary to Westminster, Mid-Atl.

Deaths

Albright, Gertrude, 85, Eldora, Iowa, Mar. 28, 1990

Allender, Charles Fike, 76, Baltimore, Md., Apr. 3, 1990

Anglemyer, Arvilla, 77, Elkhart, Ind., Mar. 5, 1990

Baker, Clara, 76, Dexter, Mo., Mar. 7, 1990

Bauder, Irvin, 85, Ephrata, Pa., Jan. 28, 1990

Beachley, Laura, 89, Somerset, Pa., Jun. 9, 1989

Beard, Anna M., 94, Westminster, Md., Feb. 26, 1990

Biddle, Charles, 63, Roaring Spring, Pa., Jan. 3, 1990

Birkenholz, Lyle, 60, Prairie City, Iowa, Apr. 11, 1990

Biser, Paul, 71, Waynesboro, Pa., Sept. 18, 1989

Bohn, Letha, 87, Frederick, Md., Mar. 22, 1990

Bowers, Katherine, 76, Union Bridge, Md., Mar. 3, 1990

Brewer, Merlin, 90, Prairie City, Iowa, Mar. 24, 1990

Brown, Harvey, 82, Bethel, Pa., Sept. 10, 1989

Buck, Jacob, 88, Palmyra, Pa., Mar. 25, 1990

Burnside, Harold, 72, Gettyshurg, Ohio, Jan. 12, 1990

Bush, Amanda, 79, Roaring Spring, Pa., Apr. 2, 1990

Carey, Charles, 77, Rockford, Ill., Mar. 14, 1990

Claar, Clarence, 73, Roaring Spring, Pa., Mar. 16, 1990

Cook, Breon Allison, 49, Des Moines, Iowa, Mar. 7, 1990

Crim, Bessie, 75, Greenville, Ohio, Apr. 23, 1990

Deyerle, Gordon Ernest, 79, Roanoke, Va., Feb. 2, 1990

Eberly, Nora, 84, Orrville, Ohio, Dec. 26, 1989

Fishack, Mabel, 78, Waynesboro, Pa., Mar. 1, 1990

Fitz, Richard David, 68, Tacoma, Wash., Feb. 23, 1990

Flory, Robert, 69, Greenville, Ohio, Mar. 1, 1990

Fogle, Edward, 93, Garrett, Pa., Dec. 6, 1989

Fogle, Hilda, 96, Garrett, Pa., Mar. 11, 1989

Freed, Mabel M. 76, Warsaw, Ind., Jan. 30, 1990

Freemon, Susie, 98, Selma, Calif., Mar. 10, 1990

Fryman, Edith Ethel, 95, Goshen, Ind., Mar. 5, 1990

Garber, Eva Parks, 88, Greenville, Ohio, Jan. 9, 1990

Gingerich, Wayne D., 55, York, Pa., Jan. 15, 1990

Gingrich, Linda, 35, Waynesboro, Pa., Dec. 1, 1989

Goughnour, Mary Mathis, 96, Lancaster, Pa., Feb. 1, 1990

Grove, Clarence, 81, English, Iowa, Apr. 4, 1990

Grubbs, Ruth P., 88, Roanoke, Va., Mar. 6, 1990

Gutshall, Mary, 90, Chambersburg, Pa., Jan. 10, 1989

Hankins, Ruth, 91, Logansport, Ind., Sep. 12, 1989

Hay, Orla, 54, Berlin, Pa., Jun. 23, 1989

Heefner, Eleanor, 77, Waynesboro, Pa., Jan. 16, 1990

Heid, Harrold C., 85, Canton, Ohio, Mar. 22, 1990

Helfrick, Estella, 77, Waynesboro, Pa., Sept. 16, 1989

Helmick, Glenn C., 85, Dorcas, W. Va., Mar. 10, 1990

Hess, Grace, 90, New Oxford, Pa., Jan. 8, 1989

Hilbert, Sallie Ann, 89, Dayton, Va., Mar. 9, 1990

Hochstetler, Harry M., 96, Orrville, Ohio, May 28, 1989

Holden, Stanley A., 81, New Oxford, Pa., Mar. 22, 1990

Hollinger, Paul, 85, New Oxford, Pa., Jan. 20, 1989

Huffman, Jacob S., 78, Dayton, Va., Apr. 2, 1990

Hull, Grover, 95, Waynesboro, Pa., Apr. 13, 1989

Hull, Sarah, 87, Waynesboro, Pa., Jul. 8, 1989

Hunter, Robert, 75, Windber, Pa., Jan. 22, 1990

Irvin, Eva I., 80, Sterling, Ohio, Nov. 11, 1989

Kauffman, Dorcas Hershey, 89, York, Pa., Mar. 2, 1990

Keeney, Mabel, 85, Frystown, Pa., Dec. 5, 1989

Keeney, Anna, 92, Manheim, Pa., Nov. 13, 1989

Keiser, Doris, 90, Covington, Ohio, Aug. 25, 1989

Kendall, Mary, 89, New Oxford, Pa., Jun. 27, 1989

Kennedy, Stanley, 76, Pomona, Calif., Mar. 28, 1990

Keough, Hazel L., 83, Quincy, Pa., Feb. 7, 1990

Kirby, Barbara C., 58, Edinburg, Va., Mar. 9, 1990

Kissinger, John, 81, Mercersburg, Pa., Jan. 1, 1989

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Lashley, Martha K., 72, East Petersburg, Pa., Feb. 28, 1990

Lehigh, Earl C., 91, York, Pa., Jan. 29, 1990

Lehman, Addie L., 92, Johnstown, Pa., Feb. 17, 1990

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Lenker, Robert, 84, Mechanicsburg, Pa., Apr. 8, 1990

Llwellyn, Victor, 78, Berlin, Pa., Jun. 2, 1989

Maier, Iva, 95, Covington, Ohio, Dec. 24, 1989

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Marker, Dan, 80, Hagerstown, Md., Aug. 26, 1989

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Martin, Ruby F., 79, Roanoke, Va., Mar. 26, 1990

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McMillen, Hattie B., 100, Arlington, Ohio, Jan. 15, 1990

Mitchell, Margretta M., 85, Windber, Pa., Apr. 8, 1990

Moyer, Grace M., 87, Mechanicsburg, Pa., Mar. 20, 1990

Musser, Orpha Marie, 77, Covington, Ohio, Mar. 20, 1990

Musser, Florence, 83, Covington, Ohio, Feb. 3, 1990

Naff, Jay B., 75, Roanoke, Va., Feb. 22, 1990

Neher, Laura Elizabeth, 98, Wenatchee, Wash., Mar. 14, 1990

Nippert, Boyd H., 67, New Carlisle, Ohio, Apr. 19, 1990

Oeffinger, Elizabeth, 75, North Canton, Ohio, Mar. 31, 1990

Page, Robert W., 77, North Manchester, Ind., Feb. 13, 1990

Peters, Modest, 88, Manson, Wash., Mar. 13, 1990

Petry, Harley R., 79, Greenville, Ohio, Mar. 27, 1990

Pyle, Robert A., 80, Claypool, Ind., Feb. 21, 1990

Reber, Edna Brubaker, 96, La Verne, Calif., Jan. 21, 1990

Reese, William R., 60, Hanover, Pa., Mar. 13, 1990

Revercomb, Roy L., 32, Mount Crawford, Va., Mar. 10, 1990

Rhinehart, Hazel, 92, Waynesboro, Pa., Aug. 9, 1989

Royer, Anna S., 94, Lancaster, Pa., Mar. 18, 1990

Ruckman, Georgia B., 70, Dayton, Va., Jan. 29, 1990

Rudy, Reva, 92, Covington, Ohio, Oct. 18, 1989

Schrock, Hiram, 83, Berlin, Pa., Dec. 16, 1989

Shaffer, Mabel Birkin, 93, Beatrice, Neb., Mar. 12, 1989

Shane, Alice, 86, Sharpsburg, Md., Oct. 5, 1989

Sink, Lillian K., 66, Roanoke, Va., Mar. 14, 1990

Smith, Pearl E. P., 81, Grottoes, Va., Mar. 13, 1990

Smith, Louise B., 77, Falls Church, Va., Apr. 11, 1990

Snavely, Ruth Amstutz Ziegler, 91, Orrville, Ohio, Apr. 4, 1990

Staub, Mervin F., 84, Manchester, Md., Mar. 2, 1990

Stoner, Dale A. K., 74, Sebring, Fla., May 31, 1989

Streib, Gladys Ilene, 90, Mansfield, Ohio, Feb. 3, 1990

Strine, Nevin L., 77, Westminster, Md., Apr. 15, 1990

Stump, Margaret Ellen, 62, York, Pa., Mar. 12, 1990

Swartz, Norman L., 52, Covington, Ohio, Mar. 31, 1990

Tschupp, Mildred, 84, Elkhart, Ind., Mar. 15, 1990

Turner, Paul A., 57, Bridgewater, Va., Mar. 21, 1990

Vargas, Dean E., 22, Middletown, Pa., Mar. 19, 1990

Waite, John Edward, 61, New Philadelphia, Ohio, Mar. 15, 1988

Warner, Clarence, 98, Covington, Ohio, May 25, 1989

Webster, Rachel Irene, 72, Roanoke, Va., Feb. 24, 1990

Weist, Clara Brightbill, 89, Ephrata, Pa., Feb. 10, 1990

Weller, Donald, 76, Springfield, Ore., Mar. 2, 1990

Whitmire, Eva C., 85, New Market, Va., Mar. 4, 1990

Whittenberger, Kimberly Diane, 4, Sidney, Ohio, Feb. 24, 1990

Wiese, Hildegarde, 88, Marshalltown, Iowa, Jan. 11, 1990

Williams, Catherine, Covington, Ohio, Jun., 1989

Wineman, Rebecca S., 97, New Oxford, Pa., Feb. 21, 1990

Wise, Joseph M., 100, Piqua, Ohio, Feb. 28, 1990

Wood, Delone, 73, Shelocta, Pa., Jan. 30, 1990

Wray, Clara L., 71, Boones Mill, Va., Mar. 3, 1990

Yankey, Arnold D., 86, Bergton, Va., Mar. 18, 1990

Yarian, Hope, 84, Covington, Ohio, Mar. 7, 1989

Yeater, Wilbur, 85, Logansport, Ind., Jan. 17, 1990

Ziegler, 68, Orrville, Ohio, Feb. 19, 1990

MESSENGER is a family matter

Being Brethren is sort of like being a Thomasson. Let me explain: My family traces its line back to a Thomasson who came to the Virginia colony in 1677. Today there are Thomassons in several different states, with concentrations in Virginia, Georgia, and Alabama.

In Virginia we have our reunions of immediate Thomasson families, and occasional larger ones. The farther we get from the immediate family, the less we feel at home with the Thomassons we interact with. But because we are all Thomassons and have a common bond, we do not pull away. Much diversity can be tolerated among those who call themselves Thomassons.

When I read the newsletter of the Thomassons of Alabama and Georgia, I realize that, while they are Thomassons with as legitimate a claim to the family heritage as my own, they are different from us Virginia Thomassons. At their huge reunions they dedicate big tombstones in graveyard ceremonies; a National Guard unit is on hand with flags and guns; maudlin old hymns are sung; and a strong flavor of super-patriotism is maintained. Not my kind of doings. Yet, I find room in the family for both them and me.

In spite of the differences that have come about, we Thomassons are all bound together by that family name and heritage. And as long as no one sullies the family escutcheon, all sorts of diversity can flourish in the Thomasson ranks.

Now isn't that sort of the way the Church of the Brethren works? We have lots of diversity across the denomination, but still there are things that bind us together.

I like to think of MESSENGER as our "family newsletter." A widely scattered, diverse bunch of Brethren receive it and read it. Not all of us approve of what we read in it, but accepting that we all are Brethren and share a common heritage and certain basic beliefs, we can be tolerant of the differences that distinguish us.

With this issue of MESSENGER we are introducing some format and design changes. We are also beginning an effort to make the magazine more useful and informative. Frankly, we want Brethren to like it better. We are doing some things calculated to make MESSENGER warmer and friendlier.

Knowing that some readers have ideas contrary to my own about the purposes of the magazine, it seems timely to restate those purposes as I perceive them. I shall adapt several paragraphs from my March 1982 editorial:

As the official organ of the Church of the Brethren, MESSENGER interprets and promotes the denomination's program. It reports on Annual Conference and other agencies of the denomination. It provides news about individuals, congregations, and districts, as well as a sampling of ecumenical news and issues.

MESSENGER publishes articles that nurture spiritual life—inspiration pieces, faith-sharing experiences, and Bible studies.

MESSENGER educates Brethren on the beliefs, principles, and practices of the denomination with articles that stress our values and our emphases.

MESSENGER encourages Brethren to discuss issues, to "talk around the dinner table," lovingly, frankly, confrontively, and constructively. MESSENGER intends to be provocative.

MESSENGER's editorial stance is guided by Annual Conference and General Board actions and positions. It is not slanted toward any group within the denomination except as that group's interests coincide with the official program of the denomination.

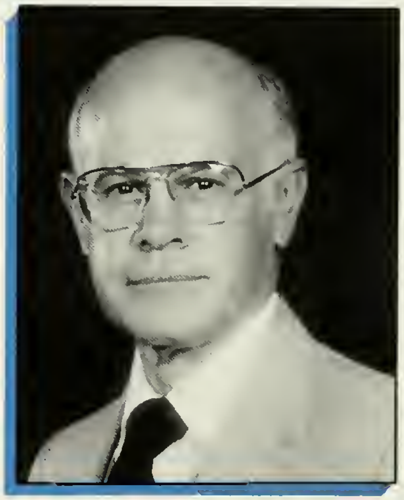
MESSENGER, acknowledging that there is diversity in the Church of the Brethren, works at balance, encouraging the airing of views on all sides of the issues confronting the denomination. It welcomes divergent opinions from readers and prints them. It strives for objectivity in reporting the news, believing that the denomination needs to confront even the news that puts it in a bad light or news that is discomforting for other reasons.

Beyond all these purposes, is the ultimate one—to be a part of the enabling process whereby, collectively and individually, we Brethren can discern the will of God and do it.

This issue of MESSENGER will be mailed around the time of our Church of the Brethren Annual Conference. Whether you are at the big "family reunion" in Milwaukee, or reading the "family newsletter" back home, think of yourself as being in a family whose members are far-flung and whose viewpoints and ways of doing things are diverse. But, diversity notwithstanding, those members are your sisters and your brothers, bound together in a common commitment. You stick with them because of that.—K.T.

THE CALL:

- ○ **To Christian Ministry**
- ○ **To Congregational Leadership**
- ○ **To Peacemaking & Service**
- ○ **To Provide Financial Support**
- ○ **To Study Scripture**
- ○ **To Encourage Others**
- ○ **To Upbuild the Church of the Brethren**



Wayne Miller, President
Bethany Theological Seminary

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Church of the Brethren August/September 1990

Messenger

MILWAUKEE

Momentum for mission

SPECIAL ISSUE:
CONFERENCE
WRAP-UP

From the Editor

The problem with paying tribute to an aged saint of the church is that, for the benefit of the younger generation, one has to back up and offer considerable history. Otherwise the tribute loses much of its impact. Take Edith Barnes, for instance. It's hard to say who she was without explaining who her father was. And that goes a long way back for most Brethren.

Edith Barnes in 1979

C. D. Bonsack was a Brethren minister called in 1906 to the pastorate of the Washington City Church of the Brethren, Washington, D. C., and to the General Mission Board. Later he was acting president of Blue Ridge College, New Windsor, Md. (later merged with Bridgewater College). In 1920 he moved to Elgin, Ill., and from 1921 to 1941 was executive of the General Mission Board, the most powerful of the boards that were forerunners of today's General Board.

Two of Brother Bonsack's daughters settled in Elgin also. Their father died in 1953, but for the rest of their lives, the two daughters, living on in the Bonsack house, were the caretakers of the C.D. Bonsack legacy. Edith was on the staff of the General Offices for 38 years, from 1921 to 1959, working in editorial positions with church school publications. Upon her retirement she was asked to help organize a historical library for the denomination. She agreed to do it, but only as a volunteer. She not only helped organize what is now the Brethren Historical Library and Archives, but continued her volunteer work with that institution for 29 years, usually commuting to work by bus.

In her later years Edith amazed younger colleagues with her vitality and sense of purpose, still talking of what she hoped to accomplish "before I wear out." Writing in the *Gospel Messenger* over 60 years ago, Edith said of her 89-year-old grandmother, "No admonition or instruction is so effective for righteous living as a life itself." Such a life was Edith's own. She accomplished much, and on July 11, 1990, at age 96, Edith finally "wore out." We miss her.

Kermon Thomasson

COMING NEXT MONTH: A cluster of articles marking the 50th anniversary of Civilian Public Service and 50 years of witness against war.

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Messenger

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The Church of the Brethren is represented by Brethren Volunteer Service in Europe and the Middle East. With maps and photos, Cheryl Cayford explains where the BVSers work and what they do.

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What happened at Annual Conference in Milwaukee? The MESSENGER staff report. Photos by George Keeler.

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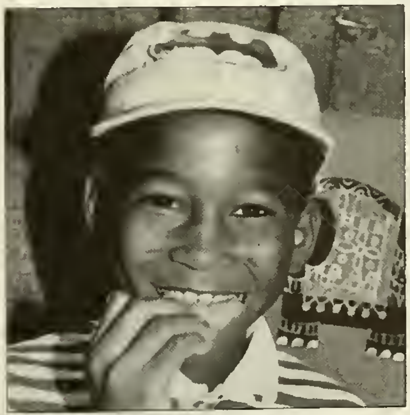
"The future of the church will be bright if it responds appropriately to the new age in which it finds itself," writes T. Wayne Rieman in the eighth in a series on "Brethren facing the future."

Commanding the morning 33

Acknowledge the fact that we are dependent on God and each other, advises Ton van den Doel, because "the truth will make you free."



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2 bottom: Dean Musser Jr./Journal-Gazette
3 center: Solar Energy Research Institute
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In Touch

Caring for kids

Linda Williams, a teacher and member of the San Diego (Calif.) First Church, has created a set of materials to teach children about nonviolence and improving their self-image. "Caring and Capable Kids" includes a 176-page book, song lyrics, 28 discussion activities, resource materials, and a cassette featuring songs written by Linda and performed by Andy and Terry Murray.

The program, published by the Magic Circle Publishing Company and distributed by Brethren Press, is the culmination of eight years' work. "The goals of our program are to teach children self-esteem, respect for others, global awareness and action, conflict resolution, drug abuse prevention, and juvenile delinquency prevention," says Linda, who is quick to point out how much help she has received from Brethren nationwide.

"After eight years of being 'in progress', it seems hard to believe that this dream is finally a reality. In looking back on all that has taken place to bring the project to this point, I have to give credit where credit is due—that is, in large part, to the Church of the Brethren, my 'church family.'

"I want to express my deep gratitude to the San Diego First Church, Pacific Southwest District for being very active in supporting, promoting, and encouraging my work, the Brethren Health Foundation, and Andy and Terry Murray."

Linda has long been active in teaching children positive value systems and nonviolence. She began "Caring and Capable Kids" in 1981 when her husband's grandmother was murdered by a suspected drug abuser.

Linda has also written numerous children's songs as part of her diverse curriculum. Songs on the "Can-Do Kids" cassette include "Any Ol' Brand," "Connected, Unique, and Powerful," "I Like Myself," "Together We Can Cooperate," and "I Make a Difference."

Production has also begun on a second cassette titled, "Drug-Free . . . That's Me!" An activity book to accompany "Caring and Capable Kids" should be ready in early August.

"It is now my prayer that 'Caring and Capable Kids' will get out there and go to work to help make this world a little better place," says Linda.

Paperwork

After 50 hours of planning and as much in production, **Lorele Yager** created a unique and inspirational sculpture for the Beacon Heights Church of the Brethren in Fort Wayne, Ind.

When completed, the paper and foam sculpture stood 12 feet tall with a table 7 feet long. Standing figures were 4 feet tall, seated figures 3. Yager says her work was loosely based on Leonardo da Vinci's fresco, a woodcarving she recalled, and her imagination.

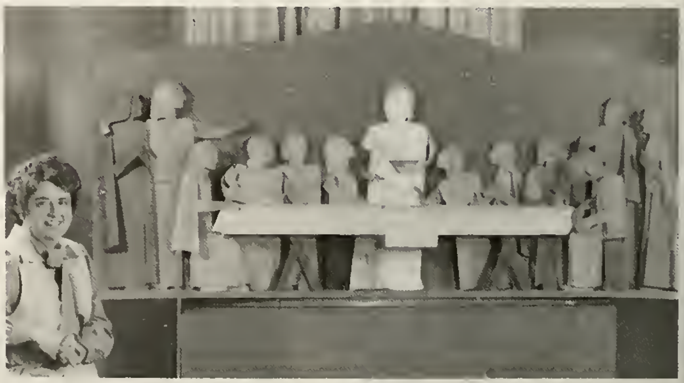
The congregation's enthusiastic response to her work surprised even the artist.

"I knew most people were not familiar with the medium of paper sculpture and they might be fascinated by that, but I didn't expect the level of response to it," Lorele says.

"Beacon Heights is a very affirming congregation, very appreciative and accepting of new ideas. That gives you the freedom to experiment."

Each figure had to be individually mounted on a flat piece of foam cut in the shape of the figure. Clothing and hair were separately molded, shaped, and glued into place.

"If I had known it would take this long, I wouldn't have done it," she said, laughing.



Happy Habitat

"This is the most rewarding job I've ever had and God led me to it!" says **Marion Landes**, who has managed the Kansas City Habitat for Humanity office for the past four years.

Habitat for Humanity is a nonprofit organization that provides low-income housing. It relies heavily on volunteer labor and donated supplies.

"We average five to eight new houses every year," says Marion, who is a member of the Messiah congregation in Kansas

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

City, Mo. "Housing is the biggest problem in America today. Owning a home is the American dream and should be the right of every citizen.

"If each American would give one day a year to helping build a Habitat house, our country's housing problem would vanish," Marion says.

Marion feels that Habitat is a "Brethren-type" of organization. "It's such a caring project I often wonder why we didn't start it," she says. It was at the 1985 Church of the Brethren Annual Conference that Marion stopped at the Habitat booth and talked to one of its founders.

"I went to Conference that year to escape a bad work situation," Marion says. "When I returned, the situation became intolerable and I resigned from my job. A few days later I received my first copy of *Habitat World.* I sent in the interest card and the application.

"My idea was to volunteer to do construction work one day a week, but God had a different plan. My application generated a phone call asking me to come in for an interview. John Pritchard, project director for the office in Kansas City, needed an office manager."

Now Marion spends 30-35 hours a week doing her job. "Everything I've done in the business world seems to have pointed me toward this job," she says. "My bosses are Christians who constantly encourage me to new achievements by saying, 'You can do it, Marion.' And, with God's help, I do!" she exclaims.
—IRENE S. REYNOLDS

Divine arrangements

When you walk into the Union Center Church of the Brethren in Nappanee, Ind., the sights and smells of **June Mishler's** floral arrangements are often there to greet you. June, who considers flowers to be among the most beautiful of God's creations, has been sharing her gifts with friends, neighbors, and guests for 30 years.

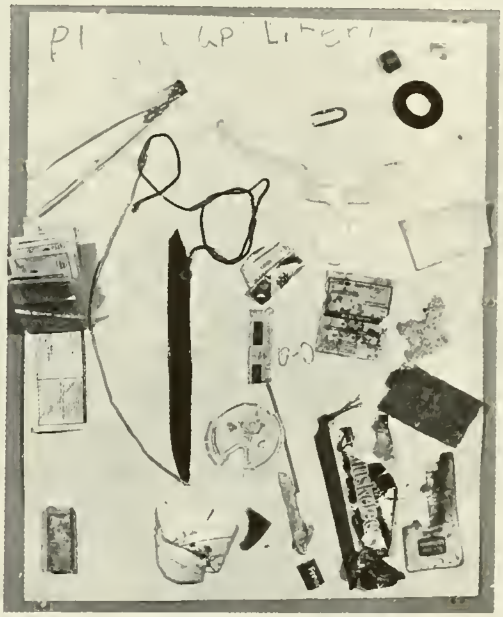
"I try to pick the nicest flowers as my way of honoring God," explains June, who has also arranged worship centers from fruit, vegetables, and occasionally a family heirloom or two.

"Whenever I needed to do an arrangement and wasn't sure what flowers to use, they just seemed to appear along the road or in someone's yard," June says. She often uses symbolism in her creations, such as triangular shapes for the Trinity, white to represent Christ, and an open Bible for the word of God.

Union Center members recently honored June upon her retirement from altar decorating, presenting her with a quilt on a quilt stand and a framed poem written by a friend. Naturally, the quilt was lovingly embroidered with wild flowers.—BETTY FERVIDA

Award winner

Kate Frey, a kindergarten student who attends Prince of Peace Church of the Brethren in Denver, Colo., won the Best Kindergarten Poster Award in a contest held by the US Department of Energy as part of Earth Day 1990. The poster hung for weeks on the Mall in Washington, D. C.



"We had talked in church about starting to take care of the environment by doing little things like picking up litter," says Kate's mom, Susie Frey. "She started doing that, and got the idea to do a collage poster from the litter she had collected."

For her efforts, Kate received a Certificate of Merit, a *Webster's New World Atlas*, and a letter of appreciation from the office of the Secretary of Energy.

Names in the news

T. Quentin Evans, Manchester College professor emeritus of sociology and social work, has been named citizen of the year by Region 3 of the Indiana chapter of the National Association of Social Workers.

Bridgewater professor **Ralph MacPhail Jr.** won a 1989 Sears-Roebuck Foundation "Teaching Excellence and Campus Leadership" award.

William H. Cable, former General Board member from Syracuse, Ind., was presented with the Rotary Foundation Citation for Meritorious Service in honor of his volunteer efforts in the United States and throughout the world.

Earl Geib of the Chiques Church of the Brethren in Manheim, Pa., was recently named a co-chairman of Farm Families for Armstrong, which is active in the legislative campaign of Thomas E. Armstrong. Earl and **Barry Geib** will also serve on Armstrong's Agricultural Advisory Board.

Remembered

Irene "Goldi" Goldschmidt, long-time friend of Brethren workers in Europe, died January 18 in West Berlin. Her spirit and dedication helped shaped volunteer action in Europe.

Goldi was active with the Christian Peace Conference, and, through her own Jewish heritage and conversion to Christianity, was able to work effectively in Judeo-Christian relations.

Dale Ott, former Brethren Service worker living in Geneva, Switzerland, writes that after World War II she "turned the potential for bitterness into expressions of love and reconciliation."

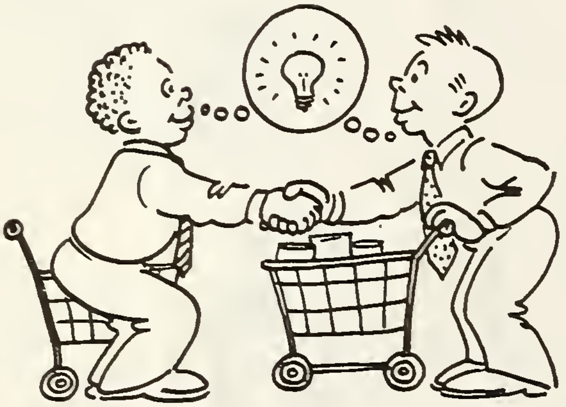
Close to Home

Operation Friendship

Three years ago, pastors and church members in the Elkhart, Ind., area decided to hold monthly activities to get to know each other better. Today, Operation Friendship is still going strong and is spreading the word that people of different races, faiths, and backgrounds can learn and love together.

Pastor Gordon Gibson of Elkhart's Unitarian Universalist Fellowship tells how it all began.

"The initial meeting actually took place in the frozen food aisle at the local supermarket!" Gibson says. "Rev. John Carter and I set up a meeting at St. James AME and then invited people from a variety of churches."



Response was enthusiastic, and included members of the **Elkhart City** Church of the Brethren, Mennonites, members of non-denominational ethnic church groups, and more.

Every fourth Sunday, a different church hosts a carry-in dinner and a program of some sort. "Our first meeting was a 20-minute viewing of 'Eyes on the Prize,' a 1960s civil rights film," Gibson recalls. "Then we broke up into small groups. The rule was that no group could be all-white or all-black, and it could not contain other members of your church.

"We reflected on the 1960s and then on the racial situation in Elkhart today."

Subsequent programs have included gospel music, a Habitat for Humanity presentation, and discussion with members of Dismas House, a program in which former convicts live in conjunction with university students from Notre Dame and St. Mary's.

"It's had a very positive effect on all the churches," says Sandy Bendsen, administrative secretary of Elkhart City church. "We are just people meeting people—not black or white or Catholic or Protestant—all sharing our mutual love of God with one another.

"We worship in different ways and meet together to communicate and share. It's a great way to meet people who live right in your own neighborhood."

"Operation Friendship is invaluable for interracial, interfaith contacts," says Gibson. "It's a collaborative, noncompetitive way for people to get together when they might not do so otherwise."

Starting over

After their pro-democracy ideology had prompted them to seek sanctuary in a West German refugee camp for two years, a Polish family has found both opportunity and love in Hanover, Pa.

For the seventh time over the last two decades, the **Hanover** Church of the Brethren played a vital role in making the relocation of a refugee family practical and beneficial.

Piotr and Marzena Puchala and their daughter, Joanna, had previously been told they could not leave Europe before finding American sponsors.

While the Puchalas remained in the refugee camp, the Hanover congregation, working through the World Council of Churches, had been searching for a family to sponsor as part of its ongoing outreach program. Contact was made in February 1989, but immigration paperwork held up the move until September. When the decision was made, church members had five days to prepare.

After a warm welcome at Harrisburg International Airport, the Puchalas moved in with Cleo and Lillian Wildasin for a week while orienting themselves to their new environs. In one week, the church refugee committee was able to find an apartment, furnish it with donated furniture, and fix it up with volunteer help.

Piotr, who has a bachelor's degree in export management, and Marzena, who holds a master's degree in biology, speak five languages and have since found temporary employment. The Puchalas are happy to be self-sufficient and claim they are too busy at this point to be homesick.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Open-air worship

A unique peace chapel at **Juniata College** is the work of Maya Lin, architect of the Vietnam Memorial in Washington, D. C.

An unassuming circle of rough-cut granite blocks, the open-air chapel was the project of peace-studies benefactor Elizabeth Evans Baker. A smaller circle for private meditation is visible nearby.

A 15-minute walk from campus, the chapel is situated in a nature preserve and bird sanctuary that overlooks the college. "The facility itself is terribly simple, but that's part of the charm," says Andy Murray, director of the Baker Institute for Peace and Conflict Studies at Juniata.

"The power that it has to free the mind and spirit to think and pray and worship rests in its simplicity and the way it fits into the hills without being obtrusive and without making any statement on its own."

Since its dedication last October, the Baker peace chapel has been used for such purposes as formal worship services, private meditation, a family memorial service, a Holy Week meditation, and a service marking Earth Day.

Maya Lin's work originates "from a simple desire to make people aware of their surroundings." At the dedication she emphasized the need for architecture to be responsible to its community.

"Nothing bothered me more during the controversy over the Vietnam Memorial than to be misunderstood as an 'elitist artist' only concerned with the 'look' of her work. It saddened me to think that some couldn't see how art relates to people, that it is meant to communicate with people," she said.

Reflecting on her body of work, Maya said, "I create places in which to think, without trying to dictate what is thought. . . . The audience is very much a part of my artwork—wherein the work does not become complete until the viewer experiences it—giving him or her a sense of responsibility."

Sounding off

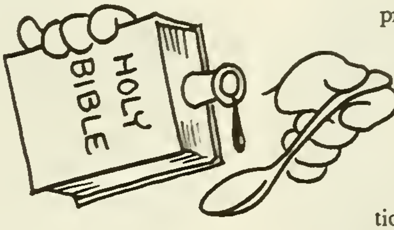
The **Roaring Spring** (Pa.) Church of the Brethren has taken matters into its own hands— the hands of sign language interpreters who help hearing-impaired members better understand Sunday services and other church activities.

The program came about when Yvonne DeLong, a hearing child of deaf parents Ken and Zada DeLong, returned for the summer from her graduate work at Gallaudet University, a school for the deaf in Washington, D. C. Pastor Charles Whitacre and members of the church asked if she would be interested in helping work with the church's share of the 250 or so county deaf persons.

Cindy Walker assumed translating duties when Yvonne returned to college, and the church has taken other steps to broaden its deaf ministry. It recently obtained a teletypewriter to communicate over the phone with members possessing similar devices, and it has formed a committee on deaf ministry. The committee has started a sign language class and may offer a Bible study for the deaf in the future.

Healing ministry

About 50 to 60 Brethren pastors were among some 500 pastors who attended Johns Hopkins University's annual Institute for Ministry to the Sick. Chaplain Clyde Shallenberger, chair of the Bethany Seminary board and previous General Board chair, organizes the event, which is a three-day conference educating pastors about caring for the sick.



The conference included such workshops as "Drug Abuse and Public Policy," which was led by Baltimore Mayor Kurt L. Schmoke, "The Sexual Abuse of Children," and "Is Aging Getting a Bum Rap?"

Sharing time

Sharing church facilities with a fledgling congregation is a good model for ethnic ministry, says René A. Calderón, chairman of the **Hispanic Caucus** of the Church of the Brethren.

While such an arrangement requires flexibility, patience, and commitment, it is good stewardship to those who "multiply our talents," says René.

Examples he cites are First Church, Chicago, Ill.; Bella Vista, Los Angeles, Calif.; Pomona, Calif; Brooklyn, N.Y.; First Church, Harrisburg, Pa.; Panorama City, Calif.; Orlando, Fla.; and Prince of Peace, Denver, Colo.

What's happening

Members of the **Pleasant Hill** church in Johnstown, Pa. recently staged a portrayal of the Last Supper during a communion service, complete with feetwashing and custom-made garments.

Twenty-seven women from 10 congregations attended the Spring Women's Rally at **Camp Brethren Heights** in Michigan on May 19. Information on the Global Women's Project and its funding of new projects in the Philippines was discussed. Open house at the camp on May 26 brought 70 people, including moderator Curtis Dubble, who extended greetings from across the denomination and discussed the role of the Annual Conference moderator.

Journalists Carl Rowan and James Kilpatrick spoke at **Bridgewater College** April 11 on the topic of freedom of the press and what that freedom should entail. The dialog, which was part of a symposium honoring the bicentennial of the Constitution, was sponsored by the Harold H. Hersch Endowed Lectures and the W. Harold Row Endowed Lectures.

Milestones

Phoenix (Ariz.) **First Church** celebrated its 25th anniversary of worship at its present location. The occasion also marked the 80th anniversary of the founding of the Grand Avenue congregation.

Fellowship church in Berkeley County, W. Va., will be 20 years old in September.

NCC finishes new structure, blasts Columbus celebration

In a reorganization finalized at a May meeting of the National Council of Churches governing board, the NCC's operating units have become four new units: Church World Service and Witness; Prophetic Justice; Unity and Relationships; and Education, Communication, and Discipleship.

The restructure includes a "general board" in place of the governing board and an executive coordinating committee with representation from the board and the units. "Common service" fees paid by the units for administrative costs, which had prompted diversion of some donations from the NCC, have been reassessed and donations for specific uses will not be subject to such fees.

Details of the reorganization have been worked out over the last nine months by a council transition team, including J. Roger Schrock, World Ministries Commission executive for the Church of the Brethren.

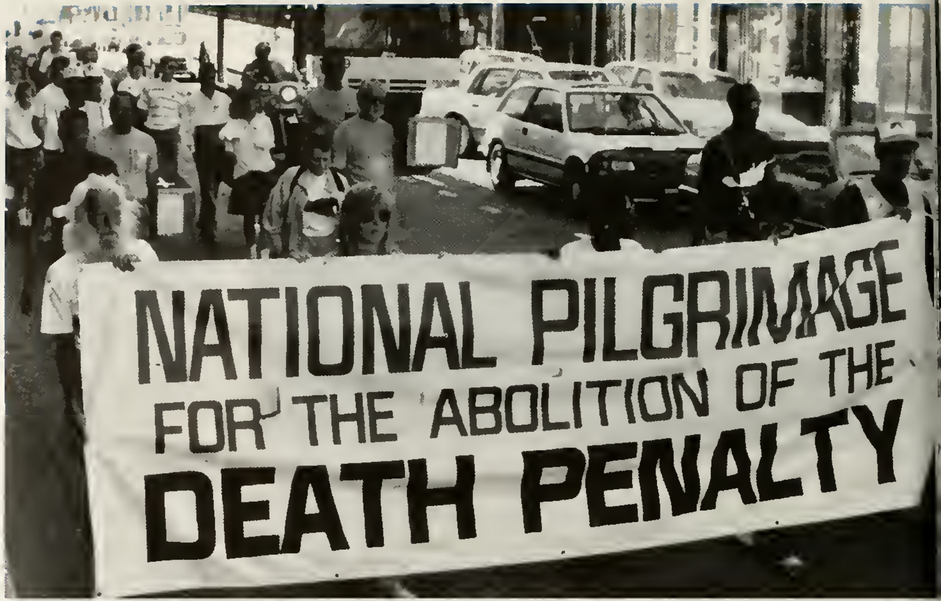
In other business, the governing board strongly criticized celebrations of the 500th anniversary of Christopher Columbus' 1492 landing in the Caribbean. "What represented newness of freedom, hope, and opportunity for some was the occasion for oppression, degradation, and genocide for others," the statement said. "A celebration is not an appropriate observation of this anniversary."

Introducing the document, George Tinker, an Osage Indian, commented, "The only thing Columbus really discovered was that he was lost." The anniversary "symbolizes a very personal and painful history . . . liable to well up in acts of violence," he added.

Congress has created the Christopher Columbus Quincentenary Jubilee Commission to plan activities for 1991-92. Similar groups have been set up in 22 states. Plans include a regatta of tall ships to New York and Boston, commemorative coins, and deployment of three space caravels.

The board unanimously endorsed a call to US companies to stop buying coffee from El Salvador as a way to urge a negotiated settlement to the civil war. The resolution, presented by Church of the Brethren general secretary Donald Miller, urged churches "to contact Procter and Gamble, Nestlé, Hills Brothers, and General Foods with this plea."

The NCC board also called for withdrawal of US military personnel and installations from the Philippines; announced a consultation on the "substance abuse crisis"; urged the US government "to continue to reject every unilateral effort to alter the status of Jerusalem"; celebrated publication of the New Revised Standard Version of the Bible; announced the search for a new general secretary; adopted a policy of "equal pay for work of equal value"; and renewed commitment to work for "a new social, political, and economic reality for South Africa."



A two-week, 400-mile march *protesting capital punishment began at the Florida Sta Prison in Starke and ended in Atlanta, Ga., May 19. With 350 people from 39 states and 5 countrie the march culminated a year-long "Lighting the Torch of Conscience" campaign sponsored more than 60 religious and human rights groups. Brethren Bob Gross coordinated the campaig*

Thompsons work on relief, theology training in Sudan

The latest report from R. Jan and Roma Jo Thompson, Brethren staff in Sudan, bears good news about their work along with sobering news about developments in the country.

Sudan is suffering devastating famine induced by a civil war between rebel forces in the south and the Moslem government. The Thompsons work with Sudanese Christians in relief efforts and help lead a Theological Education by Extension (TEE) program.

"This past weekend we and several other were involved in giving qualifying exams fo new TEE students," the couple reported in May. An exam in English and one in Arabic were given. Fifty-two students passed the exams and began the three-year course of study.

Seconded to the Sudan Council of

Roma Jo Thompson, who works fo the Church of the Brethren in Sudan teaches a class in the Theological Education by Extension program. A new group of 52 students began the three-year course of study in May. Roma Jo's husband, Jan, also teaches theology classes and works with the Sudan Council of Churches famine relief efforts.

hurches Emergency Response Program, Jan as evaluated the program and continues to elp implement some changes. Recently he et with relief agencies in Kenya to discuss airlift of supplies from Nairobi. He was ble to arrange an additional shipment of ,000 metric tons of grain into southern udan. Part of the shipment went to "liber-ted areas" under rebel control.

"There have been two attempted coups ithin the last month," the Thompsons said. Both times the persons have been executed. /e hear that more than 50 were killed llowing the last attempt. The government still hanging Sudanese for trying to take reign currency out of the country. It seems at they hang the persons on Sundays. One oung man was hanged on Easter. This overnment seems to be trying in every way ossible to harass the Christians."

"We ask for your prayers for us and more r the country of Sudan," the couple wrote.

;alvadoran refugee employed y the Church of the Brethren

nvolvement in the church "was my main roblem," said Daniel Lopez, remembering agedies that forced him to flee El Salvador. s the leader of a Christian community, his fe was threatened by the military. He fled Belize and then to the US.

Now he has taken refuge in Canada. After early two years in the US, the past year pent working at the Church of the Brethren eneral Offices in Elgin, Ill., he was unable obtain the legal status to stay. With Men-onite sponsorship and government financial upport, Lopez will spend his first year in anada in a full-time English course and erving as janitor for the Rosthern (Sas-atchewan) Mennonite Church.

Work at the offices—mowing, gardening, nd maintenance—has been enjoyable, he aid. He especially liked the comradeship vith fellow workers, the friendliness, and the 'humanitarian" atmosphere.

Lopez's connection with the Brethren egan in 1981, when his mother and his hree-year-old son were among refugees ombed by the military on the river border vith Honduras. The group was aided by efugee workers including Yvonne Dilling, ow the Brethren Latin America and Carib-ean representative. Lopez's mother was illed. His son was wounded, but he urvived.

Lopez was not with his family at the time; he was already fleeing the Salvadoran military. His "problem" began years before, when he joined a group of Christian lay leaders under training from Rutilio Grande. The priest's 1975 killing influenced El Salvador's archbishop, Oscar Romero, to side with the poor and oppressed, Lopez said.

Daniel Lopez works with his supervisor and friend, Mike Mayer, at the General Offices.

Lopez began a base Christian community in the state of Cabeñas. As the group became organized and able to care for its members, "we realized the injustice that we lived in." In the late 1970s, the government singled the community out as followers of Grande. "They were trying to catch me to kill me" as the group's leader, Lopez said. One night the National Guard came for him and his cousin. The soldiers went first to capture a catechist, and the two escaped. The catechist was tortured and questioned about Lopez.

Lopez fled to San Salvador, the capital city. While he was there, his brother was picked up and tortured. The soldiers wanted Lopez to turn himself in for his brother's release. By a "miracle" the family was able to have his brother released.

The repression and violence increased. Around 1980, Lopez's brother was killed by soldiers as he worked in the fields. His aunt's family joined the rebels after her 18-year-old daughter, married and 8 months pregnant, was murdered. Soldiers came to the house, found the young woman, took the baby out of her womb, cut it in pieces, and fed it to the hogs. Then they cut her in half and dumped the body in a ditch.

Such atrocities and repression drove more and more people to take to the mountains and join the rebels, Lopez said. He chose to flee the country because he felt he could not take up arms. "If I had been deported and sent back to El Salvador, I would have had no alternative (but to take up arms with the FMLN). . . . Cuba has nothing to do with it. They (the army) are the responsible ones because they have created the repression."

Lopez's wife and his three children have also fled El Salvador, and are living in Belize.

"Maybe I will go back (to El Salvador)," Lopez said, "but only if it was something very important." He will never go back to live, he said. He believes there will never be peace in El Salvador.—CHERYL CAYFORD

New Revised Standard is 'the latest word' in Bibles

Publication of the New Revised Standard Version of the Bible will be celebrated September 30, 38 years after the original RSV was released on the same day in 1952.

NRSV

Available in bookstores since May, when it was released by publishers licensed by the National Council of Churches, the NRSV is "more accurate than anything else available," said J. Martin Bailey, head of the NCC's Communication Unit (see August 1989, pages 16-17). "No other Bible has been prepared by an ecumenical committee of men and women who represent not only a variety of Protestant traditions but Roman Catholic, Eastern Orthodox, and Jewish communities as well."

A variety of resources about the NRSV are available. The NCC recommends a 22-minute video overview of biblical archeology, the English language, and the task of the translator ($22.90 from Kerr Associates, 460 Woodycrest Ave., Nashville, TN 37210; (800) 234-5492). Other resources include a brochure, a press release kit, an NRSV planning kit, and a newsletter on the NRSV called "The Latest Word." Contact the Division of Education and Ministry, National Council of Churches, Room 704, 475 Riverside Dr., New York, NY 10115.

The NCC is also asking for news and reports of NRSV celebrations. Send copies of bulletins, announcements, pictures, etc., to NRSV Celebration Report, 475 Riverside Dr., Room 704, New York, NY 10115.

Bethany Seminary celebrates graduation of 24 on June 3

Bethany Theological Seminary, in Oak Brook, Ill., held its 84th graduation June 3, with 24 students receiving degrees.

Seven received doctor of ministry degrees:

James M. Beckwith, pastor of Montezuma Church of the Brethren, Dayton, Va.; B.A. University of La Verne; M.Div. Bethany Seminary; dissertation: "Evoking Vocation: Mordecai as a Model of Pastoral Caregiving that Calls Forth Believers' Ministries."

John Franklin Bunch, pastor of Anderson (Ind.) Church of the Brethren; B.A. Manchester College; M.Div. Bethany Seminary; dissertation: "When God Surprises the Believers."

Ralph L. Detrick, pastor of Flower Hill Church of the Brethren, Gaithersburg, Md.; B.S. Manchester College; M.Div. Bethany Seminary; dissertation: "Multi-ethnic Congregations: The Theological Challenge."

Roger Tibayan Pangilinan, pastor of St. John's United Methodist Church, Oak Park, Ill.; A.B. Philippine Christian University in Manila; B.Div. Union Theological Seminary in Manila; M.Th. Princeton Theological Seminary; dissertation: "Equipping a Multicultural Congregation for Evangelism."

Mary A. Sacco, of Trinity Lutheran Church, Oak Lawn, Ill.; supervisor-in-training at Association of Clinical Pastoral Education at Christ Hospital and Medical Center; B.A. College of St. Francis; M.Div. Luther Northwestern Seminary; dissertation: "Living Human Documents in Dialog: Creation and Incarnation Theology Re-visioned through Pastoral and Biblical Narratives."

Carl A. Synan, of United Methodist Baltimore (Md.) Annual Conference; director of University Chapel Fellowship at University of South Florida; A.B. Lebanon Valley College; M.Div. United Theological Seminary; dissertation: "Clues for Ministry in Western Maryland Appalachia."

Elisha Masambu Wakube, of Elgon Religious Society of Friends, Kenya; presiding clerk of Elgon Society, secretary of Kenya Friends Church Council, recording clerk of Friends Church in Kenya, assistant recording clerk of Friends United Meeting, Richmond, Ind; diploma from Friends Bible Institute in Kenya; M.Div. Interdenominational Theological Center; dissertation: "History of Friends Church in Kenya."

Nine students received master of divinity degrees:

Wayne E. Brockway, of Sugar Creek Church of the Brethren, Lima, Ohio; B.A. Malone College; pastor at East Nimishillen Church of the Brethren, North Canton, Ohio. **Jeffrey Alan Davidson**, of Lower Miami Church of the Brethren, Dayton, Ohio; B.S. Manchester College; pastor at Lower Miami. **Anita LaValle Fields**, of Prince of Peace Church of the Brethren, South Bend, Ind.; B.A. Trinity College.

Martin Earl Hutchison, of Fairview Church of the Brethren, Cordova, Md.; B.S. Goldey Beacom College; co-pastor at the Spring Run Church of the Brethren, McVeytown, Pa. **Sharon Cobb Hutchison**, of Manassas (Va.) Church of the Brethren; B.A. Bridgewater College; co-pastor at Spring Run. **Scheryl Seymour**, of Congregational Church of Algonquin (Ill.); B.S. Northern Illinois University; pastoral ministry.

Jenn Whitehurst, of Stone Church of the Brethren, Huntingdon, Pa.; B.S. Juniata College; campus ministry internship with United Christian Ministries at Kent State University. **Dolores Flaming Wiens**, of Episcopal Church of the Resurrection, West Chicago, Ill.; A.B. Bethel College; residency for chaplaincy at Rush-Presbyterian-St. Luke's Medical Center. **Sarah M. Young**, of Bellefontaine (Ohio) Church of the Brethren; B.A. University of La Verne; pastor at Akron (Ohio) First Church of the Brethren.

Eight students received master of arts in theology degrees:

Rosalee Blake, of Ingalls Park United Methodist Church, Joliet, Ill.; B.A. Southern Illinois University. **Timothy Glen Button-Harrison**, of Ivester Church of the Brethren, Grundy Center, Iowa; B.A. University of Iowa; team ministry. **Anthony F. Buzzard**, of East Oregon Chapel, Oregon, Ill.; A.A. Royal College of Music, London; M.A. Oxford University; professor at Oregon Bible College. **Rodney Clapp**, of St. Barnabas Episcopal Church, Glen Ellyn, Ill.; B.S. Oklahoma State University; M.A. Wheaton College; writer and editor.

Marjorie Coleman, of Christ Church of Oak Brook (Ill.); B.A. Drake University; M.A. Roosevelt University; staff for Young Life Youth Ministry. **Laura L. M. Crawford**, of Marshfield (Ind.) Presbyterian Church; B.A. Cornell College; Christian educator at Gary Memorial United Methodist Church, Wheaton, Ill. **John Albert Nalley**, of Pittsburg (Ind.) Church of the Brethren; B.S. Salisbury State College; pastor at Pittsburg. **Mario Eduardo Serrano**, of Castañer (P. R.) Iglesia de los Hermanos; co-pastor and church planter at Santa Ana (Calif.) Church of the Brethren.

Bethany Seminary graduated 24 students in June. First row: Ralph Detrick, James Beckwith, Roge Pangilinan, Mary Sacco, Elisha Wakube, John Bunch, Carl Synan. Second row: Sharon Hutchison Wayne Brockway, Anita Fields, Marjorie Coleman, Sarah Young, Jeffrey Davidson, Dolore Wiens. Third row: Jenn Whitehurst, Anthony Buzzard, Rodney Clapp, Laura Crawford, Marti Hutchison, Rosalee Blake, John Nalley, Timothy Button-Harrison, Scheryl Seymour.

Annual Conference decisions on agenda of BRF meeting

The Brethren Revival Fellowship holds its annual meeting September 8. Hosted by the Newport Church of the Brethren in Shenandoah, Va., the BRF will discuss Annual Conference decisions "that apparently are not being implemented by responsible persons at the Brotherhood level," reported BRF secretary Kenneth Leininger.

Concerns include biblical inspiration, mission philosophy and program, and homosexuality. Discussions will be led by Conference moderator Phillip Stone, general secretary Donald Miller, BRF leaders Harold Martin and Linford Rotenberger, and former General Board chairwoman Judy Mills Reimer and member James Eikenberry.

In Hiroshima, a rainbow of promise

by Bill and Jeanne Chappell

Sadako was just two years old when the US Air Force dropped the first atomic bomb over Hiroshima, Japan, on August 6, 1945, and it really didn't make much difference in her life.

Her family lived two miles from the center of Hiroshima. Their house was badly damaged, but no one was hurt. Her parents saw to it that she had enough food and gave her the love that a child that young deserves, and she felt safe. They did not know about the effects of radiation.

The well-known story of "Sadako and the 1,000 Cranes" then tells how 12-year-old Sadako developed leukemia, or "the atom bomb disease," as it was then called.

According to an old Japanese story, if a sick person will fold 1,000 paper cranes, the illness will go away. So Sadako dutifully began folding brightly colored paper cranes. But as she made them, she became sicker and sicker. She had folded only 644 cranes when she died. Her friends finished folding cranes to complete the 1,000 and buried them with her.

Because of Sadako, strings of folded paper cranes can be found in many places in Hiroshima, since rainbow-colored cranes have become a symbol of peace.

One of the places where strings of paper cranes hang is the World Friendship Center in Hiroshima. Sadako had been dead for 10 years when Barbara Reynolds, an American Quaker living in Hiroshima, founded the World Friendship Center—a place where survivors, many disfigured or weak because of the effects of the atomic bomb, could tell their stories to foreigners. They hoped, and still hope, that one day all the world will know that there must never be another atomic bomb dropped anywhere on this earth.

Although many of the survivors who helped with the founding of the World Friendship Center have passed away, the center continues to operate for the very same reason it started 25 years ago on August 7, 1965. The center is a hostel where thousands of travelers, writers, film producers, peace activists, and other interested persons have stayed. Many of those people returned to the center to celebrate its anniversary.

The world has come a long way since 1965. The threat of a nuclear war has diminished, governments are changing, people are talking with each other, the bad effect of plutonium, uranium, and nuclear wastes is becoming known to more and more people. And there is hope. As school children throughout the world complete a string of 1,000 brightly colored paper cranes and send them to the World Friendship Center, those children are promising that the world they will live in when they grow up will be a world free of the terror of a nuclear war.

Hiroshima has also come a long way. Survivors are no longer treated as low-class people, or animals, as they once were. The survivors no longer have to make small crafts at the World Friendship Center in order to eat, to have a place to sleep, or to save money for a place to live in their old age. However, their physical illnesses and mental anguish continue.

In the early days of the center, the survivors spent a lot of time there creating crafts, some of which were sent for sale through the SERRV program at New Windsor, Md. Now many people, both survivors and their friends, who are interested in peace spend many hours at the World Friendship Center. They listen to lectures on current world problems; fold paper cranes and make "paper dolls for peace" to be sent or given to visitors; visit the survivors in a rest home; translate articles and books; borrow books, both in Japanese and English, from the library there; and guide visitors around Peace Park. Quite often, available survivors tell their stories of the August 6 tragedy to visitors.

We are completing a 4-year term as directors of the World Friendship Center, serving through Brethren Volunteer Service. Past directors have come from the Church of the Brethren, Mennonites, and Quakers.

The focus of the activities has changed slightly over the years. New programs that have been started, such as a coffee house and CCE (Cross Cultural Experiences), are aimed at creating friendship with people of other nationalities. On a CCE day, little Japanese children play with children from Tanzania or Vietnam, with "Aunt Jeanne and Uncle Bill" from the United States, or with another helper from Lebanon. Since Japanese children don't see many foreigners, the opportunity to play at the World Friendship Center is a great way to learn to be friends with people of other cultures.

A quarterly newspaper, both in Japanese (*YU/AI*) and in English (*Friendship*), is published by the center and sent to over a thousand friends throughout the world. Many American people have met, hosted, and listened to a group of four Japanese as they travel across the US every other summer. These TEPers (Teacher Exchange Program workers), as well as American TEPers who visit Japan on the alternate year, are ambassadors of good will sent from the center.

An American committee procures directors, helps with the financing, and assists with publicity of the center. Currently this committee operates from northern Indiana and Dayton, Ohio.

The rainbow of folded paper cranes hanging in each room at the World Friendship Center symbolizes the promise that, with the help of all its friends, the center will have another 25 years of caring, sharing, and working for peace and friendship among the people of the world.

Bill and Jeanne Chappell are completing a four-year term as directors of Hiroshima's World Friendship Center.

From Belfa

BVS at work in Euro

Northern Ireland
The Netherlands
East Germany
Pola
West Germany
Czechoslovak
Switzerland

by Cheryl Cayford

The Church of the Brethren works in Europe and the Middle East primarily through Brethren Volunteer Service workers. BVSers are involved in everything from international workcamps in eastern Europe, to care for Catholic and Protestant children in Northern Ireland, to advocacy for Palestinians in Israel.

These are the faces of the BVSers working in Europe and the Middle East as of the beginning of June. BVSers come and go. Some of these will soon finish their terms of service and others will replace them. With candidates from the June-July and September orientation units, the Brethren will soon have new hands and hearts to fulfill the four BVS goals of "advocating justice, working for peace, serving basic human needs, and maintaining the integrity of creation."

Due mostly to budget restrictions, not all openings are currently filled. Projects needing workers include, in ***Northern Ireland****, Dismas House for ex-prisoners or prisoners on leave, the Irish Council of Churches, the Cornerstone Community for Catholic-Protestant reconciliation, and Glebe House holiday center for Catholic and Protestant children; in* ***the Netherlands****, the Rosenstock-Huessy community serving those in emotional crisis; in* ***the Federal Republic of Germany****, the Fraternal/Sororal Worker Program in church congregations in Berlin, a state chapter of the German War Resisters International, Wacholderhof organic farm and seminar center, and the Knotenpunkt community and retreat center, where workers attempt to dialog with US soldiers in the area; in* ***France****, the Christian Community of Reconciliation for the homeless in Lille and the Espoir farm community of the homeless, ex-prisoners, and former addicts; in* ***Italy****, the Centro Interconfessionale per la Pace, a peace information office in Rome; and in* ***Israel and the Occupied Territories****, Dar el Tifle el Arabi Pedagogical Center and l'Arche community for the handicapped.*

Northern Ireland

Kim Ball

Kim Ball, of Richmond, Va., and **Nick Wright**, of Pelham, N. H., work at Top Spot Youth Center in the Protestant Ballysillan area of Belfast. Kim serves as a youth worker, teaching arts and crafts. She relates especially to the girls who come to the center. Nick is a youth worker at Top Spot and also spends several afternoons or evenings a week at the Trinity Drop-In Center in Unity Flats, a Catholic area of Belfast. Trinity, like Top Spot, offers local youth recreational activities in

Nick Wright

Ibillin:

nd the Middle East

USSR

an attempt to get them off the streets and away from the temptation of joining paramilitary organizations. Both Trinity and Top Spot are sponsored by the Belfast Education and Library Board.

Deb Davenport, of Fredericksburg, Va., lives and works at Kilcranny House, a Peace People farming community and retreat and educational center in Coleraine. She is responsible for the organic garden, helps maintain the house and farm, and works with groups that come to enjoy the farm atmosphere. The farm serves groups of local as well as inner-city youth, unemployed people, prisoners' families, single-parent families, and environmental groups.

Deb Davenport

Kelly Johnson, of Chattanooga, Tenn., also serves the Community of the Peace People in the organization's office in Belfast. Kelly has helped organize summer youth camps and works on the Peace People magazine, as well as other projects. The group was begun in 1976 in response to the sectarian violence prevalent in Northern Ireland, and works to educate and promote peace and justice. The two Belfast women who initiated the movement won the Nobel Peace Prize in 1977.

Kelly Johnson

Debra Fuller, of Des Moines, Iowa, works for the Northern Ireland Conflict and Mediation Association (NICMA) in Belfast. She serves as staff for the NICMA office, which she operates alone, and helps the group promote the positive handling of conflict through a newsletter, information bank, displays, and training seminars in mediation. Debbie serves in BVS through the Christian Church (Disciples of Christ).

Debra Fuller

Susan Riley, of Portland, Ore., works for the Shankill Team Ministry in Belfast, a program of the Shankill Road Methodist Church serving senior citizens, mothers and toddlers, and children and youth. The Shankill program includes a community house, a drop-in center for youth, and the Glencairn Center, which houses a cafe, a thrift clothing shop, and meeting rooms for community services. Susan works primarily with senior citizens groups at the Glencairn Center.

Susan Riley

Nancy Shallenberger, of Baltimore, Md., lives and works at Quaker Cottage in Belfast. The cottage, under the direction of the Ulster Quaker Service Committee, is a small center for low-income children and mothers from both Catholic and Protestant traditions, providing opportunities for individual development through constructive play and group work. The center also supports families under stress. With other resident staff, Nancy works with the mothers' groups and helps maintain the buildings and the organization's minibus.

Nancy Shallenberger

England

Maurice Morales, of Montebello, Calif., is on temporary leave from work with the Campaign for Nuclear Disarmament (CND) in London. He works on press and public relations with CND's information officer and with the group's information, press, and parliamentary departments. CND is a leader in Great Britain's vocal anti-nuclear weapons movement, advocating the abolition of British nuclear weapons and general disarmament.

Maurice Morales

The Netherlands

Tracey Hubbard, of Gardena, Calif., works for the World Information Service on Energy (WISE) in Amsterdam. WISE serves as an international network and supplies information on safe energy and related subjects to environmental movements around the world. Tracey assists with editing and producing WISE's bi-weekly *News Communique.*

Tracey Hubbard

Janet Larmore, of Sequim, Wash., is an editorial and administrative assistant for *Disarmament Campaigns* in The Hague. The publication features news about nuclear disarmament and peace movements around the world. Janet helps to report on international peace meetings and events such as a recent first world congress of the International Association of Lawyers Against Nuclear Arms.

Janet Larmore

Rose Williams, of Fayetteville, N. C., works at the International Fellowship of Reconciliation (IFOR) in Alkmaar, the international coordinating office for a number of national FOR groups. As an assistant editor and writer, Rose helps edit IFOR's magazine, *Reconciliation International*, as well as helping with other office duties.

Rose Williams

Federal Republic of Germany

Alicia Calderón, of Denver, Colo., works for the European coordinating office of Servicio Paz y Justicia (SERPAJ), in Trier. The office coordinates the European solidarity network for Latin American SERPAJ groups and nonviolent liberation movements. Alicia is a translator and office assistant, using her skills in Spanish, German, and English.

Alicia Calderón

Mark Dooley

Mark Dooley, of Hutchinson, Kan., works for the Military Counseling Network, Pax Christi, and Ohne Rüstung Leben—"Living Without Weapons"—in Stuttgart. The three organizations all use Mark to help with routine office work, mailings, and computer work. He also helps with campaigns, attends local and national meetings, and helps develop contacts with US soldiers in the area.

Agatha Haun, of Colorado Springs, Colo., works for the Documentation Center on Human Rights in Latin America (DIML) in Nürnberg. DIML is a new organization associated with SERPAJ-Europe. Agatha works on archiving and documenting reports on human rights concerns in Latin America.

Agatha Haun

Iskender Sami

Iskender Saml, of Carbondale, Ill., works for Service Civil International in Bonn, the German branch of an international workcamp organization. Assisting in the group's "East-West Commission," he helps administer workcamps in eastern Europe, the Soviet Union, and the US; assists in group exchanges and study tours; and has been a coordinator for a Baltic Sea Protection Campaign this summer. The campaign, focusing on ecology, culture, and peace issues, incorporates 11 workcamps in the Baltic Sea region and a sailboat visit to each camp.

Kristin Flory is coordinator of Brethren Service programs in Europe, working out of Geneva, Switzerland. As field staff for the General Board, she staffs the World Ministries Commission office at the Ecumenical Center that houses the World Council of Churches headquarters. She also serves the church in interchurch relations, especially in the WCC. Kristin attends European church meetings representing the Brethren and travels frequently to visit BVSers, evaluate their projects, and identify new openings for Brethren work.

As a BVSer from 1978 to 1984 working in three peace and reconciliation organizations in Austria, the Federal Republic of Germany, and West Berlin, Kristin has been deeply involved in the European peace movement. A degree in German and peace studies from Manchester College in Indiana helped prepare her for the work in Europe.

Switzerland

John Spangler, of Elizabethtown, Pa., works for the International Peace Bureau in Geneva, a network of international peace organizations. His duties include observing and helping to report on the United Nations Conference on Disarmament, as well as general office work and contacts with peace groups. In 1988, John served briefly as a MESSENGER intern before traveling to Geneva.

John Spangler

Poland

Peter Edwards

BVSers in Poland all serve through the Brethren/Polish Agriculture Exchange Program as English language instructors, teaching students, instructors, and employees at agricultural institutes, universities, and field stations. The BVSers may also do translation work for their employers.

Hiede Holmes

Tammie Worthington

Peter Edwards, of Washington, D. C., works for the Plant Protection Institute in Poznań. Also in Poznań are **Hiede Holmes**, of Tonasket, Wash., a teacher at the Biochemistry Department of the Agricultural University, and **Tammie Worthington**, of Pawtucket, R. I., who works at the English Department of the Adama Mickiewicza University.

Kathleen Flynn

Tom Hickey

Kathleen Flynn, of Beaver Dam, Wis., works in Kraków at the Adama Mickiewicza University.

Tom Hickey, of Minnetonka, Minn., serves the Research Institute of Vegetable Crops in Skierniewice.

Amy Seastrand

Amy Seastrand, of Germantown, Wis., teaches at the Agricultural University in Olsztyn.

Brad and Jennifer

Brad and Jennifer Smith

mith, of Baton Rouge, La., serve at the lant Breeding Institute in Radzików.

Alana Switzer

Alana Switzer, of Modesto, Calif., aches English at the gricultural Univer- ty in Bydgoszcz.

Nick Valldejuli

Nick Valldejull, f Miami, Fla., is an English language instructor at the Agricultural University in Szczecin.

srael and Occupied Territories

Tim Bock

Tim Bock, of ancaster, Pa., works t Biblical Resources t the Tantur Ecu- enical Center, an stitute for biblical nd historical search. He has built plicas of historical ites related to life during the time of Christ.

Jo Kimmel

Jo Kimmel, of Kennewick, Wash., works as office assistant in the Center for the Study of Nonviolence in Jerusalem. The two-person office is under the irection of acting irector Nafez Assaily n the absence of irector Mubarak wad, who is in exile n the US (see July, 989, pages 19-21).

Rita McGaughey

Rita McGaughey, of hicago, Ill., works for he Galilee Society in Rama, a group providing health care and conducting research and needs assessments in 40 Palestinian villages unrecognized by Israel. The society has received an award from the United Nations and support from the European Community. Rita serves as a community organizer and research assistant and is helping to plan an international conference on health care for the Third World poor in First World countries, in Nazareth in April 1991.

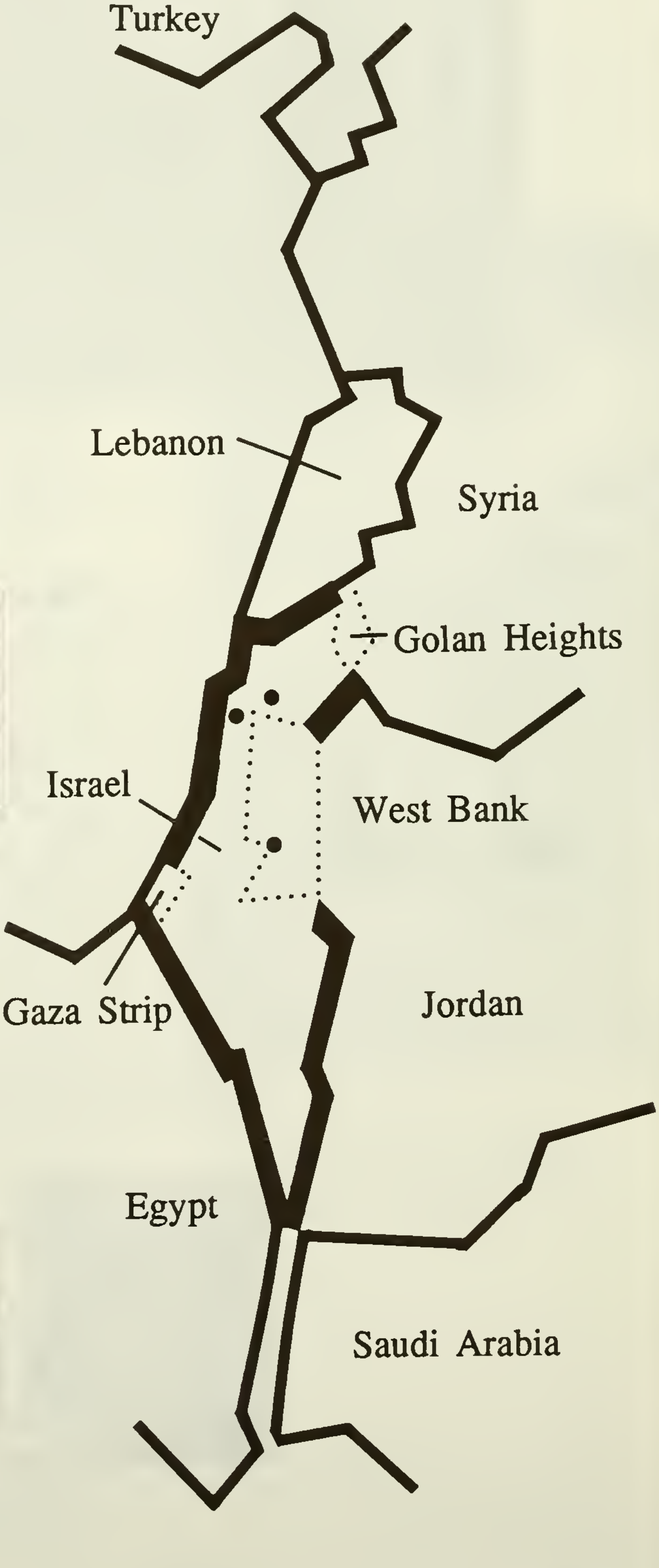
Liana Smith

Llana Smith, of Takoma Park, Md., works with the Ecumenical Travel Office of the Middle East Council of Churches, arranging and guiding study tours on the realities of the Israeli-Palestinian struggle. The tour groups are also asked to report incidents of violence or human rights abuses that they may witness during tours of the West Bank and the Gaza Strip.

Jon van Camp

Jon van Camp, of Milford, Mich., works for the Public Association for Culture and Art community center in Ibillin. The center provides an after-school program, programs for preschoolers, and a center for women. Jon tutors, teaches English, and writes grant appeals for money to continue the services.

Israel and the Occupied Territories



Delegates in Milwaukee took seriously the biblical call to "Go ye therefore. . . ."

In addition to endorsing church-planting in the Dominican Republic and asking for a delegation to explore the possibility of planting the Church of the Brethren in Korea, Annual Conference embraced young adults, the deaf community, and black Americans.

Here are details of these and other business items, as well as highlights of the many sideshows in Milwaukee. Photography by George Keeler. Articles by the MESSENGER *staff and others.*

Delegates endorse overseas church-planting

The Church of the Brethren has for the first time in more than 40 years issued a specific call for overseas planting of Brethren congregations.

The question of how to engage in mission in Korea dominated Annual Conference business. Under the theme "Living in Obedience to God's Calling," delegates wrestled with whether the call was to plant Church of the Brethren congregations in Korea or to work cooperatively with a denomination already in Korea.

The delegates were confronted with two proposals that seemed to be at odds with each other.

The General Board proposed launching a partnership with the Korean Evangelical Church (KEC), a small, indigenous Korean denomination with peace and justice concerns similar to those of the Brethren. A query from Northern Indiana asked for a delegation that included Korean Brethren pastors to visit Korea to study the possibility of planting the Church of the Brethren there.

The delegates approved the Standing Committee recommendation that the Northern Indiana query be assigned to the General Board for appropriate action. But they included a major amendment by James F. Myer, of Lititz, Pa., that stated clearly the intent to plant the Church of the Brethren in Korea.

Myer said his amendment tried to "capture the genius of the Northern Indiana query and the sensitivity of the General Board proposal." It calls for the board to "begin with intention to plant the Church of the Brethren in Korea by the eventual establishing of Gospel-proclaiming congregations," and that "a respectful attitude toward existing Christian bodies in Korea be honored."

As requested by the General Board, delegates kept the door open for a possible cooperative relationship with the KEC by also approving the General Board proposal.

A key factor in the debate was the point of view of stateside Koreans. Although no Korean Brethren were invited to speak during pre-Conference Standing Committee discussions, several Korean pastors took part in debate on the floor of Annual Conference.

In Du Chae, of the Pomona (Calif.) Fellowship, supported the General Board proposal and opposed planting of the Church of the Brethren in Korea. But John Park, pastor of Central Evangelical Church of the Brethren, Los Angeles, said he represented 14 Korean Brethren pastors in opposing the board's plan.

Dan Kim, the General Board's consultant for domestic Korean ministries, spoke strongly in favor of planting the Church of the Brethren in Korea. "I love our church," he said. "And I love my family and friends who happen to live in Korea."

Many non-Korean speakers echoed Kim's plea to allow Korean-Americans to share the Brethren faith with people in their home country. But representatives of the General Board countered that the church must listen not only to Koreans in the US but to Christians in Korea, who have cautioned against adding another Protestant denomination in a country where the church is already fractured.

There was no controversy on a proposal to launch mission efforts in the Dominican Republic. The General Board brought a proposal to join in planting the Church of the Brethren there, building on groundwork laid by Puerto Rican Brethren during the past several years. Approval of the plan answered a query on the same topic from Atlantic Northeast District.

Brethren involvement in the Dominican Republic began after Hurricane David hit the island in 1974. Among those who responded was Brethren Jorge Toledo, from Puerto Rico. In a series of visits over several years, he developed small Christian groups in a few villages. After a 1989 visit by Latin American/Caribbean staff Yvonne Dilling, the board affirmed Toledo's work.—Wendy Chamberlain McFadden and Cheryl Cayford

Two decisive speeches in the Korea debate were made by Dan Kim (at mike), Korean consultant for the General Board, and Jim Myer, free minister in the White Oak congregation, near Manheim, Pa.

Church reaches out to deaf, blacks, young adults

Speaking on the issue of "Brethren and Black Americans," Clinton Benton, pastor of the Imperial Heights Church of the Brethren, in Los Angeles, urged action, not more study. The query originated from First church in Baltimore, Md.

In addition to the cluster of business items on overseas mission efforts, several other significant actions aimed to expand the church's ministry to specific groups of people.

A Statement on Deaf Ministry approved by delegates makes a case for treating the deaf community as an ethnic group. In her presentation of the report, committee chair Jan Eisemann pointed out that distinctive language and culture make the deaf community analogous to an ethnic group. People typically think of the deaf as a physically handicapped group, she said.

The statement calls on congregations to initiate ministries for deaf people and provides guidelines for the creation of such ministries.

At the denominational level, the statement advocates forming a deaf ministries task force with the chair of that group serving as liaison to the Parish Ministries Commission; voices support for continued cooperation with the Mennonites in deaf ministry; and directs the General Board to provide interpreters, Sunday school materials, and other specific resources for the deaf.

Other members of the committee that prepared the report were Korene Wile, Francis J. Bourne, Robert Gessinger, and Donna Kay Graff. Three of the five members are deaf.

Responding to a query from Mid-Atlantic District, the delegates appointed a committee to plan ways to attract more black Americans into the church and ways for the church to respond to issues that have a significant impact on black Americans.

The committee will consider the response the church should make to black Americans in urban evangelism and service ministries; propose a strategy to help the church attract more black Americans; determine how the church should respond to such public issues as racism, health care, employment, and education; and propose a program to help Brethren realize that racism is sin and to "learn what it means to love our neighbors."

The committee members—three of whom are black—are Robert Allen, Chicago, Ill.; William A. Hayes, Columbia, Md.; Marian

Bethany Seminary will sell property

After a 6-hour discussion at a special pre-Conference meeting on Tuesday in Milwaukee, the Bethany Theological Seminary board of directors decided to "place the present property on the market and move toward relocating the seminary." The decision followed an extensive study of what to do with the school's valuable campus property in Oak Brook, Ill., and comes at a time of financial difficulties for the seminary.

Financial concerns forced the issue, board chairman Clyde Shallenberger acknowledged at the meeting. "I'm grateful for the economic pressure," he added. Without money problems, he said, the board would not also be "talking about theological education."

Six detailed models of possible futures for the school informed the discussion. With staff help, a board committee presented a variety of possible directions, including educational program and financial options.

Possibilities included doing nothing to change the situation, rebuilding the school on a quarter of its property and selling the rest, relocating to affiliate with another seminary, and redesigning the school to incorporate a central "hub" campus and three satellite extensions or "Bethany Houses" located at other seminaries in the US and perhaps abroad.

The models were based on a "partnership vision," as board member Ruthann Knechel Johansen explained in an introduction to the day's work.

In perhaps the most important action of the meeting, the board also adopted a new "Vision of Theological Education" calling for renewed partnership with the church, using "all aspects of members' lives as arenas for the practice of Christian ministry," incorporating a desire for non-degree training as well as graduate education

Thornton, Kalamazoo, Mich.; Sue Wagner Fields, Miami, Fla.; Kreston R. Lipscomb, Springfield, Ill.; and Duane Ramsey, Washington, D. C.

Noting concern for the number of young adults who leave the church, the delegates approved the Michigan District query, "A Petition for the Strengthening of Denominational Young Adult Ministries."

In so doing, the delegates rejected the recommendation of Standing Committee, which had voted to endorse the concern but to return the query. Standing Committee pointed out that many of the points raised in the query were being met by recent expansion of the General Board's young adult program.

The lengthy debate, much of it generated by young adults, centered on whether or not the query inappropriately dictated staffing and budget requirements to the General Board.

The query calls for the General Board to "allocate greatly increased resources" for young adult ministry and to "identify specific working objectives." It also suggests that "no less than a 1/3 time staff position be created with an operating budget that reflects our commitment to ministering and supporting" young adults.—WENDY CHAMBERLAIN MCFADDEN

Creation paper to be studied for one year

Approving a substitute motion from the floor, the delegates postponed approval of the paper "Creation: Called to Care" until the 1991 Annual Conference. During the year, the paper, which provides the foundation for a Brethren theology of creation, is to be "widely circulated as a draft, inviting input and ownership."

The paper had been passed to the 1990 Conference after adoption by the General Board last March. It was written by Shantilal Bhagat, World Ministries staff for economic justice/rural crisis (see May, pages 16-19).

A resolution calling for the withdrawal of US military bases from the Philippines was approved after delegates voted to delete the first two paragraphs of the paper. That opening wrapped the critics of US Philippines involvement in the prophetic mantle of Habakkuk.

The resolution contends that the presence of the bases contributes to social ills such as prostitution, AIDS, and drug trafficking; compromises the nuclear-free provision of the Philippine constitution; perpetuates the country's dependence on the US; and serves as a source of continuing US involvement in Philippine affairs.

The resolution, channeled to Annual Conference through the General Board, originated with the Global Women's Project, which is currently funding three projects in the Philippines. It was brought this year because the Military Bases Agreement will expire in September 1991.

In other business, the delegates:

• established a Retired Church Workers Fund to support retirees with inadequate income. The new fund, which will be administered by the Brethren Benefit Trust, combines the Ministerial and Missionary Service Fund and the Ministers Group Insurance Fund.

The proposal sparked controversy because the fund will be supported by having congregations pay 1 percent of a pastor's pension base figures to the fund. This reduces the amount contributed by the congregation to the member's pension account from 12 percent to 11 percent.

A number of opponents of the measure thought this unfairly "taxed" one group of pastors, and argued that the church as a whole should support the fund.

• returned a Shenandoah District query on the use of flags in sanctuaries, and instructed congregations to determine this matter for themselves.

• returned a Pacific Southwest query that asked for a committee to study the question of ending production of nuclear weapons,

(continued)

to "empower all members as theologians," and "looking toward new forms of church life."

In November the board will meet again, to begin making the many decisions that remain. If the school relocates, where will it go? Will Bethany seek affiliation with another seminary? Will the satellite model be chosen? Or will it be a combination of the two? Will a buyer, or buyers, for the property be found?

A first step has been taken on the way to what is hoped to be a solid future for both Bethany Seminary and the church it serves. —CHERYL CAYFORD

Three Bethany Seminary presidents posed together at the Bethany reception: immediate past president Warren Groff, predecessor Paul Robinson, and current president Wayne L. Miller.

(continued)

closing military bases outside the US, and terminating foreign military aid. Annual Conference said that information on this issue is available, and asked the General Board to assemble a study packet.

- approved the staggering of terms for Standing Committee members in order to achieve the goal of having roughly equal numbers of members elected each year. The change to three-year terms, voted on last year, would otherwise have resulted in no new Standing Committee members being elected in two years.
- approved changes to the articles of organization of the Brethren Benefit Trust. Included in those changes were one amendment that gives the trust the right to amend the plan, rather than requiring that such changes be approved by Annual Conference.
- voted to establish a "blue ribbon" Committee on Ministerial Leadership, representing the various partners in ministry and ministry training in the church. The eight-member committee will be appointed jointly by the Annual Conference officers, the General Board, and Bethany Theological Seminary.

The delegate body received progress reports from two study committees due to report next year—Peacemaking and Denominational Structure Review.

In business covered in its meetings before Annual Conference began and not requiring action by the delegate body, Standing Committee:

- reversed a Central Committee decision and allowed Brethren Renewal Services to distribute pamphlets on converting homosexuals to heterosexuality. The officers had chosen earlier to limit all materials on homosexuality to those on a Parish Ministries annotated bibliography.
- discussed a Shenandoah District concern about declining interest in love feast, and asked the General Board, district executives, and district board chairs for tools to coordinate gathering data and developing educational materials.
- received a report from an October 1989 trip to the Church of North India made by representatives of Annual Conference and the General Board.
- following a request from the General Board, received written clarification from Duane Ramsey, chair of the committee that prepared last year's statement on world mission theology, on the question of who defines relationships in overseas mission ventures. When the General Board plans to establish Brethren congregations overseas, Annual Conference must give approval; when the work is of the nature of relief and rehabilitation, the General Board continues to have authority to define such relationships.—WENDY CHAMBERLAIN MCFADDEN

Living in obedience

"As a remembrance of your calling," Annual Conference moderator Curtis Dubble gave towels bearing the Conference logo to the 19 members of Brethren Volunteer Service orientation unit 192 during a commissioning service Thursday evening.

Ten of the BVSers are Brethren and nine come from other backgrounds.

"Initially people raised questions such as 'Why do we have to go (to Conference)?' " BVS orientation coordinator Debbie Eisenbise said after the commissioning service. "Now that we are into it, those who weren't keen are surprised, especially at the insight sessions.

"The Brethren (BVSers) were a little frustrated at not being let loose," Eisenbise added. The unit attended Conference events as a group to make the event more of a learning experience for all.

The BVS unit attended worship services and insight sessions, as well as a couple of business sessions. Three BVSers played in the impromptu Conference orchestra, two performed with the Manchester College choir, and one performed with the handbell choir from Elgin, Ill. The BVSers also hosted 150 youth at a picnic Saturday afternoon.

The commissioning was as much a blessing for the Conference body as for the BVSers, Eisenbise said. "It's important for the denomination to see the people they send off as BVSers," she said.—CHERYL CAYFORD

The moderator gave each of the new Brethren Volunteer Service workers a towel displaying th Conference logo (from left): Justine Martin, Jessica Lonie, Heidi Kauffmann, and Regina Holmes. In back, moderator-elect Phillip Stone speaks with new volunteer Richard Wenger.

The archbishop who listens

Speaking at the Ecumenical Luncheon on Wednesday of Conference week, Roman Catholic Archbishop Rembert G. Weakland, of the Milwaukee Archdiocese, compared John F. Kennedy's election as US President to the Second Vatican Council and the opening up of the church: The election signaled a legitimizing of Catholics in the eyes of the nation while Vatican II brought Catholics to a new and deeper appreciation of the Bible.

The issue facing the church now is one of relating biblical values and teachings to the culture in which we live.

Archbishop Weakland is a strong advocate of women in the life of the church, hardly a customary stance of a Roman Catholic bishop. But he is no ordinary bishop.

During the US Catholic bishops conference on abortion, Weakland called for less judgment and more compassion. He urged the church to pay greater attention to the root causes of abortion, while at the same time continuing to oppose abortion himself.

In the process he incurred the wrath of some Catholics. "It's Time for Archbishop Weakland's Removal" was the title of a June 7 editorial in *The Wanderer*, a traditional Catholic newspaper.

The archbishop told his colleagues at the bishops' conference that he would return to Milwaukee and consult with women on the matter. He did that in a series of six hearing sessions.

"I always feel," he said, "that those who are afraid to hear points of view that differ from their own are not really very secure in their position."

In informal chatting with members of the Church of the Brethren Committee on Interchurch Relations, which sponsored the luncheon, Archbishop Weakland observed that it is an amazing commentary on our time that "just because I held a series of six listening conferences with women, my picture and a news article should appear on the front page of the *New York Times*."
—Ronald D. Petry

Ronald D. Petry is executive of Mid-Atlantic District of the Church of the Brethren.

Discouragement and hope

Fuller participation for African-Americans in the life of the denomination was on the hearts of the 30 persons attending the Saturday luncheon meeting billed as a "Black Brethren and Friends Gathering." African-American Brethren feel invisible and powerless in the denomination. For them, a shrinking General Board budget for urban ministries is cause for concern and a source of discouragement. There are no blacks on district or General Board staffs or on the faculty of Bethany Seminary.

There are, however, rays of hope and points on which to focus. An important action of this year's Conference was to accept overwhelmingly the query on Brethren and black Americans (see page 16). Three of the members of the committee named to respond to the query in 1991 were busy taking notes at the luncheon meeting.

The General Board has two black members—Barbara Cuffie and Joyce Hicks. Atlantic Northeast District has named an Urban Ministries Committee. The congregations and districts are places for challenge and focus. This year's 100th-anniversary observance of urban ministry in the denomination is helping raise awareness of a rich history in the city and calls Brethren to invest themselves in urban and ethnic ministries.

The group at the "gathering" included not only US citizens, but Africans from Ghana, Nigeria, and South Africa as well. About half of the participants were white Brethren.
—Merle Crouse

Merle Crouse is Parish Ministries staff for new church development and urban ministries.

Eenie meenie miney mo

There are many methods for deciding which Annual Conference "insight session" to attend. (What are "insight sessions"? They are hour-long evening presentations on denominational program and the causes of Brethren special-interest groups.)

When I was a delegate I decided on the basis of what seemed most closely to represent the interests of my congregation. This method sometimes took me to sessions on Hispanic ministries although I spoke no Spanish, and sometimes it was necessary to choose between personal and congregational interests.

A second method is to spread sessions out among all persons attending from a congregation. Wouldn't the church move forward if each congregation sent at least one person per insight session? At Milwaukee larger congregations could have sent one for each of the 57 insight sessions scheduled. Smaller ones might have striven for at least 21, the largest number of sessions held on any one night. Well, make that 20, since "What's at Stake in El Salvador" was offered two evenings—to capacity crowds.

Choices might be based on cutesy titles. There was "Moo-ving On" (about Heifer Project, not the cow souvenirs that Wisconsin pushes), "A Revised Revision (the new RSV Bible), "Lucy Loves Ricky" (Hispanic ministries), and "Kids on the Block" (puppets teaching about disabilities).

*Top: "Welcome to Korea" was the topic of an insight session to acquaint conferencegoers with Korean culture. **Bottom:** While insight sessions were held in the evening, a morning option was choosing from an array of Bible studies. Daily sessions were led in English, Korean, and Spanish. This one, in Spanish, was led by Guillermo Encarnación.*

I could have chosen by age ("Young Adult Ministries"), special-interest group ("BRF Speaks on Paul's Authority"), health issues ("Our Church Has AIDS"), or stewardship of creation ("What on Earth Are We Doing?"). I could have chosen women's issues, curricula choices, worship resources, or mission projects.

What did I actually choose? For the sake of my job I should report on "Brethren Publishing in Illinois," sponsored by the Church of the Brethren Historical Committee (which gives counsel to my department, the Brethren Historical Library and Archives), convened by my supervisor, and presented by the editor who asked for this article.

But I went instead to "Welcome to Korea" because it promised both insight into a hot issue of Conference and some entertainment. I chose "What's at Stake in El Salvador" because I had been moved by Jennifer Casolo's witness during and following her incarceration. And I went to "The Fine Art of Humor" because I occasionally get into trouble at work for my own choice of humor. (And although it was regrettable that "The Christian and the Homosexual" was canceled due to the illness of the speaker, it is doubtful that he could have been heard over our laughter next door at Pat Helman's humor.)

Actually, there is another way to select an insight session. Once again, Brethren youth have led the way. Although you may have thought they were just playing "four square," the tape on the floor was labeled with the names of the evening's insight sessions. With each line ball, the youth was out and off to the insight session written on the line hit. This method is as satisfactory as any of my own.

Next year in Portland we will have a new list of exciting insight session choices. I expect to see one called "Reconciliation for Insight Sessions Missed in 1990 MESSENGER Coverage."—ROSALITA J. LEONARD

Rosalita J. Leonard is a library technician in the Brethren Historical Library and Archives, Elgin, Ill.

Evangelicals at MECCA

Neither the early hour nor the lateness of planning the event discouraged 90 or more Brethren from attending the "Brethren Evangelical Leaders' Breakfast" Thursday morning. Only about half that number had anything to eat; the rest came just for the spiritual food.

Organized and convened by Northern Indiana district executive Terry Hatfield, the event was billed as an "exploratory meeting to examine 'network/support needs' among Church of the Brethren evangelicals"; and as "an opportunity to sense and pray for trends in our denomination towards Christ-centered, biblically based, evangelistic mission in the Anabaptist/Pietistic tradition."

Though the meeting was organized too late to be extensively publicized, response was so strong that those who were unable to purchase one of the 48 available meal tickets were invited to participate in the meeting after breakfast.

"I was overwhelmed by the response," said Hatfield.

The meeting included a time of prayer, a time of sharing ideas on "What is the Spirit saying to our church?" and a discussion on "networking and support needs" among evangelical Brethren. As part of the forum time available for individuals to share information, a "Joint Statement of Concern" (see page 35), formulated earlier this year by a group of Brethren, was distributed to the group.

"I was a little concerned that the meeting might become kind of a gripe session, a denomination-bashing session," said James Eikenberry, pastor of the West Green Tree congregation, near Elizabethtown, Pa. "But that was not the tone of it.

"It was not a weep-on-each-other's-shoulder meeting. It was sharing a vision. I was deeply moved and appreciative of the very positive tone."

The names and addresses of those attending were collected and Hatfield believes that a newsletter "will likely be in the offing very soon."

Both he and Eikenberry are clear, however, that the intent of those attending was not to start another interest group within the church. "The vast sentiment that I heard," said Eikenberry, "was 'We're not interested in another organization.' "

"One of the things I said early in the meeting," noted Hatfield, "was that this is not intended to be an indication of another fracturing in the life of the church." Instead, he sees it as bringing together "a large segment of our denomination that has evangelical concerns."

As a result of the meeting, more intentional efforts at networking will be made at the district and national level, said Hatfield. The group also felt the need for a daily prayer time at Annual Conference, and hopes to work toward a revival or renewal style of Saturday evening service at future Annual Conferences.

Two pastors informed the group of two potential Annual Conference queries that are now in congregations. A query in the Yellow Creek congregation, in Northern Indiana District, asks whether the Brethren need a clear and decisive mission plan to reach unreached "people groups." A query in the Florin congregation in Mount Joy, Pa., focuses on universalism, asking whether Brethren consider Jesus Christ to be the only way to salvation.—DON FITZKEE

Freelance writer Don Fitzkee is a licensed minister in the Chiques Church of the Brethren, Manheim, Pa. He is a former editorial assistant with MESSENGER.

Blessed are the persecuted

To a skeptical "border guard" in the General Board's Live Report to Conference Friday morning, Jennifer Casolo represented "another Church of the Brethren connection to a questionable part of the world." But, as Casolo explained in the skit, she had been called through her time in Brethren Volunteer Service to approach the border "with the marginalized, the poor, those close to death."

Casolo challenged Conference with her experience in El Salvador, where she was detained for several weeks last fall after police uncovered a cache of weapons in the backyard of the house she rented. She had been working for Christian Education Seminars, leading study tours of El Salvador. The Salvadoran government and military wanted to discredit her in order to discredit the work of the churches in El Salvador, said the General Board's Latin America and Caribbean representative, Yvonne Dilling, during a meeting Casolo held with youth.

Casolo also spoke at two Conference insight sessions. In all her talks, she emphasized the US funding of El Salvador's government and military. "As a nation we are making life impossible" for most Salvadorans, she said, urging Brethren to "cross the border" to accompany Salvadorans in their suffering. "You have to be the persecuted church in order to be the resurrected church."—CHERYL CAYFORD

Jennifer Casolo speaks with youth on Friday morning of Annual Conference.

Singing to the Lord

Conferencegoers were treated to four performances of the New Horizon Youth Choir from First Church of the Brethren, Chicago, Ill., whose members sang, clapped, and moved their way into the hearts of their audiences.

"For a lot of them, it's their first Conference," said Richard Brode, summer pastor of the church and choir accompanist. "It's a chance for them to share their brand of music and worship with the Church of the Brethren, to help make it aware of the human diversity of this world."

"They were really excited," added Gloria Williams, youth advisor and singer with the Faith Inspirational Choir, an adult quintet that also performed. "They prepared for weeks. We raised the money with bake sales, candy sales, and other events. During the week we toured Milwaukee and sang. The kids also enjoyed the pool."—Kent Rice

Power preaching

"It doesn't particularly matter where you preachers live and serve. Each of you is working on a project. The heart of your ministry is to know what your project is at any given point along your way, to be faithful to it, and to be empowered to work on it."

With that statement, James Forbes, senior pastor of New York City's Riverside Church, entered into homiletical artistry for over 400 people at the Ministers' Association meeting on Monday evening and Tuesday at Milwaukee.

Forbes preached. He lectured. He taught. He was animated. He was relaxed. His voice rose like thunder only to soften into a quiet intensity.

What about the "project" of the Church of the Brethren? What is its mission? Forbes used the parable of the prodigal son to suggest a project for Brethren—to announce that it is "love feast time." Taking the lead of the servants in the parable, Brethren can ask the hard question "How dare anyone reject one whom God receives and forgives?" Since Brethren are love feast people, they know (or should know) how to set a banquet, whom to invite, and how to invite them.

In his concluding session, Forbes lifted up a model of sermon preparation that begins by living with a text, then asks questions until the text itself comes alive in the life of the preacher. Only then will a visit to the commentaries be appropriate—when the preacher knows exactly which questions need to be asked.

And then Forbes preached a short sermon. And what a sermon it was—an obscure text from Zechariah, no less, lifted up and repeated until the listeners were almost tired of it, questioned, probed, confronted, and even assaulted by the preacher.

It is said that when Forbes finished his trial sermon at Riverside Church, the congregation gave him a standing ovation. Those people who heard him at Milwaukee will understand. He is one of God's preaching geniuses at work.—Robert E. Faus

Robert E. Faus is ministry consultant on the General Board staff.

elping hands

ickie Edwards shows off her future home. New insulation fills the exterior wall spaces and ew electrical wires are in place between the studs. She indicates where the new cabinets will ing. There is a bedroom for her and for each of her two young sons.

Jackie had been reluctant at first to move into a neighborhood so long in decline, but the pportunity for home ownership offered a "dream come true." She sees new hope for the eighborhood with the changes Habitat for Humanity and other groups are making in a eteriorated section of Milwaukee.

During the week before Annual Conference, 10 Brethren young adults and Brethren olunteer Service orientation unit 192 were in Jackie's neighborhood, participating in a orkcamp. They were led by the local Habitat for Humanity staff and volunteers, and were sisted by the homeowners themselves.

Time was spent each day installing drywall, insulating exterior walls, and in general eanup. In the evenings discussions focused on homelessness, poverty, violence, racism, and IDS.

For people such as Jackie Edwards, the workcamp brought a dream of home ownership and improved neighborhood a bit closer to reality. For the Brethren young adults, it brought the tisfaction of good work rewarded by expressions of gratitude. The experience also gave them new sensitivity to the inner-city problems of poverty, violence, and homelessness.—RODNEY EARD

Rodney Leard, a member of the Glendale (Calif.) Church of the Brethren, was a participant in the Milwaukee workcamp.

Health and wholeness

Karen. Ann. Earl. Each name is a story. Their stories awaken stories in their listeners. The secrets they disclose with delicacy and care contain words that are painful to hear—incest, rape, AIDS, alcoholism.

With confidentiality as their safety net, they told their sobering and inspiring stories to participants in a two-day pre-Annual Conference event. The "Wounds and Healing" conference was sponsored by the Brethren Health and Welfare Association, Brethren Health Foundation, Program for Women, and Womaen's Caucus.

Conversations in small groups and journaling and meditations led by Sylvia Eagan and Warren Eshbach generated responses to the speakers. Whether or not participants had experienced the same kinds of pain, all could recognize themselves in the journey toward wholeness and shalom.

"God wants healing for me," said Karen, "but the healing hurt so much (that) if I had known, I would not have chosen it."

Although the therapy varied in the three lives, the role of the church was crucial to the discussion. If the church wants to reclaim its healing ministry, people in churches must hear and believe the stories of the wounded and learn from them how to achieve health.

For one of the three speakers, the church was the source for a support group of five persons who meet every two weeks. For another, it was meals and phone calls provided by church members that sustained her. What was not helpful to any of the three was denial and isolation.

Karen. Ann. Earl. Three unforgettable stories to bring the church to speak on behalf of the many wounded among its members. A participant summed it up: "Become a safe person in whom people can confide. Look in at yourself. Start with yourself."—JUDITH KIPP

Judith Kipp is Parish Ministries staff for the General Board's program for women.

Worship and the Word

Murray Wagner

Nadine Pence Frantz

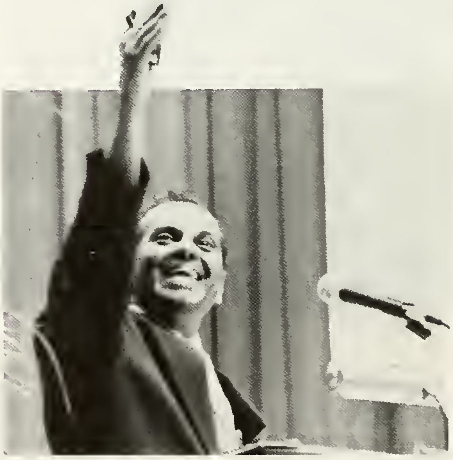
Joan Deeter

East of Eden

On Tuesday, Murray Wagner, professor for historical studies at Bethany Theological Seminary, reminded conferencegoers of their personal and corporate loss of innocence through disobedience. Living "east of Eden," church members are confronted with a chaotic array of scary and threatening situations that require Christian ethical decisions.

Wagner urged his listeners to rediscover the supremacy of the the passage in Deuteronomy known as the Shema: "Hear, O Israel, the Lord our God, the Lord is one." It is within the faith community that the Shema is best understood, that grace is experienced in the nurturing and forgiving of one another, and that mutual nurturing and discerning God's call equips the believer to venture forth once again into the world of chaos.

Jesus summed up the Shema as love of God and love of neighbor all in one and the same living breath. At their best, Wagner observed, Brethren have not tried to improve upon Jesus' explanation.



Anet Satvedi

Unnamed leaven

"Who will go for us?" was the challenge posed for the Brethren on Wednesday by Nadine Pence Frantz, associate pastor of the College Community Church, Fresno, Calif. In answering that call, Brethren must discern who it is who is calling–the one true God or the many who vie for their allegiance–and what priorities to establish among the many good things that clamor for their attention.

"When we attend to the many instead of the one, we may lose sight of who we are and what we are about," Frantz warned. That does not mean, however, that Brethren should strive to maintain a visible identity. "We have been best as a church when we have shown those around us what it means to lose ourselves to (God's) call."

Thus Brethren have been instrumental in giving birth to such programs as Heifer Project, Church World Service, and CROP without needing to cling to the Brethren name. We are called to become unnamed leaven that ferments the whole loaf, losing ourselves to "that active, moving, living presence that surrounds us."

Curtis Dubble

Pioneer church

Anet Satvedi, pastor of the Panther Creek church in Roanoke, Ill., depicted obedience to God's call as "venturing into the unseen." Just as God called Abraham and Sarah to leave behind their security, God "taps us on the shoulder" to venture forth into the unseen, unknown, and insecure.

In his sermon on Thursday, Satvedi compared the story of Abraham and Sarah to that of the church, as he spoke of the "settler church" and the "pioneer church." The symbol of the "settler church" is the court house, where records are kept, taxes paid, and trials held. Security, law, and order are its characteristics. The "pioneer church" is best symbolized by the covered wagon, always on the move, risking, bearing the scars of the journey.

What is God calling the Church of the Brethren to be today? Shall we venture forth

A Michigan District troupe presented the Saturday evening service on the biblical story of Ruth.

into uncertainty with no more visibility for our pilgrimage than a few feet ahead?

Telling of the wisdom received from a Nigerian lorry driver describing how to drive in a dust storm, Satvedi assured his listeners: "Go forth till you see. The moment you get there, you shall see farther."

Leaving Jerusalem

Costumed as a first-century Christian, Parish Ministries executive Joan Deeter on Friday night dramatized the experience of Jesus' first followers. Not only because of persecution was it necessary for the disciples to move out from Jerusalem to other parts of the world: The good news had to be shared beyond "their own kind of people."

There was a fear of compromising their faith when Jewish Christians were confronted with new Gentile converts. Yet, it was through the contributions of non-Jewish believers that the early church was able to separate the essentials of the faith from its cultural and traditional trappings.

Brethren "have elevated to a high place trivialities that have no place in scripture," said Deeter. Division and bickering within the church family is a hindrance to evangelism. Jesus brought change, and change always is a threat to those who want to preserve existing structures.

Brethren have a limited understanding of who Christ is. They need others to add insight from their own faith perspective. They need to repent of their pride, Deeter admonished, and ask forgiveness for not embodying more fully the love of Christ.

"It is time for us to leave our Jerusalem. It is time for us to know God's power, time to move out and live."

The quiet voice of God

"How can we obey if we do not hear? How can we hear if we do not listen?" With these words, Saturday night's worship drama invited the Brethren to hear in a new way the biblical story of Ruth.

God calls ordinary, unlikely people to a radical faith commitment. Abraham heard the clear call from God. Moses encountered God in the burning bush. Isaiah saw God surrounded by the seraphim. How amazing the faith of Ruth, who had no particular epiphany and no single person to support her decision to leave her home country and go with Naomi. She simply responded to the quiet voice of God within her and set out on a journey of accompaniment with all the dangers of death and evil lurking in the shadows.

Through the spoken word and in song, through drama and slides, the biblical story was poignantly interwoven with issues facing Brethren today and inviting them also to Christian solidarity and accompaniment.

The script was written by Michigan pastors Deanna Brown and Anita Smith Buckwalter. Many of the cast members and choral readers were members of congregations in Michigan District.

Let it shine

Annual Conference closed on Sunday with the moderator's address. With Matthew 21:28-32 as his text, Curtis Dubble challenged the "top-drawer religious leaders" assembled before him in Milwaukee to search themselves: "What do you presently think of your living in obedience to God's calling?"

In Jesus' parable in the text, neither son exemplifies ideal obedience. However, the son who in the end obeyed, Dubble observed, "is the one who connected with the will and intention of God." There is evidence in the Church of the Brethren today of living in obedience to God's call to forgiveness, service, evangelism, and peace and justice advocacy. There also are signs that "spiritual junk food" has affected the health of the Brethren: For some, "getting what you want is all that counts"; concerns of human sexuality are narrowly focused on homosexuality alone; and the Golden Rule has changed to "whoever has the gold among the Brethren rules."

Confessing his own struggle with obedience, Dubble affirmed that "an amazing amount of help comes when I keep my mind focused on the inescapable imperatives of Jesus. And then I stay close to the warm bodies in the church who keep my feet to the fire of discipleship accountability."

The moderator closed his sermon with a moving pastoral call, repeating with fervent urgency: "Don't let the light of obedience to God's love go out. It has lasted for so many years. Don't let the light go out. Let it shine. Let it shine through your love and through your tears. Let it shine."—KAREN S. CARTER

Karen S. Carter, of Daleville, Va., is a member of the Williamson Road Church of the Brethren, Roanoke, Va.

Phillip C. Stone

Phyllis N. Carter

Carter voted moderator-elect

Phyllis Noland Carter, pastor of the Goshen City Church of the Brethren, Goshen, Ind., will be moderator of the 1992 Annual Conference, meeting in Richmond, Va. She will serve next year as moderator-elect alongside moderator Phillip C. Stone.

Carter, 58, previously served as district executive in what was then Florida/Puerto Rico District (now Atlantic Southeast). She also has been chairwoman of the General Board's World Ministries Commission, an Annual Conference speaker, and a member of several study committees.

Carter joined the Church of the Brethren in the 1960s through the Kokomo (Ind.) congregation, coming from a Quaker background. She credits Brethren leader Dan West with winning her to the denomination.

Phillip C. Stone, the new moderator, is a layman, nothing new in recent years. But, as a moderator who is a lawyer, he is unique. A former General Board member and chairman, he has served on numerous denominational committees. He is a member of the Harrisonburg (Va.) congregation and likes to hark back to his roots in the rural Mount Hermon church, near Bassett, Va.

Other elections and appointments: **General Board, district representatives** (5-year terms): Jorge L. Toledo, Vega Baja, P.R. (Atlantic Southeast); Sandy Leach Bosserman, Peace Valley, Mo. (Southern Missouri and Arkansas); and Wendell P. Flory, Bridgewater, Va. (Shenandoah).

General Board, at-large (5-year terms): Ernest G. Barr, Carmel, Ind. (South/Central Indiana) and Tom Zuercher, North Canton, Ohio (Northern Ohio).

Executive Committee of the General Board: S. Joan Hershey, Mount Joy, Pa. (1991), chairwoman; David M. Wine, Abilene, Kan. (1994), vice chairman. Ingrid Rogers, North Manchester, Ind. (1993), and Norman Spicher Waggy, Goshen, Ind. (1994), serve as members-at-large. The three commission chairpersons are also members of the committee.

Goals and Budget Committee of the General Board: The Goals and Budget Committee comprises the above group plus Administrative Council (general secretary Donald E. Miller, General Services Commission executive Dale E. Minnich, Office of Human Resources executive Melanie A. May, Parish Ministries Commission executive Joan George Deeter, World Ministries Commission executive J. Roger Schrock, and treasurer Darryl Deardorff). The committee is chaired by David M. Wine. Ex officio members (through December 31, 1990) are four members of the Council of District Executives (CODE)–John D. Tomlonson (Western Plains, CODE chairman), Ronald D. Finney (Northern Indiana), Pattie B. Stern (Pacific Southwest), and Ronald D. Petry (Mid-Atlantic).

General Services Commission: N. Ivan Patterson, Dayton, Ohio (1993), chairman; Ernest G. Barr, Carmel, Ind. (1995); Phyllis Olwin Kinzie, Cushing, Okla. (1992); Robin D. Lahman, North Manchester, Ind. (1991); Harold I. Mohler, Warrensburg, Mo. (1991); David M. Wine, Abilene, Kan. (1994); Jane Marchant Wood, Boones Mill, Va. (1993); and Tom Zuercher, North Canton, Ohio (1995).

Parish Ministries Commission: Marlene Moats Neher, Grundy Center, Iowa (1991), chairwoman; Sandy Leach Bosserman, Peace Valley, Mo. (1995); Barbara Goodwin Cuffie, Baltimore, Md. (1993); David A. Eastis, Frederick, Md. (1994); Carol

Bowman Gnagy, Wenatchee, Wash. (1992); Joyce Reid Hicks, Dayton, Ohio (1992); Eric Switzer, Hutchinson, Kan. (1994); and Earl H. Traughber, Fruitland, Idaho (1994).

World Ministries Commission: LaVon Widegren Rupel, Stockton, Calif. (1992), chairwoman; Wendell P. Flory, Bridgewater, Va. (1995); L. Wayne Fralin, Fremont, Calif. (1991); Bernard A. Fuska, Windber, Pa. (1992); Lawrence H. Hoover Jr., Harrisonburg, Va. (1993); Ingrid Rogers, North Manchester, Ind. (1993); Jorge L. Toledo, Vega Baja, P.R. (1995); and Norman Spicher Waggy, Goshen, Ind. (1994).

Brethren Benefit Trust Board of Directors (4-year terms): Edwin L. Cable, Elizabethtown, Pa., incumbent member, elected by Annual Conference; Judy Keyser, Elgin, Ill., elected by Brethren Benefit Trust members (succeeding Connie L. Davis); and Dale Blickenstaff, Boise, Idaho, incumbent member, reappointed by the Brethren Benefit Trust Board and confirmed by Annual Conference. Blickenstaff will serve the board as vice chairman.

Continuing members of the board are Lowell Flory, McPherson, Kan. (1991), chairman; Wilfred E. Nolen, Elgin, Ill., executive secretary and treasurer; Carl L. Brubaker, Lititz, Pa. (1991); James C. Gibbel, Lititz, Pa. (1992); Warren F. Groff, Bartlett, Ill. (1991); Harvey S., Kline, New Oxford, Pa. (1992); Opal Pence Nees, North Manchester, Ind. (1992); and Ann Quay, Covina, Calif. (1992).

Annual Conference Central Committee (3-year term): Louise Baldwin Rieman, Grundy Center, Iowa. She joins Mary Jo Flory Steury, Troy, Ohio (1991) and Dean M. Miller, Mountville, Pa. (1992). Officers are Phillip C. Stone (moderator), Linville, Va., chairman; Phyllis Noland Carter (moderator-elect), Goshen, Ind., vice chairwoman; Anne M. Myers, (Conference secretary), North Manchester, Ind., recording secretary; Darryl Deardorff (General Board treasurer), Elgin, Ill., treasurer; and Doris I. Lasley (Conference manager), Elgin, Ill., executive secretary.

Nominating Committee of Standing Committee (2-year terms): Nelda Blickenstaff, Boise, Idaho; Clareen Dooley, Mulberry Grove, Ill.: Robert E. Keim, Phoenix, Ariz.; and Harold E. Yeager, St. Thomas, Pa. Continuing members through 1991 are Phill Carlos Archbold, Brooklyn, N.Y.; Mary Lou Hall, Curryville, Pa.; Paula Langdon, Keyser, W. Va. (chairwoman); and Paul Nye, Plymouth, Ind.

Pastoral Compensation and Benefits Advisory Committee, Laity (5-year term): Rex W. Hershberger, Martinsburg, Pa. Continuing members of the committee are Gary Wayne Crim, Dayton, Ohio (1991); Ray E. Glick, McGaheysville, Va. (1993); Irven F. Stern, Pomona, Calif. (1994); and Daniel J. Whitacre, Meyersdale, Pa. (1992).

Committee on Interchurch Relations (3-year terms): Glenn Mitchell, Boalsburg, Pa., elected by Annual Conference. Jeanine Ewert, York, Pa., appointed by the General Board. Continuing members are Betty Ann Cherry, Huntingdon, Pa. (1992); Fumitaka Matsuoka, Oak Park, Ill. (1991); Terry Shumaker, Huntington, Ind. (1992); and Richard Speicher, North Lima, Ohio (1991). Ex officio: Donald E. Miller (general secretary of the General Board, Elgin, Ill.). Executive: Melanie A. May (executive of the Office of Human Resources, Elgin, Ill.).

Bethany Theological Seminary Electors (5-year terms): Ruthann Knechel Johansen, Granger, Ind. (laity), and Larry Fourman, Brookville, Ohio (ministry).

Brethren and Black Americans Study Committee: Robert Allen, Chicago, Ill.; William A. Hayes, Columbia, Md.; Marian Thornton, Kalamazoo, Mich.; Sue Wagner Fields, Miami, Fla.; Kreston R. Lipscomb, Springfield, Ill.; and Duane H. Ramsey, Washington, D.C.

Ministerial Leadership Committee: This committee will be composed of eight members, appointed by Annual Conference officers, the General Board, and Bethany Theological Seminary.—KERMON THOMASSON

Top: General Board members newly elected by Annual Conference are Wendell P. Flory, Sandy L. Bosserman, Tom Zuercher, Jorge L. Toledo, and Ernest G. Barr (not pictured). Bottom: The board will be led by Executive Committee members Ingrid Rogers, Norman S. Waggy, David M. Wine, LaVon W. Rupel, N. Ivan Patterson, S. Joan Hershey, and Marlene M. Neher.

Children's activities included painting (far left) and puppetry (below). The puppeteers are Kim Mitchell and Rhonda Wilson from State College, Pa. In a culminating program before the Saturday evening worship, the children showed what they had learned about the different countries. Included in the presentation was a dance by children from the Filipino Fellowship in Chicago, Ill., and one by Indian girls from the Naperville (Ill.) congregation (left).

Passport to the world

Hello! Hola! Sannu! Jambo! were some of the greetings heard mornings at Annual Conference as children's activities got underway. Inspired by the General Board report "Called to the Border," the children's activities carried out the theme "Children of the World," emphasizing a different country each day.

Anet and Violet Satvedi, of the Panther Creek congregation, in Roanoke, Ill., taught about India. Kim Mitchell, of the University Baptist and Brethren congregation, in State College, Pa., presented a Filipino folk tale and used puppets to teach the concept of diversity. Joseph and Yamtikariya Mshelia and Cesar and Nancy Cortez, two student couples at Bethany Seminary, presented customs, songs, and stories from their countries—Nigeria and Ecuador.

Hands-on projects were the order of the day. "Visiting" various countries, children participated in crafts such as making clay pots and tie-dye shirts and headbands. They played tunes on their own handmade wooden blocks and pan pipes. They learned words and phrases in Spanish and Hausa. In the "cook's nook," children ground grain by hand and made and ate *puri* (fried bread from India) and *kwasi* (fried bean cakes from Nigeria).

The Promise, a newsletter written by the children, was distributed to conferencegoers Saturday evening. Three outings during the week took the children to a museum, a park, and a zoo, where they learned about the environment and the importance of protecting it.

The highlight of the week was a short program presented to the Conference body just before the Saturday evening worship service. One of the children, Linetta Alley, of the Bridgewater (Va.) congregation, was the narrator. All the children sang and played their newly made instruments. A folk dance was performed by children from the Filipino Fellowship in Chicago, and a welcoming song and dance was performed by Indian girls of the Naperville (Ill.) congregation.

The coordinators of the week's program—Pam Abernathy, Phillis Miller, Donna Post, and Carolyn Schrock, all of the Highland Avenue congregation, in Elgin, Ill.—had as their goal to instill in the children a sensitivity and appreciation for the different cultures of the world. As the words of the children's song on Saturday night put it, "It's a small world, after all."—CAROLYN SCHROCK

Carolyn Schrock, a former missionary in Nigeria and Sudan, is a high school child development teacher in Elgin, Ill. She is a member of Elgin's Highland Avenue Church of the Brethren.

Left: David Radcliff plays the border guard as Joel Risser passes by, in the General Board Live Report. Joel and others gave testimony to ways they had been "called to the border." Below left: The early-morning Outdoor Ministries Run/Walk attracted 28 conferencegoers. Below right: Durwin Burtz (right) and Sourdough Sam were among a cast of performers, singers, and speakers during the "2¢-a-meal concert" to raise awareness of the Global Food Crisis Fund.

Miscellany from Milwaukee

- **Brethren Press recorded sales** of about $63,000, its best total ever for an Annual Conference. Popular items included Brethren logo products and the New Revised Standard Version of the Bible. But once you subtract rental space, transportation, personnel, and other overhead, Brethren Press just about broke even at Milwaukee, said marketing assistant Doris Walbridge.

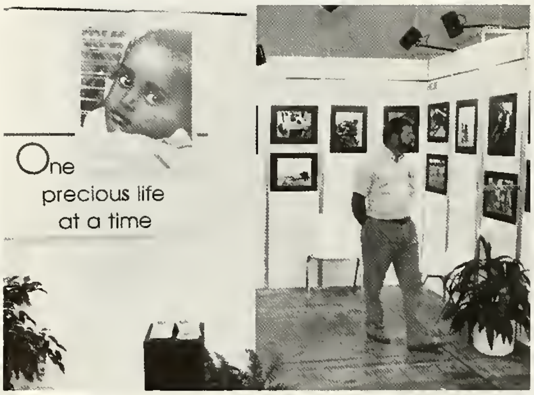
- **As if in response** to claims that the Brethren ordinance of love feast is on the wane, conferencegoers snapped up Conference logo-bearing hand towels in what can only be described as a frenzied fashion. Some 150 towels sold out in under two hours. The towels were surplus stock, leftovers from the batch purchased to present to the commissioned BVS unit, and had been displayed in faint hopes some might be bought. Near-desperate towel-seekers have been put on a waiting list, but there is no movement afoot to continue marketing the items to the denomination.

- **SERRV**, the New Windsor-based selfhelp crafts outlet, reported $22,311 in sales, up from last year's total and almost eclipsing the 1988 record of $22,432. During the General Board report, treasurer Darryl Deardorff gave SERRV a healthy diagnosis and outlined plans for the organization to begin building a cash base to protect against monetary devaluation and economic failure in the Third World countries in which the crafts are produced.

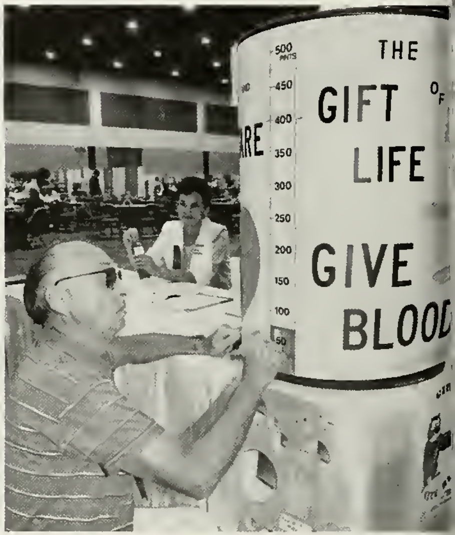
- **Art for Hunger sales** dipped slightly from 1989, totaling $18,924, according to Association for the Arts in the Church of the Brethren (AACB) leader Helen Fisher. Quilts, wall hangings, and other forms of art were sold, with half of the proceeds going to the artists and the remainder divided between the AACB and the denominational program for Sudan.

- **Offerings collected** in Milwaukee totaled $53,170.38, according to General Board controller Judy Keyser. That is down $1,591 from last year, but higher than the totals registered in St. Louis '88 and Cincinnati '87. Annual Conference expenses totaled $30,000, and the General Board received the rest.

- **Registration totaled 4,020**, with an estimated 4,400 persons taking part in the various activities throughout the week. The total includes 923 congregational delegates



Clockwise from top left: The exhibit hall offered dozens of booths to explore, including this one featuring photos from Sudan; a chicken wandered around MECCA to remind people of the good news hatching out of the Passing on the Promise evangelism program; the annual blood drive, sponsored by Brethren Disaster Response, yielded 356 pints; signers Donna Graff, Jan Eisemann, and Tracy Lee Wiser help deaf conferencegoers join the congregational singing.



and 43 Standing Committee delegates. Registration was up slightly from last year's 3,942, but total attendance was down from Orlando's estimated 4,500.

- **In just two days** of Brethren blood-letting, 356 pints were collected to benefit Milwaukee area hospitals. Enthusiasm was high (perhaps due to the fact that no fee was charged) as conferencegoers endured occasional long lines to contribute to a good cause. Coordinator Dick Forney and the Southeast Wisconsin Blood Center expressed their gratitude that so many chose this particular vein of ministry.

- **This year's Annual Conference** had an international feel, aside from being held in MECCA. Among those bringing a global perspective to Milwaukee were Anet and Violet Satvedi of India; Julia and Michael Duany of Sudan; Nigeria church leaders Toma Ragnjiya, John Guli, John Kudzar, and David Malafa; and Bethany students Ji Qiou Min of China, Lebo Juda, of South Africa, Joseph and Yamtikariya Mshelia of Nigeria, and Cesar and Nancy Cortez of Ecuador.

- **Discussion during an insight session** on sexual abuse led to the impromptu forming of a support group, which met the following morning. Several who had attended the "Healing the victims of sexual abuse" session told their stories of abuse, neglect, and a virtually non-existent church response to their pleas for help. Many expressed interest in establishing a list of trained, Christian counselors that could be reached through a Church of the Brethren network.

- **Saturday night's "2¢-a-meal" concert** raised awareness of homelessness in the US and of the severe hunger and poverty rampant in Sudan. The event, hosted by Andy Murray, featured music, singing, poetry, comedy, an audiovisual production on Sudan, and statements from two members of Sudan's Nuer tribe, which has been especially hard-hit by the political and economic conditions.

The General Board seeks to raise $1 million by 1992 for the Global Food Crisis Fund. "The concert was the seed we planted in hopes that a bountiful harvest will be reaped," said Don Michaelsen, staff for congregational support and organizer of the concert. "If peace breaks out in Sudan, we want the Brethren to be ready to respond."

- **Manchester College** was recognized for its 100th anniversary. "We have been trusted with a magnificent heritage," said president Bill Robinson, who referred to the Church of the Brethren as Manchester's "alma mater."

- **Geraldine Zigler Glick**, member of the Linville Creek congregation in Broadway, Va., was named recipient of the 1990 Church of the Brethren Ecumenical Award at the annual Ecumenical Luncheon. Glick was cited for her involvement with Church Women United and the On Earth Peace Assembly.

Below: Don and Hedda Durnbaugh and their son, Chris Raschka, sign copies of their recent Brethren Press books. Don is the author of Pragmatic Prophet, *a biography of M. R. Zigler; Hedda translated* Summerland; *and Chris wrote and illustrated* R and Я. *Top left: Once again, the annual AACB quilt auction generated enthusiasm, crowds—and funds for hunger. Below left: The Huskins family from the Rummel church in Western Pennsylvania checks out the view from the skywalk.*

• **A new congregation** and three new fellowships were welcomed by the Conference body. They were a Korean congregation, Central Evangelical Church of the Brethren, Los Angeles, Calif; Columbia Mennonite-Church of the Brethren Fellowship, Columbia, Mo.; Lenexa (Kan.) Church of the Brethren Fellowship; and Yahuecas Iglesia del los Hermanos Fellowship, Yahuecas, P. R.

• **Beth Sollenberger Morphew**, pastor of Mack Memorial Church of the Brethren in Dayton, Ohio, was elected to a 3-year term as an officer of the Ministers' Association, serving this year as secretary. Glen M. Shively stepped into the presidency, while Chris Bowman assumed the vice presidency.

• **Twenty-eight people** braved cool temperatures and early-morning hours to participate in the annual Outdoor Ministries Association Run/Walk on the lakefront. Winner of the men's division was David Brunk, followed by Darren Stuble and Jeff Boshart. Twyla Rowe bested the women's field, with Karen Carter and Jean Crouse taking second and third, respectively. Contributions from the run were divided between OMA and Milwaukee Area Greens, a local environmental organization.

• **The First Annual** Brethren Benefit Trust Golf Tournament was labeled a success as members hit the links in "team scramble" competition. The team of Bob Blake, Joyce Nolen, Jerry Pryde, and Fred Swartz emerged victorious. Plans are for the tournament to take place on the Monday before each Annual Conference.

• **The Association of Brethren Caregivers** (ABC) is the result of a merger between the Brethren Health Foundation and the Brethren Health and Welfare Association. Warren Eshbach was installed as president of ABC, which hopes to expand its membership to include pastors, health care professionals, deacons, and others interested in the caregiving role of the church.

• **At the Outdoor Ministries Luncheon,** Ray Verbeck of Camp Koinonia in Oregon received the Camp Volunteer Award and Arden K. Ball of Camp Mack in Indiana was presented the Camp Staff Award.

• **Annual Conference** returns to Oregon in 1991 (July 2-7). Conference has been hosted twice in Eugene (1956 and 1967), but Portland is the '91 site. The most recent Conference in Oregon-Washington District was Seattle '79.

The next four Conferences will be held in Richmond, Va., June 30-July 5, 1992; Indianapolis, Ind., June 22-27, 1993; Wichita, Kan., June 28-July 3, 1994; and Charlotte, N.C., June 27-July 2, 1995.

The 1995 Conference will be the second one held in Tarheel territory, the 1942 Big Meeting having been hosted in Asheville. The Brethren apparently are living by faith, as Annual Conference manager Doris Lasley reports that ground has not yet been broken for the Convention Center to be used in Charlotte.—KENT RICE

Brethren facing the future

The church of the future

by T. Wayne Rieman

This article is the eighth in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

Let's think about the church of the future. What are its prospects? Will it persist? Will it prevail? How will the church relate to the population of Planet Earth—estimated to double by 2050?

The future of the church will be bright if it responds appropriately to the new age in which it finds itself. Here are some proper responses to the new age to which the Bible points.

It must become a world church. For too long it has been dominated by the West. Soon the Third World will account for two-thirds of all Christians and four-fifths of all humanity. Much of the drive, power, and inspiration for the whole church will come from the Third World. Beyond recent political changes in Eastern Europe are the vaster revolutions in Africa, Asia, China, Central, and South America. Here is the greatest suffering and oppression, but there are signs of hope. Faithful voices emerge: Tutu, Mandela, Boesak, Romero, Camaro, Mother Teresa.

It must break with some traditions. Six times in the Sermon on the Mount Jesus urged his listeners to break traditions (Matt. 5-7). He broke them repeatedly.

American and European Christianity is preoccupied with building and maintaining church buildings. For the first two to three hundred years the early church got along quite well without buildings. These were the years of greatest evangelism and moral transformation of a pagan world. Building-centeredness is not the wave of the future for the church.

Brethren are boxed into inhibiting traditions. Our Germanic heritage keeps us in ethnic corrals. European theology restricts us and shuts us out of the exciting and liberating thinking in Central and South American churches.

We are boxed into an economic order that does not serve well the interests of the masses of humankind. We have identified Christianity with capitalism, individualism, free enterprise, and profits. A new economic order must emerge to incorporate the freedom of capitalism and the equality of socialism.

The church of the future must break out of its masculine, paternalistic, and hierarchical boxes. Feminism is a wave of the future.

It must welcome "pluriformity." Cultural diversity will increase. Christ has made one new humanity (Eph. 1:10). The Hispanics, Koreans, Vietnamese, Haitians, Japanese, Cubans, and others will be with us forever. Ethnicity is not a problem. It is a privilege. Hispanics are here to stay. Millions more are coming to do our stoop labor to feed America. Large areas of the Southwest belonged to them before we took it from them in 1848. Yes, we can live with them—in love.

Pluriformity in forms of worship is inevitable. Drums and guitars, castanets and dancing, clowning and drama, and hand-clapping and formalism are legitimate forms of worship. The church of six continents cannot wear the clothes of the western world.

It will make peace its business. Let's stop talking of "three historic peace churches." All churches are peace churches or they are not the Church of Jesus Christ. He was the Prince of Peace. Those in the Body of Christ will make peace their business. This is the ministry of reconciliation given us (2 Cor. 5:17-18). There is no other ministry. Reconciliation involves peace with God, peace with neighbors near and far, peace within ourselves, and peace with God's Planet Earth.

It must be deeply rooted in Jesus. "Let us keep our eyes fixed on Jesus on whom our faith depends from beginning to end" (Heb. 12:2 GNB). Jesus is central. His church takes seriously the absolute claims and promises of Jesus. His claims are not negotiable. No ifs, buts, or perhaps are viable (Luke 9:21-26). Jesus is all or nothing.

It must come to terms with the great religions of the world. The Spirit of God is too large to be penned into one religious expression. This involves no diminution of Jesus or Christianity. It does not mean that Christianity will merge with the other great religions. It does require that we recognize them as authentic expressions of the search for God, and that we see God at work in them.

The Holy Spirit of God cannot be confined to one religion. The church of the future will recognize that deep, insatiable religious urge in every child of God. Christians believe that the finest revelation of God is in Jesus, but let us not argue about it. Let us keep our eyes wide open to the mercies of God, and God's revelations everywhere.

The New Testament is a success story. It exudes optimism. Jesus' promises were taken with utmost seriousness. The sense of Jesus' Presence was powerful (Matt. 28:20). He was with the men and women who followed him. In their preaching, evangelism, and miracle working "the Lord worked with them" (Mark 16:20).

The early church was spirited, lively, radiant, dynamic, and winsome. "And day by day the Lord added to their number . . ." (Acts 2:47). It was a radical, tradition-breaking, resurrected people who witnessed boldly saying: "We cannot keep from speaking about what we have seen and heard" (Acts 4:20). A new economic order emerged spontaneously—Christian communism. And it worked (Acts 2:44-46; 4:32-35). Let's not sweep this Spirit-filled dimension under the rug. What the early Christians did was revolutionary. They turned the world upside down.

I have pointed to what the church of the future must do and be. Although we are at a time when the church is losing numbers (and status and prestige), it can and will prevail. We are promised the keys to the new order that is coming (Matt. 16:19).

Alleluia!

T. Wayne Rieman, of North Manchester, Ind., is a retired Manchester College professor and a leader of workshops on a variety of topics.

Commanding the morning

by Ton van den Doel

hen the Lord answered Job out of the hirlwind: "Have you commanded the orning since your days began, and caused e dawn to know its place? . . ." (Job 8:1,12).

When some years ago a new translation of he Bible in modern speech was published, a ournalist asked the Archbishop of Canter-ury what he thought about it. The prelate xpressed his satisfaction. The newspaper an kept pressing: Could the Bible not have een modernized internally as well as in its peech? The archbishop smiled and said, "I now what you mean, but the Bible is really ll right as it is, warts and all." The Bible is n honest book, which confronts us with God ithout softening the impact of the encoun-er.

When Job, that sufferer, is almost going own in disasters and he is anxiously asking hy all of those calamities have come over im, he does not receive sympathy and ncouragement, but only a counter-question: 'Have you commanded the morning since our days began?" Of course, Job had not, nd neither have we. But it hurts us to say o, especially as we have achieved so much.

Have we not sailed the seas and flown rough the air? Have we not searched the ontinents and stood on the moon? At the oment when our pride in all those achieve-ents is turning our heads, God's sobering uestion is directed at us: "Have you ommanded the morning since your days egan?"

We are like the rooster in the West frican folktale. He crowed every night oward dawn and sure enough, it always ecame light after he had done so. No onder that he thought a lot of himself and tepped around the compound with his head roudly erect. But one day he became ill and e was in fact so weak that he could not row. Then he thought to himself: "Now it vill forever remain night, for I did not row." Great was his amazement when day lid dawn nevertheless without him. It was lso an enormous disappointment.

Vhen Job points out that he has lived a lecent life, that he has always been hospi-able and helpful and just, God answers that hose are not achievements to be proud of, ut simply duties that had to be performed. And like blows from a hammer the other questions are put before Job: "Have you entered into the springs of the sea?" "Have you comprehended the expanse of the earth?" Again and again Job and we have to admit that our knowledge is limited and that our accomplishments are few in number. We feel naked before Almighty God.

That is also the purpose of all those unnerving questions. Only people who realize that–compared with God–they amount to nothing, can fathom Jesus' words: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). The poor in spirit are not the mentally handi-capped, but are those people who acknowl-edge their dependence on God. God grants us His grace. We receive it as beggars. We do not earn it.

That question about commanding the morning is a question about ourselves. What is the truth about us? Such a question liberates us. "You will know the truth, and the truth will make you free" (John 8:32).

The truth about God is that he truly loves all of us, and the truth about ourselves is that we are completely dependent on God. We only admit the first part. Portrait painters say that the human face is not symmetrical. The right side of our face is the public side, while the left side is the private one. Mark Twain observed, "Everyone is a moon and has a dark side that is never shown to anybody." We do not reveal our total self, but show only a portion. It would be better if we at least tried to be honest about our real self. In the window of a restaurant in Holland I once saw this sign: "We try to speak English." That is the right spirit! We try to face up to the truth about ourselves. We try to believe, to put our total trust in God. Albert Schweitzer once said that all work, which has any value at all, must be done in faith.

Things went well again with Job, when he knew and did the truth. It is exactly that way with us: Truth is not an insight into every-thing that is, but, rather, the acknowledgment of our dependence.

When Henry David Thoreau had written his first book, a thousand copies were printed at his own risk. After four years, only 300 copies had been sold, and the publisher forced the author to take the rest off his shelves. So Thoreau put them in his study. A friend who visited him exclaimed: "You have a lot of books!" "Certainly," Thoreau said, "I have a library of 900 books, and 700 of them I have written myself." He was an honest man who acknowledged his power-lessness. Can we admit our weakness and dependence? In the Bible that is called "doing the truth." Jesus said, "He who does what is true comes to the light" (John 3:31).

Great changes have been wrought by people who did the truth. The prophet Amos undermined the basis of paganism by separating the nature and power of God from the existence and power of certain nations.

The prophet Isaiah undermined the belief that suffering is the direct punishment by God of our sins by stressing that we bring suffering upon ourselves by the evil we do. He also taught that the suffering of the Servant of the Lord would benefit all peoples and added thereby an entirely new dimension to the history of the world.

When Jesus' disciples preached that the Messiah was not an earthly ruler and that his death on the cross would be the salvation of all humankind, the old system of values collapsed. So we could go on and list people who did the truth and worked revolutions. Enough of examples, however. It is all summed up in the question with which we started: "Have you commanded the morning since your days began?"

We live in a world in which many people think that they can get along without God, so that this basic question can conveniently be skirted. Their relationship to God is that of ships passing in the night. It is obvious that in such a case their relationship to others also suffers, as it lacks a firm foundation.

It can be described in terms of the follow-ing story: A group of people set out to sea for a boat ride. Then one of them started to drill a hole in the bottom of the boat. "Stop it!" the others cried. "What are you getting upset about?" he asked. "I am only doing it under my own seat."

We are dependent on God and inter-dependent on one another. Let us be quite clear about it: No one among us has ever commanded the morning. We must grow together toward Him who is the Way, the Truth and . . . the Life. May He help us to reach Him. *M.*

Ton van den Doel, a former missionary in Nigeria, Indonesia, and Surinam, is pastor of the Protestant Church of Aruba, an island off the coast of Venezuela.

Letters

A real 'Church Alive'

I liked very much the feature on page 29 of the May MESSENGER called "News of the Church Alive." There is a church here in Denver that uses "The Church Alive" as its name. It is on the bicycle route that I follow each day.

I asked its pastor how the name was chosen. He said the congregation wanted a name that expressed the idea that Jesus Christ was alive in their hearts and minds, demonstrated in faith and good works. Hence the name. They use as a logo the cross, the cup, the crown, and the dove.

Dorsey E. Rotruck
Denver, Colo.

What environmental crisis?

The MESSENGER editor must have a broken arm by now from patting himself on the back for the many virtues he supposes himself endowed with (see May editorial).

Natural gas, LP gas made from oil, oil, and coal are all hydrocarbons stored in the earth by our Creator for our use. Is it more virtuous to use one more than the other?

Avoid meat? Shades of vegetarianism. If our Creator had meant that we should not eat meat, we would have been provided with four stomachs and been ruminants.

Chemicals on our lawn? All plants need nutrients to grow. What difference does it make whether the nutrients come from manure, compost, or commercial fertilizer? Each nutrient must be converted to its chemical state—nitrogen, phosphorus, or potash—before being absorbed by the plant.

Only one child per family? This is less than half the number necessary to maintain zero population growth. What about the biblical injunction to be fruitful and to multiply, replenishing the earth? Should not we who enjoy the most advantages intellectually and educationally parent the future generations?

There are lifestyles other than the editor's being practiced by many of God's children that conform to biblical teachings.

Everette Smith
McGaheysville, Va.

The opinions expressed in letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that directly respond to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

Mulling over the molehills

Here's another "molehill" (see June editorial, "Faith so as to Smooth Molehills") to consider: Forget Slim Whitman. How about Kathy Guisewite (see May letters)? Even though she spells Kathy with a K, could she be the Cathy Guisewite who draws the popular comic strip "Cathy"?

You'll have to admit that the phonebooks aren't full of Guisewites, like they are Youngs. It's an odd name, like Thomasson. And then to have the same first name, albeit spelled with a K, is too much coincidence. Step forward, Cathy, and admit you are Brethren, even if your comic strip portrays a Yuppie, un-Brethren lifestyle.

Evan J. Young
Medina, Ohio

Many thanks for "Faith so as to Smooth Molehills." It was great fun, so much that I read half of it aloud to my secretary.

I will join you in fighting molehills, although some of mine don't smooth out so easily.

Donald F. Hetzler
Executive Secretary,
Associated Church Press
Geneva, Ill.

In response to the closing question of the June editorial ("If you dwell among the molehills, do you lose sight of the mountaintops?"): Those who position themselves among the molehills may have a closer view of the issues, unaffected by the thunder from the mountaintops.

Ron Rempel
Editor,
Mennonite Reporter
Waterloo, Ont., Canada

I thoroughly enjoyed the "molehill" editorial. Would that we all realized that if enough of us concentrated on and smoothed molehills, the mountains would follow.

The concept has a more direct application to me, since I am trying to eliminate real molehills on the land I just purchased.

Tom Hurst
Westminster, Md.

The "molehill" editorial was a corker. The main reason why "stirring the sisters and brothers to take giant steps toward the kingdom clearly is beyond (the editor's) capability" is that he usually is headed in the opposite direction.

If the editor speaks for the church, it should not be a mystery to anyone why our denomination has been losing members for the past 20 years.

B. Eugene Shaver
Bridgewater, Va.

I enjoyed reading about smoothing molehills, a humorous touch to some serious matters.

And now, one of my own molehills (or is it a "pet peeve"?): From reading the classified ads in MESSENGER each month, I wonder if Bethany Seminary offers a class in tour guiding or travel planning.

Elbert Stockberger
Hagerstown, Ind.

Since the June editorial mentioned, among other "molehills," the disproportionate size of Brethren Health and Welfare Association and Brethren Benefit Trust, I want to mention a similar situation in many of the churches I have been in. There have been times in those churches when I thought I must be attending another social work seminar when actually it was the Sunday sermon.

All of us individually are becoming very health and welfare-minded. Is it any wonder that health and welfare have such a high priority with Brethren?

But does that make it the right agenda for the denomination? For a New Testament church we are too heavily weighted on social issues. And I say that as a social worker myself. We are not enough interested in what Jesus really came to do—changing people from their self-centered, salary package mindset to being warm, loving, and outgoing, putting aside their self-interest.

Marianne Michael
Iowa City, Iowa

(The numerous responses to this one tongue-in-cheek editorial impresses me that it is, after all, possible to make a mountain out of a molehill.—Ed.)

On accountability, abortion, anchor

Concerned Brethren

Our salt has lost so much savor

he following statement was issued by a roup of Brethren meeting in Lititz, Pa., in pril. The June MESSENGER *(page 7) quoted rom the statement. Here is the complete text.*

It is out of obedience to Christ and the entle but persistent promptings of the Holy Spirit that we raise our voices to the church nd its leadership. We speak in love and with eep concern for the church we serve. There s pain, brokenness, decline, decay, and a ospel barrenness that is eroding the very oundation of our church.

Christ is the head of the Church (Col. :18), the Cornerstone (Matt. 22:42; Acts :11; 1 Pet. 2:6-7), the Foundation (1 Cor. 3:11). Yet submission to Christ's Lordship is too little called for or embraced as dear and necessary to the life of the church. Jesus is no longer widely seen in the church as eternal Son of God the Father, as the Word become flesh, nor is his death seen as sacrifice and atonement for the sins of all human beings.

The Holy Spirit is given as promise and power to the church (Acts 1:4,8), as gift to believers (Acts 2:38). Yet a reliance on the Holy Spirit often is replaced by a knowledge of and reliance on the promise and power of political action, proper social structures, better counseling techniques, and improved communication skills. Therefore, we harvest with the tools of the world rather than multiply through the promise, by the gift, and with the power of the Holy Spirit.

The Word of God, the Scriptures, are the inspired rule and standard for our faith (Luke 24:27,44; 2 Tim. 3:16-17; 2 Pet. 1:20-21). Yet a lack of authority for the Scriptures has betrayed our heritage as a people of the Book and made us dangerously vulnerable to the subtle influence and power of the "prince of this world."

God is holy (Isa. 6:3; Rev. 4:8), God is righteous (Psa. 145:17; Rev. 16:5,7). God's people are called to live in the uniqueness of that holiness. The church is called to be the

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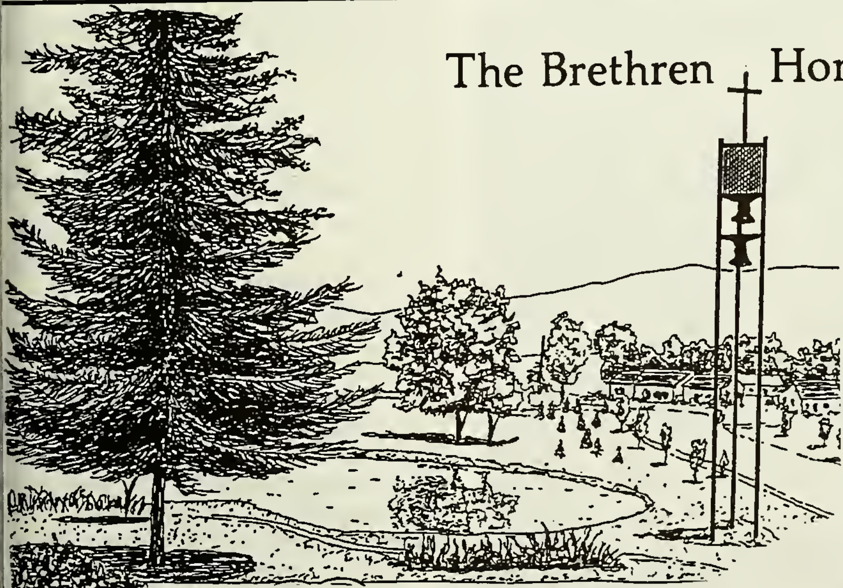
To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.



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Opinions

light in the world (Matt. 5:14), a chosen race, God's own people (1 Pet. 2:9), not conformed to the pagan world (Rom. 12:2; 2 Cor. 6:17).

Yet in our time the church as never before is subjected to the molding sway of the mass media. Apart from God's shielding and transforming grace, the church inevitably becomes more and more like the fallen world. Morality is gauged by whatever is germane to the cultural climate. Brokenness through divorce and remarriage has riddled the once strong Brethren family ethic and mocks our peace witness. Pressure for personal rights has seen the church take a weakened stand on abortion. An unwillingness to lovingly confront homosexual practice as sin has left the church not only "in dialog" but "in confusion." Attitudes about lifestyles and affluence, about the nation and military "defense," and about th marginalized in this country and around the planet are widely shaped, not by the word of Christ, but by the dominant thinking promoted in the larger society. The salt has lost so much of its savor.

We are troubled by these observations and trends in the church. We address these issues with a spirit of humility and repentance, knowing that we too have sinned and fallen short of the glory of God. We do not claim t possess the whole truth. However, we believe that if the church is to regain the fervor, growth, and power of her youth, she must return to her first love, her relationship with and submission to Jesus Christ, her Bridegroom and Master.

If this is to be done:

—Christ must be again revered as Head of his Church. A personal relationship to Chris as Savior and Lord and sharing the salvation message with others are the basic elements of our life together and witness. Our sins when repented of are taken away by the blood of Christ (1 Pet. 1:19).

—The Holy Spirit must be free to convict, teach, lead, and empower for ministry.

—We must embrace once more the authority of scripture and become a people of the Book.

—God's holiness and righteousness demands our break with embracing cultural ethics and adopting popular perspectives, which confuse the body of Christ concerning God's revealed standard. We must again become God's own people.

In sharing these observations and trends i the church, we are not suggesting an abandonment of our unique Anabaptist/Pietist heritage and perspective—our witness as a called-out people. Social justice and lifestyle concerns must not be abandoned, tabled, or ost. However, these concerns must freely low from the headship of Christ, the power of the Spirit, the authority of God's Word, and the heartfelt response to a holy and just God. Anything less than this free flow of obedience removes what is most essential rom any attempt to do good and makes of he attempt a mere human effort rather than a ubmission to the gentle and persistent persuasion (and in many cases unwavering nsistence) of the Holy Spirit.

As followers of Christ we are not our own; we are members of one body, the church, accountable to one another and dependent on one another. May we repent together, eturning not simply to our heritage but to he righteous and Holy God, to Christ the Head, to the guidance and power of the Holy Spirit, and to the Scriptures. *M.*

Signed by Dale Aukerman, Union Bridge, Md.; Jim and Sue Eikenberry, Elizabethtown, Pa.; Don and Shirley Fike, Goshen, Ind.; Paul and Dorothy Grout, Putney, Vt.; Bob Kettering, Manheim, Pa.; Bob Krouse, Mount Joy, Pa.; Harold and Priscilla Martin, York, Pa.; Gene and Sara Miller, Orbisonia, Pa.; James and Faye Myer, Lititz, Pa.; David and Laura Jean Rittenhouse, Dunmore, W. Va.; Lucretia M. Ritchey, Chambersburg, Pa.; and Craig and Vicky Smith, Eaton, Ohio.

Karen S. Carter

Hear all sides of the issues

I was sad to read Cindy Stahl's response (June) to Peggy Gish's April Opinion piece on abortion.

Peggy Gish was one of the few writers on the issue of abortion who was willing to remain open and vulnerable, conciliatory and caring—even though from my past contact with Peggy I understand her strongly to favor one side herself. Her attitude is not one of judgment but of bridge-building, not of name-calling but of neighbor-seeking. Because Cindy Stahl seems already to have decided what is right for everyone, that neighbor-seeking and bridge-building quality is missing in her article.

More alarming to me, however, is Cindy Stahl's statement that printing Peggy Gish's article (an *Opinion* piece, not an *official* position of the church) "was careless journalism." Alarming, because that represents a dangerous direction. We need to read more of "the other side" in the religious press as well as in the secular press.

Pontius' Puddle

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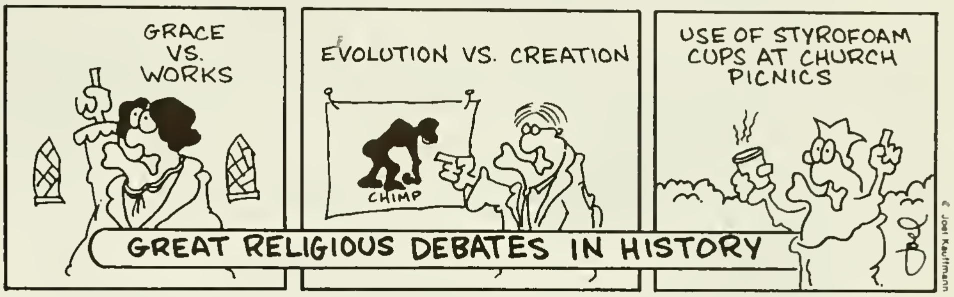
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I am astounded how little of the issues at stake in El Salvador, in Israel, and in South Africa, for instance, actually appears in the news media. Compared to people of other countries, we Americans are sadly uninformed, read only one paper, and pay little heed to an alternative press.

At least MESSENGER does not attempt to spoonfeed us, but, rather, lets us know where others stand (and why). As my blood pressure rises in reading certain reader responses in MESSENGER, I am sure there are others who experience anger when "my side" receives a pat on the back. If I want to be granted the integrity of my own decision-making in matters of Christian conscience (even to make the wrong choice at times) how can I *not* grant that same freedom to my brothers and sisters who also have chosen to study the Bible and have arrived at an interpretation different from mine?

I hope MESSENGER remains open to the opinions of the whole company of believers, even though I find them difficult at times. And I hope to see more controversial subjects presented in as loving and conciliatory a manner as that of Peggy Gish. *M*.

Karen S. Carter is a member of the Williamson Road Church of the Brethren, Roanoke, Va.

Steve Longenecker

Our anchor is in midstream

The thoughtful March editorial mourned the movement of the Church of the Brethren toward society's periphery. The editor's point was well-taken, and his periphery metaphor was provocative, but perhaps the antithesis–that our denomination now rests in society's center–is more accurate.

For much of its history the Church of the Brethren avoided the center by practicing nonconformity. Plain dress provided a social witness against status-oriented consumerism, and conspicuously set apart Dunkers from those outside their faith community. Early anti-slavery advocacy by the Brethren was strongly non-conformist because most Americans, including northerners, considered abolitionists to be dangerous eccentrics. Some attitudes shared with other Protestants, such as temperance advocacy, stemmed from a mutual desire to cleanse the larger society. Congregational discipline provided guidance and reduced the influence of those whose commitment to the doctrine of separation wavered.

Today, however, the denomination's anchor lies firmly in the mainstream. Brethren worship, for example, displays little denominational identity. Dwindling love feast attendance, robed choirs, stained glass, and letters of transfer from the unbaptized individually seem harmless but cumulatively symbolize our drift to the center. Annual Conference's strongest act of nonconformity, its political witness, evokes little interest among grassroots Brethren; preachers either tiptoe around the peace position or risk the wrath of contemporary America Firsters. Brethren out-of-doors behavior has also moved steadily away from the periphery: Consumerism, careerism, and civil religion all crowd Christ out of our hearts and minds, as they do in other denominations.

Of course, centers and peripheries are matters of degree. Nineteenth-century Dunkers in Virginia conversed enthusiastically with their neighbors about horsetrading, and other denominations, such as Conrad Beissel's Ephrata Brethren and the Shakers, built higher barriers than the Brethren to protect their status as outsiders. But early Brethren usually knew where their boundaries lay, and the horse-traders quietly withdrew when the conversation turned to politics.

Modern Brethren, however, without congregational discipline and the traditional emphasis on plainness, are less certain when they are in the world but not of it. Contemporary Brethren polity and practices deserve commendation for being tolerant and

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A HOSPITALITY DIRECTORY
FOR THE YEARS 1990, 1991, 1992

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Messenger
Church of the Brethren
July 1990

WANTED:
JOURNALISM
INTERN

Serve with MESSENGER as an editorial assistant for one year or more. Position description adjusted to fit your skills and interests. Journalism training required. Experience with a magazine or newspaper preferred. Intern serves through Brethren Volunteer Service (BVS) program.

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Kermon Thomasson, editor
MESSENGER
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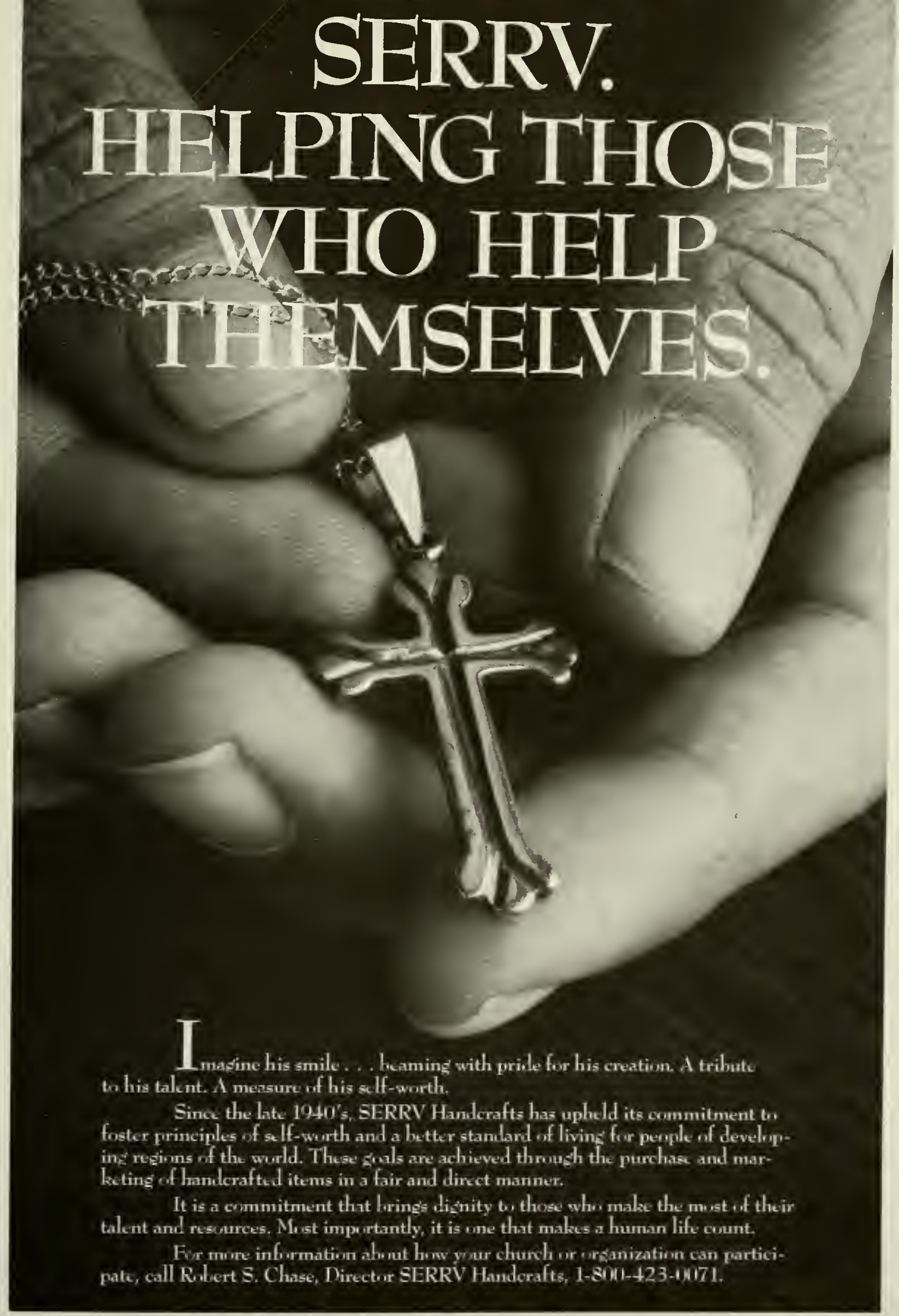

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A Program of the Church of the Brethren

From the
Office of Human Resources

TEACHER OF RELIGION, KULP BIBLE COLLEGE.

We are seeking applicants for a short term vacancy for the 1991-92 school year at the Kulp Bible College in Nigeria.

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Elgin, IL 60120

Prompt application responses are needed.

Opinions

progressive, but they have left the definition of separation subtle and blurred. Those still theoretically holding to separation find it more difficult to practice. Many cannot realistically articulate how they avoid the world and have become *de facto* mainstreamers. We need not return to bonnets, buggies, and bans, but when we dropped the old definition of separation, we neglected to replace it with a new one.

Thus, Brethren generally have become insiders with little distinguishing them from the American middle class. But historically faith groups that flourish perceive themselves as at odds with the larger society. Examples include 19th-century revivalists, Mormons, fundamentalists, and the early Brethren. Conversely, the Brethren movement into the mainstream parallels its drop in membership.

For Christians, however, the periphery is more than pragmatism; it is their calling. Conformity to the world is inconsistent with Christ's desire for obedience. For Brethren to regain their vitality, they will need to rediscover the periphery. *M.*

Steve Longenecker teaches history at Bridgewater (Va.) College and is the author of Brethren biographies.

CLASSIFIED ADS

WANTED–The Palms Estates of Highlands Co., Inc., Lorida, Fla., needs volunteer couple willing to assist with maintenance work, lawn care, various other assignments in return for housing, small stipend. For more information contact: Walter C. Gingrich, P.O. Box 364, Lorida, FL 33857. Tel. (813) 655-1909.

WANTED–Volunteer Service. Glencroft-North, retirement community, looking for couple or individual to coordinate calendar of resident activities, transportation and act as backup for resident manager some nights, weekends. Full year pos. beginning Sept. 1, 1990. Housing and per-diem provided. Forward letter of interest to: Glencroft, 8611 North 67th Avenue, Glendale, AZ 85302. Tel. (602) 939-9475.

WANTED–Part-time Director of Christian Education with primary responsibilities in children's activities. Must hold Bachelor's degree from accredited college/univ. or equivalent church-related exper. Must have knowledge of Church of the Brethren heritage. Write: Williamson Road Church of the Brethren, P.O. Box 5463, Roanoke, VA 24012.

WANTED–Clinical Director; full-time, board certified/eligible child psychiatrist. Clinical Director position–beautiful northern Mich. resort area. On Grand Traverse Bay. Agency has full range of programs, established over 56-year history. Supervise experienced professional staff and plan programming improvements. Excellent salary and fringe benefits w/ outstanding working conditions. Current medical director is retiring. For more information contact: William E. Brady, Exec. Director, Northwest Michigan Child Guidance Clinic, Inc., c/o Munson Medical Center, 6th St., Traverse City, MI 49684. Tel. (616) 947-2255.

WANTED–Missionaries for teenage boys. Established Christian family-centered care ministry in Toledo, Ohio, needs qualified, dedicated, mature single men and married couples to serve as Christian care givers/houseparents for teenage boys. Positions are full-time and live-in with salary and benefits. A six-month training program is provided. Excellent support within a dynamic mission-oriented ministry. Send resume to Young Life Circle C, 4167 Monroe St., Toledo, OH 43606.

WANTED–Washington City Church of the Brethren seeks program coordinator for soup kitchen ministry. Duties include coordinating volunteers/social service programs, supervising kitchen operations, editing bi-monthly newsletter, some fundraising, program development activities. Excellent organization, communication skills required; some supervisory experience, previous work with homeless preferred. Ability to relate to church groups helpful. Position challenging, rewarding for those who wish to grow. Small salary. Low-rent group housing, insurance can be included. If interested, send letter, resume to: 337 North Carolina Ave., S.E., Washington, DC 20003.

WANTED–Copies of the book *Pleasant Hill* (Ill.), by Ethel Harshbarger Weddle. 1956. For members of the Ezra H. Brubaker family. Contact: Helen Brubaker Evans, 1007 Hillsamer Dr., North Manchester, IN 46962. Tel. (219) 982-6300.

WANTED–Names wanted of Brethren living in Central Ark. Looking for interest in forming church in the area. If you know Brethren living in Little Rock, Cabot, Searcy, Heber Springs, Fairfield Bay, or Conway areas, contact: Bill Leach, 41 Foxboro, Searcy, AR 72143 (501) 268-1100 or Lowell Burnett, 3328 Hwy. 267 So, McRae, AR 72102 (501) 882-6236.

WANTED–The Carthage, Mo. congregation seeks person or family interested in working actively in the church, but not as pastor. Three-bedroom house provided. We will help with utilities. Contact: Mike Wine, Rt. 2, Box 138, Jasper, MO 64755. Tel. (417) 525-4400.

FOR SALE–*Ziegler Family Record* by Jesse Ziegler–1906 revised, updated with new info. and early pictures. Family of Edward K. Ziegler, Levi K. Ziegler, Levi J. Ziegler, Carl W. Zeigler, M. R. Zigler. Pre-publishing price $29.50 plus 2.40 shipping. Va. residents pay $1.33 state tax. Limited number of books printed. Write for free 2-page description. Send SASE for info. to: Floyd R. Mason, Compiler, 4409 Park Road, Alexandria, VA 22312.

FOR SALE–Commemorative and customized church plates, mugs, T-shirts and sportswear made special for your church by Brethren family. Use for gifts, fund-raisers. Contact Dodd Studios, 2841 Belair Drive, Bowie, MD 20715. Tel. (301) 262-4135.

RETIREMENT–Come to Ariz., enjoy 4 mild seasons in country setting at 3200 ft. elev. 80 mi. N. of Phoenix, 2 mi. W. of I-17 at Cottonwood exit. Willows Retirement Mobile Home & R.V. Park; nice, new park developed, owned & managed by 2 Church of the Brethren couples. Low space rent, clean fresh air, no traffic, nearby medical/shopping facilities, tourist attractions, exercise equip., activities, clubhouse, jacuzzi, tennis. For info. write or call owner/managers: Tom & Jan Pobst or Galen & Ruth Snell, HC 75, 1520 Camp Verde, AZ 86322. Tel. 1-800-658-5916.

TRAVEL–With a purpose with Wendell and Joan Bohrer to Alaska following Annual Conference next year. Beginning July 9 in Portland. For information concerning this cruise/ tour write: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL–Philippines Study Tour. Sponsored by Globa Women's Project, Jan. 18-Feb. 2, 1991, with Church Coalition for Human Rights in the Philippines, Washington, D.C. Includes one day orientation, San Francisco; visits to GWP projects, base Christian communities, US embassy, and rural provinces; opportunities for group reflection and worship; debriefing and rest. Housing in dormitory-style rooms, convent or retreat houses, and homes. Who should go? Anyone over 18, in good emotional and physical health, who is interested in human right issues–pastors, DE's, lay leaders, peace committee members, women's group leaders, persons who support global connections. For a free brochure: Global Women's Project, 1451 Dundee Ave., Elgin, IL 60120. Tel. (708) 742-5100 or (800) 323-8039.

SINGLES–Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join? For information write to Crossroads, Box 32, N. Tonawanda, NY 14120.

INVITATION–Homecoming at Camp Bethel. Labor Day wknd., Sept. 1-2, 1990. All attending Camp Lamont or Camp Bethel since 1927 invited. Reception of the Decade, Sat., Sept. 1, 2 p.m. Meet old friends. Bring old T-shirts, crafts, memorabilia, pictures, etc. Supper 5 p.m.; gathering 6:30 p.m. for *This is Your Life, Camp Bethel.* Close with candlelight service around the spring. Weekend closes with Sunday worship at 10:30 a.m. For reservations, contact: Robert Jones, Camp Bethel, Rt. 1 Box 133, Fincastle, VA 24090. Tel. (703) 992-2940.

INVITATION–In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 985-1360 or John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404) 448-9092.

Turning Points

New Members

o help us compile this feature, eriodically send us a list of new embers of your congregation. ust give names of new members nd the congregation. Only send ames of persons who have joined nce January 1, 1990. Send to ESSENGER, *Turning Points, 1451 undee Ave., Elgin, IL 60120.*

nnville, Atl. N.E.: Joy Longenecker, Cindy Brown, Kris Henning, Shad Figueroa, Bill Davidson, Ryan Fortna, Stacey Wampler, Yun Cheam, George Loose, Sar Yok, Thouy Lay

ntloch, Virlina: Malinda Layman, Elmer Lucas, Walter Simonson III, Teresa Stilton

eavercreek, S. Ohio: Thelma Johannes, Steve & Vicki Detro

eech Run, Mid. Pa.: Marcus Fether, Gage Kern, J. R. Rowe

erkey, W. Pa.: Alisha George, Mike Berkey, Ben Manges, Dana Young, Calvin Pittman, Bob George, Ryan George, Nathan Crissman, Sara Healy, Dick Ames, Rose Ames, Charles Rhodes, Phyllis Rhodes, Laura Hadix

ethany, N. Ind.: Julia Bender

anton, Ill./Wis.: Wilda Brown, Rod Orr

herry Grove, Ill./Wis.: Brenden Schultz, Deb Kimmel

laysburg, Mid. Pa.: Kristy McCarty, Julie McIntyre

odorus, S. Pa.: Andrew Romesburg

ommunion Fellowship, N. Ind.: Ann Wenger, Julie Powell, Jim Frey, Jeff & Janda Gautsche, Kevin & Pat Beck, Rob Huston, Ron & Carole Denlinger, Russ Coon, David Beachy, Grace & Jay Graber, Michelle Hostetler

onestoga, Atl. N.E.: Richard Travis, Melanie Koser, Terry Kuny, Lindsay McElhenny, Brenda Riehl, Bruce Snader, Matthew Stoltzfus, Amy Yingling, Mark Yingling, Robert Good, Lori Good, Holly Kuny, Betty Jane Stoltzfus

urryville, Mid. Pa.: Phillip & Maralea Kessler, Brenda Truce

aleville, Virlina: Sherrie Streng, Brian Bolton, Angela Giles, Jason Lawrence, Mary Whitlock, Wendy Whitlock

llisforde, Ore./Wash.: Jason Wilson, Justin Wilson, Jared Wilson, Bob Bartram, Rene Hilstad, Rene Jones

airview, Mid-Atl.: Chad Hutchison, David Lee Jr.

owa River, N. Plains: Jeri Determan

igonier, W. Pa.: Timothy Boyd, William Hosfelt, Megan McKlveen, Carolyn Penrod, Paula Penrod, Melinda Smidga, Mike Smidga

Lititz, Atl. N.E.: David & Leslie Buckwalter, Bernard & Priscilla Dell, Jay & Mariann Martin, Bruce & Nancy Smith, Louis & Lucinda Weiler

Mansfield, N. Ohio: Tracey McMillen, Susan McMillen, Jim Schnuerer, Mary Schnuerer, Beulah Snyder, Gladys Streib, Paul Cherry, Melanie Cherry, Susan Cline, Jennifer Hess, Virginia O'Loughlin, Kristi Robinson, Mark Robinson, Christina Hoffman, Tracey Schnuerer

Maple Grove, N. Ohio: William Barr, Janet Case, Rosella Gannon, Debbie Gilmore, Judy Gilmore, John Ringer, Carol Ringer, Mark Roberts, Penny Simpson, Donald Snyder, Irene Workman, Howard Zellner

McPherson, W. Plains: Jerry Bowen, Machele Nickel, Phyllis Peter, Marie Harkness, Tom Champion

Mechanicsburg, S. Pa.: Anita Arbogast, Robert Arbogast, O'Neil McKinney, Joan Podvia

Meyersdale, W. Pa.: Joshua Clapper, Jude Clapper, Jenny Klink, Christine Lindeman, Terry Miller Jr., Lori Murray, Megan Ocheltree, Ben Stephens, Amy Lynn Stoner, Marty Stutzman, Steven Weller, Jon Clapper, Jeannie Klink, Doug Edwards, Wilma Miller

Miami First, Atl. S.E.: Robert Powell, Matthew Cooper, Diane Cooper, Mayda Perez, Edwin Perez

Middle Creek, Atl. N.E.: Brian Miller, Darvin Myer, Robert & Shirley Garman, Matt & Annette Mondo, Mason Mondo, Richard Bollinger, Phillip Bollinger, Greg Douple, Travis Eckert, Brenda Miller, Janelle Nolt, Mitchell Mondo, Elissa Bollinger

Midland, Mid-Atl.: Patty Smith, David Smith, Nora Mason

Mount Joy, W. Pa.: Laura Bruner, Ted Bruner, Ken Harris, James Scott, Terry Koontz, Alana Hoffer, Angela Scott, Sally Nangle, George and Grace Koontz

Naperville, Ill./Wis.: Mary Ellen Middleton, Erin Middleton, Elizabeth Middleton, Irmgard Houdous-Raff, Florence Houdous

Ninth Street, Virlina: Ricky and Kathy Cadd, Sandra Dunbar, Rod Quinn

North Liberty, N. Ind.: Michael Wolff, Debbie Wolff, Erin Annis, Ryan Annis, Barry Houser, Sasha Klinedinst

Osceola, Mo.: Jennifer Eggert, Forest Lack

Ottawa, W. Plains: Linda Jamison, Chuck Schulz

Ottumwa, N. Plains: Clifford Burger, Andy Carpenter

Outlook, Ore./Wash.: Amanda Butler, Heidi Vanderweerd, Jason Lyczewski

Palmyra, Atl. N.E.: Elaine Hoffer

Panorama City, Pac. S.W.: Adis Abreu, Mari King, James King, William Thompson, Doyle Thompson

Peace, N. Plains: Dawn Campbell, Eli Bainbridge, Brenda Rowe, Beth Rowe, Melinda Howerton, Sam Gahm

Peters Creek, Virlina: Joel Hickerson, Paul Hickerson, Ruth Naff

Pleasant Chapel, N. Ind.: Rebecca Cook, Jeremy Prentice

Pleasant Hill, W. Pa.: Eugene Paul, Debbie Paul, Jessica Cernic, Steven Gossard, Tina Ober, Heather Smith, Lesha Cameron, Jamie Sroka, Courtney Shaulis, Jennifer Sojak

Polo, Ill./Wis.: Daniel Garber, James Garber, Ira Garber

Purchase Line, W. Pa.: Jean Myers, Nathaniel Myers

Raven Run, Mid. Pa.: Stephen Hoover, Nancy Hoover, Ned Miller II, Christina Graffious, Tara McIntyre, Timothy McIntyre, Angela Rice, Megan Rice, Dana Chadwick, Derek Perrin, Jarrad Burket, Brody May

Richland, N. Ohio: Todd Kuhn, Tim Kuhn, Ben Beauford, Tyianna Beauford, Gabe McKean

Salkum Community, Ore./Wash.: Kim Brannon, Monique DeWeese

Somerset, W. Pa.: Gregory Walker, Carol Walker, Cynthia Walker, Patricia May, James May, Dorothy Hostetler, Chad Barron, Travis Barron, Erin Beeghly, Jessica Custer, Christopher Kalaha, Suzanne Schrock, Kimberly Sechler, Susan Shaffer, Jill Thompson, Darah Resh, Robert Nair, Bonnie Nair

Stone, Mid. Pa.: Clifford Anders, Aaron E. Biddle, Matthew F. Blazina, Donald F. Dumbaugh, Jonathan Lang, Deni Lyn Miller, Michelle M. Mitchell, David Satterlee, Sarah Jean Strunk, Katie E. Strunk, Gregory Strunk

Summerdean, Virlina: Paul & Teresa Thompson, Bill & Alice Farmer, Don & Jean Gleason, Gary & Wanda Ronk, Ron & Kathy Rucker

Thurmont, Mid-Atl.: Jackson Furr, Bonnie Balch, Brenda Smith

Twenty-Eighth Street, M. Pa.: Robert Ickes Jr., Sharlene Varlichi, Scott Kibler, Matthew Wilson, Tina Schiappa, Marjorie Rhodes, Loraine Mitchell, Calvin Shoenberger, Debbie Shoenberger, Benjamin Shoenberger, Joshua Shoenberger

Union Center, N. Ind.: Brandon Blosser, Jason Hahn, Tina Blosser, Betty Garl, Jaime Sauceda, Kathy Baker, Tony Swihart, Heather Smith, Harley Garl, Dick Weber, Phil Baker, Carolyn Mishler

Uniontown, W. Pa.: Heather Ainsley, Kerry Burd, Christopher Friend, Jeremy Kendall, Tammy Yandura, Rhonda Strosnider, Russell Strosnider, William Ozanich, Patricia Trimpey

Washington Creek, W. Plains: Tyler Coats, Timothy Hoover, Jamie Combs, Aaron Hoover, Lisa Hulce

Waterford, Pac. S.W.: Bonnie Jones Lee, Joel Price, Lisa Morey, Coree Ecker, Diana Ecker, Grant Ecker Jr., Melanie Harter, Kathy Joslin

Waynesboro, Shen.: Bruce Bowman, Nancy Bowman, Valerie Conner, Michael Cupp, June Davis, John Fitzgerald, Shannon Fitzgerald, Mary Gordon, Leslie Palmer, Denise Parrish, Russell Parrish, Annette Sullivan

Wenatchee Brethren-Baptist, Ore./Wash.: Elizabeth Sleeman, Elizabeth Salmon, Matthew Callison, Dale Johnson

Westmont, W. Pa.: Robert Heck, Maurice Huston, Roger Hunt, Gloria Huston, August Satzinger

White Branch, S./C. Ind.: Charles & Jonell Winters, Emily Bell

White Oak, Atl. N.E.: Jonathan Cassel, Roy Diffenbach, Lowell Ebersole, Ryan Groff, Marlin Martin, Lamar Fahnestock, Debbie Fahnestock, Vivian Yutzy

Whitestone, Ore./Wash.: Jennifer Holmes

Woodbury, Mid. Pa.: Tom and Cindy Ritchey

Worthington, N. Plains: Nina Gordon

Licensing/ Ordination

Baker, George, licensed Feb. 17, 1990, Indiana, W. Pa.

Bradley, Edward Arnold, ordained Dec. 28, 1989, Oronoco, Shen.

Brockway, Wayne Eugene, ordained Mar. 17, 1990, Sugar Creek West, N. Ohio

Caldwell, Rodney R., ordained Jan. 20, 1990, Freeport, Ill./Wis.

Herbert, Frank W., ordained Apr. 22, 1990, Atl. S.E.

Mitchell, Carolyn Halstead, licensed Sept. 16, 1989, Cumberland Living Stone, W. Marva

Moore, Carol, licensed Feb. 26, 1990, Sipesville, W. Pa.

Noffsinger, Kristine Sue, licensed Mar. 17, 1990, Deshler, N. Ohio

Stebbing, Timothy M., licensed Feb. 10, 1990, Modesto, Pac. S.W.

Zumbrun, Melvin J., ordained Apr. 1, 1990, Union Center, N. Ind.

Pastoral Placements

Brumbaugh, Galen, from Hempfield, Atl. N.E., to Christ, Ill./Wis.

Burnett, Patrick, from other denomination to Community, Atl. S.E.

Button-Harrison, Timothy, from seminary to Ankeny, N. Plains

Button-Harrison, Mary Jane, from seminary to Ankeny, N. Plains

Cooper, Scott, from Arbutus, W. Pa., to Donnels Creek, S. Ohio

Crouse, Charles, from secular to Hooversville, W. Pa.

Flory, Dee, from Timberville, Shen., to Green Hill, Virlina

Georges, Judy, from Newport News, Virlina, to University of La Verne, Pac. S.W.

Gerster, Daniel, from Cedar Grove, Shen., to Beaver Creek, Virlina

Hammel, Dan, from County Line, W. Pa., to yoked County Line/Bear Run, W. Pa.

Hollenberg, Keith, from seminary to Lost Creek, S. Pa.

Huskins, James C., from Mountain Valley, S.E., to Rummel, W. Pa.

Hutchison, Sharon, from seminary to Spring Run, Mid. Pa.

Hutchison, Martin, from seminary to Spring Run, Mid. Pa.

Kahler, Allen, from student to S. Whitley, S/C Ind.

Koch, Richard, from Allison Prairie, Ill./Wis., to Milledgeville, Ill./Wis.

Mast, Wayne, from Burnham, Mid. Pa., interim, to Burnham, Mid. Pa.

McDowell, Kimberley A., from other denomination to University Park, Mid-Atl.

McKellip, David, from Salkum, Ore./Wash., to Moreno Valley, Pac. S.W.

Mishler, John D., from Akron, S/C Ind., interim, to Akron, S/C Ind.

Neubauer, Frank III, from secular to Reistertown, Mid-Atl.

Ocheltree, George, from Stony Creek, S. Ohio, to Petersburg Memorial, W. Marva

Ramirez, Frank, from Ladera, Pac. S.W., to Elkhart Valley, N. Ind.

Roberts, Debbie, from West Manchester, S/C Ind., to Springfield, Ore./Wash.

Roland, Jimm, from Ephrata, Atl. N.E., to Chambersburg, S. Pa.

Saunders, Jimmy, from Antelope Valley, S. Plains, to Flat Creek/Mud Lick, S. Ohio

Stewart, William, from English Prairie, N. Ind., interim, to English Prairie, N. Ind.

Thill, Marvin, from Enders, W. Plains, to dist. exec., S. Mo./Ark.

Wilkins, Kevin, from Elbethel, W. Pa., to yoked Elbethel/Wooddale, W. Pa.

Young, Sarah M., from seminary to Akron, First, N. Ohio

Younkins, Gale, from Longmeadow, Mid-Atl., to Nampa, Idaho

Wedding Anniversaries

Allen, John and Ruth, Ottawa, Kan., 56

Bashore, Elmer and Laura, Bethel, Pa., 60

Baughman, Warren and Ruth,

Bremen, Ind., 50
Baughman, Harley and Margaret, Walkerton, Ind., 50
Beck, Richard and Alverta, Ephrata, Pa., 59
Blackwell, Leonard and Gladys, Christiansburg, Va., 55
Blouch, Victor and Rebecca, Hershey, Pa., 50
Bosko, Mike and Katherine, Mansfield, Ohio, 54
Brumbaugh, Albert and Lillian, Hartville, Ohio, 56
Bucher, Cyrus and Jeannie, Citronelle, Ala., 50
Buss, Orville and Miriam, Plymouth, Ind., 51
Chaloupka, Lloyd and Doris, Panora, Iowa, 51
Chisholm, Everett and Annie, Beavercreek, Ohio, 50
Clark, Keith and Florence, Panora, Iowa, 60
Cline, J. Porter and Anna, Palmyra Pa., 50
Commotes, Joseph and Norma, Garrett, Pa., 50
Cost, Elsie and Sharon, Troy, Ohio, 62
Cox, James and Mary, Mansfield, Ohio, 52
Decker, Wilma and Kenneth, Bradenton, Fla., 52
Deeter, Delores and William, Greenville, Ohio, 55
Disque, Chester and Mable, Ottawa, Kan., 55
Eash, John and Rose, Hollsopple, Pa., 60
Eshelman, Elmer and Alma, North Canton, Ohio, 64
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Good, Doris and Earl, Troy, Ohio, 55
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Jump, Ira and Edith, Arlington, Va., 52
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Kibler, Robert and Grace, Warrenville, Ill., 60
Kitzmiller, Virgil and Amy, Rockford, Ill., 50
Kranitz, Louis and Opal, Walkerton, Ind., 50
Lauver, Wilbur and Florence, Ottawa, Kan., 62
Leckrone, Joe and Helen, Silver Lake, Ind., 58
Lehman, John and Mary Frances, Campbelltown, Pa., 50
Lehman, Harvey and Ruth, McPherson, Kan., 62
Lemert, Henry and Helen, Lapay, Ind., 50
Light, Jacob and Viola, Palmyra, Pa., 67
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Metzger, Eldred and Louise, Claypool, Ind., 50
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Meyer, Edward and Mary, Palmyra, Pa., 54
Mitchell, Olden and Myrtle, Elkhart, Ind., 50
Mummey, Willis and Mary, San Diego, Calif., 60
Myers, Roy and Alverna, Hartville, Ohio, 68
Neal, Ralph and Lucille, Panora, Iowa, 50
Olwine, Helen and Verl, Troy, Ohio, 53
Quesenberry, Toy and Lena, Christiansburg, Va., 63
Reed, Andy and Freda, Ottawa, Kan., 58
Reinecker, Chester and Lizzie, Hanover, Pa., 58
Rodgers, Wilbur and Margaret, Andover, Ohio, 53
Royer, Evelyn and George, Ottawa, Kan., 66
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Shank, Elery and Ruth, Polo, Ill., 56
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Slough, Mildred and Carl, Troy, Ohio, 56
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Steinmetz, Clyde and Mary, Ephrata, Pa., 60
Strom, Rolland and Faith, Reading, Minn., 50
Stump, Curtis and Edith, Goshen, Ind., 71
Stutzman, Earl and Eliza, Hollsopple, Pa., 60
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Teets, Charles and Audra, Eglon, W. Va., 50
Thomas, Carl and Fern, Hollsopple, Pa., 50
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Webster, Everett and Dorothy, Polo, Ill., 53
Wilson, Gwin and Leah, Mansfield, Ohio, 65
Wingard, Eugene and Mary, Ontario, Calif., 61
Wood, Ralph and Maxine, Panora, Iowa, 52
Woodruff, John and Kathryn, Council Bluffs, Iowa, 55
Wray, Russell and Dee, Ottawa, Kan., 55
Yenser, Oliver and Esther, Mount Aetna, Pa., 50
Young, Alvin and Dorothy, Hartville, Ohio, 51
Zook, Carl and Pearl, North Manchester, Ind., 63
Zunkel, Charles and Cleda, North Manchester, Ind., 62

Deaths

Adkins, Mary, 74, Cabool, Mo., Jun. 16, 1990
Albin, Verda, 78, Wakarusa, Ind., May 2, 1990
Allen, Sarah, 78, Mount Morris, Ill., Jan. 2, 1990
Apel, Bessie, 88, Worthington, Minn., May 25, 1990
Baldwin, Clem, 73, McPherson, Kan., Jun. 3, 1990
Baldwin, Thelma, 78, Ottawa, Kan., Mar. 11, 1990
Barnhart, Clarence C., 88, Overbrook, Kan., Feb. 5, 1989
Black, Herbert, 51, Bellbrook, Ohio, Apr. 4, 1990
Blattenberger, Eric A., 20, Curryville, Pa., Apr. 21, 1990
Borden, Earl, 75, Polo, Ill., May 9, 1990
Brubaker, Rae, 89, La Verne, Calif., Apr. 22, 1990
Brubaker, Rufus, 73, Manheim, Pa., May 20, 1990
Brubaker, Mary, La Verne, Calif., Apr. 22, 1990
Bucher, Robert H., 75, Annville, Pa., Apr. 14, 1990
Buck, Lela, 85, Modesto, Calif., May 15, 1990
Burkett, Almeda, 101, Windber, Pa., Jan. 29, 1990
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Good reading, but missing the 'Good News'

by Frank Ramirez

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith.

When a book spends a year in the number one position of the *New York Times Book Review* best-seller list, and is only supplanted when a book by the same author arrives on the scene, it is worth taking a look at, if for no other reason than curiosity.

The title essay of *All I Really Need To Know I Learned in Kindergarten* (by Robert Fulghum, Villard Books, New York, 1988, $5.95) has become something of an American icon, reprinted endlessly, quoted and —sure sign of its success— misquoted, misattributed, clipped, tacked to bulletin boards, and pasted in scrapbooks.

Its basic message is that the guidelines for real living can be learned in kindergarten—such things as "Share everything," "Don't hit people," and "Clean up your own mess." Author Robert Fulghum goes on to suggest that if, as adults, we all took time for warm cookies and cold milk, if we all took a nap every afternoon, the world would be a better place.

Fulghum's *Kindergarten* book was followed a year later by a companion volume, *It Was On Fire When I Lay Down On It* (by Robert Fulghum, Villard Books, New York, $17.95).

Reading any essay from either book (all the essays are without titles) is not unlike diving into a box of expensive chocolates: You can't be sure what's inside, but you can be certain you're going to like it.

There's the Asian child, refugee from a war-torn world, who teaches a holiday-weary Fulghum the meaning of Christmas when he comes both caroling and trick-or-treating with a Santa Claus mask. The magic of "Limminaid" stands, the miracle of healing that follows a cut finger, an encounter with a real live mermaid—all of these are the stuff of wonder with which the books are filled.

Fulghum invites us to look into a box called "the good stuff," hidden high in a closet, a box covered with pasted cardboard, crayon scrawlings, and pasted dry macaroni, in which he keeps those mementos of his daughter's childhood. He tells the story of the ugliest man he ever met, and how that man brought the whole joint to its collective feet in dance and song. It is difficult to read either book without having one's perspective changed about a number of everyday things.

Do not get the wrong impression. Fulghum is a realist. Wonder is real. So is the dark side of life. As he states in the title essay, "Goldfish and hamsters and white mice and even the little seed in the Styrofoam cup—they all die. So do we."

In the second book he addresses directly the saddening fact that, yes, there are things we learn *after* kindergarten—our own Edens with their own snakes. He admits that there are children whose kindergartens have instructors named "Pain, Fear, and Misery," children who "see the world through barbed wire," who "do not take naps because it is too dangerous to close their eyes." But this acknowledgment of misery makes his call to hope and wonder all the more earnest. No fool he, Robert Fulghum.

He addresses difficult subjects—including the fact that Mother's Day cannot always be a happy occasion. He takes risks—admitting the ultimate sacrilege, the fact that he does not like dogs.

It is a good thing when something as wholesome and filling as these two books does well critically and financially in a cynical and weary world.

But I have a complaint against Fulghum's books. It lies with a Christian's perspective on life. Fulghum, through a casual sprinkling of references and allusions, makes it clear that while he does not rule out an afterlife, or the active hand of God, he is not ready to affirm the same. Christ is missing in these pages. No, change that. The action of Jesus is present, but the author seems to have missed it.

Fulghum comes by his opinions honestly, but, to bring back that image of the box of chocolates, sooner or later your fingers will come to rest on a coconut creme, and if that's the last one you eat, it will leave a funny taste in your mouth.

Then again, life is not a box of chocolate-covered cherries, and Robert Fulghum has the honesty to say so. There are sermon illustrations galore for every pastor in these books. Lay leaders will find them an endless source for group meditations. Make no mistake. Robert Fulghum has great news for all of us. He just seems to have missed the Good News, that's all. M.

Frank Ramirez, formerly pastor of the Ladero Church of the Brethren, Los Angeles, Calif., becomes pastor of the Elkhart Valley congregation, near Elkhart, Ind., in September.

Has the starting gate swung open?

Just a year ago I wrote on this page that the Orlando Annual Conference, in dealing with overseas mission work, had "settled for a door slightly ajar, rather than a starting gate swung open." I got raked over the coals for that editorial by people who apparently understood me to be disparaging our present world ministries program and calling, instead, for old-time, paternalistic missionarying.

For one whose craft is communication, it is galling to be misunderstood. Hadn't I made myself "perfectly clear"? The whole point of my August 1989 editorial was summed up in two statements I made in it: "The Church of the Brethren has all sorts of mission projects going on, all of them commendable" and "[T]here is something missing in the action–that clear emphasis on the proclamation of the gospel and the personal invitation for people to know Christ." To put it another, perhaps simpler way, we can do church planting overseas while continuing our present program of working for peace, justice, and equality.

Or putting it still another way, we can follow both guideline number one ("plant the church") and guideline number two ("share the 'cup of cold water' ") of the 1989 Statement of Mission Theology and Guidelines for Program adopted at Orlando.

Surely there was a better way that Standing Committee and the delegates at the recent Milwaukee Annual Conference could have handled "new business" items 3 and 4 ("Korean Ministry" and "Korean Missions"). It was not our finest hour. But in spite of all the muddling and politicking and the complicated action accommodating both items (see page 15, this issue), I was cheered to see the outcome call for church planting.

Over the years, there has been much pressure from grassroots Brethren who longed for overseas church planting. From Milwaukee, delegates representing those grassroots could go home with good news: After more than 40 years, the Church of the Brethren had issued a specific call for new congregations–in Korea and Dominican Republic. I wrote last year that the door to broader mission involvement in other nations wasn't likely to open fully without a push from behind it. The vote at Milwaukee provided that push.

The work in Dominican Republic is already well underway. Puerto Rican Brethren such as Jorge Toledo had already laid the groundwork. It was only a matter of the General Board and Annual Conference affirming what already was moving along. Korea is a different matter. We have no foothold in that country and the direction that church planting will take there is unsettled.

One thing must be clear in both cases. These will not be overseas mission in the traditional Church of the Brethren pattern. People who understand the Hispanic culture of Dominican Republic will lead the way in that country. Korean-Americans will help shape our mission in their native land. This time there will be no exporting of Western culture confused with basic Christianity. Surely we have learned some things from our past overseas mission experiences.

Still it will be mission that the grassroots Brethren can endorse, support, promote, and participate in. And since the new mission thrusts bear the imprimatur of Annual Conference, they must be supported by the General Board and its staff. I want to see an outpouring of grassroots support for our new mission activity. That includes financial support. Hey, sisters and brothers, we are doing overseas church planting now. Let's put our money where our mouth was.

So, is the door that was only ajar last year now "a starting gate swung open"? Yes. The starting gate is open. Let's run the race with perseverance.–K.T.

THE CALL:

- ○ **To Christian Ministry**
- ○ **To Congregational Leadership**
- ○ **To Peacemaking & Service**
- ○ **To Provide Financial Support**
- ○ **To Study Scripture**
- ○ **To Encourage Others**
- ○ **To Upbuild the Church of the Brethren**

Wayne Miller, President
Bethany Theological Seminary

Dear Friends,

Hear the Call to Christian ministry. Hear the Call of congregations to pastoral ministry. Hear the Call of Retirement centers, hospitals and other institutions to a counseling ministry. Hear the Call of colleges and congregations to a teaching ministry. Hear the Call of planet World to a peace making and ecological ministry. Hear the Call of the church and institutions to an administrative ministry.

The opportunities for ministry are tremendous and varied and they are open to youth, to second career people and to retirees. Special preparation is available at Bethany for those who hear the Call. If you hear the Call, give us a call.

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In God's Love,

Wayne Miller

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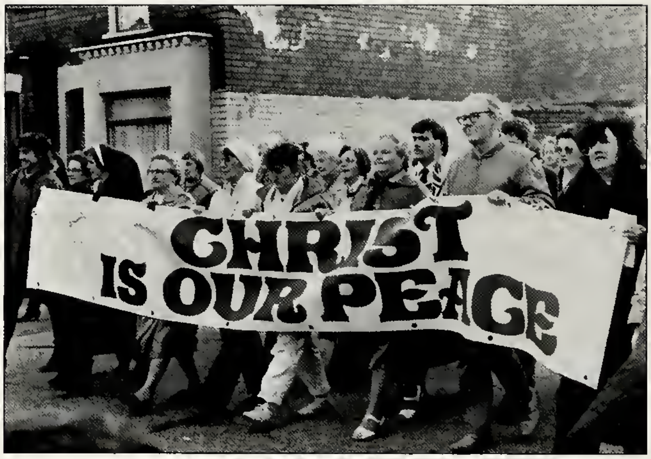
Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility.

Ephesians 2:14



Barbra Davis photo

In Europe, the Church of the Brethren works largely through Brethren Volunteer Service workers in three major areas–peace and disarmament work in Western Europe, reconciliation and youth work in Northern Ireland, and teaching English or doing research through our agricultural exchange program in Poland.

The church also chips away at dividing walls through its links with the Russian Orthodox Church, the Christian Peace Conference based in Prague, and *Aktion Sühnezeichen*, a reconciliation ministry that works in both East and West Europe.

In this time of uncertainty and change, the Brethren are exploring new avenues for breaking down walls and building peace in Europe and the Soviet Union.

Your gift to the World Mission Offering preaches Christ's peace to those both far and those who are near, through all the ministries of the Church of the Brethren.

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Church of the Brethren October 1990

Messenger

DARE
YOU
FACE
FACTS?
MURIEL LESTER
PROPAGANDA
FOR WAR
THE CAMPAIGN AGAINST
AMERICAN NEUTRALITY
CHRIST and
Human Suffering
America
Must
Act
Realistic
Pacifism

Fifty years of witnessing against war

From the Editor

The closest contact I had with Civilian Public Service came some 15 years after CPS ended with the close of World War II. In 1960, as a Brethren Volunteer Service worker with writing aspirations, I was sent by *The Gospel Messenger* to cover the opening of the new hospital in Castañer, P.R. That community had been the setting for one of the CPS experiments–Brethren working with the federal government to address health, economic, and other needs of people outside the United States.

Castañer CPSers studying Spanish.

My traveling companion was W. Harold Row, one of those who helped supervise the Castañer CPS project. Although a sparkling new hospital was being dedicated, the old barracks-type hospital and other Castañer features retained the appearance of early '40s CPS days. Many CPS veterans were on hand for the gala opening.

I was from another generation of Brethren conscientious objectors. As an alternative service worker of 1960, whose assignment had me working with the Selective Service System in placing "1-W" men, my Castañer exposure made me aware that I owed a big debt to CPS.

Through the CPS program, the Church of the Brethren and other peace churches had resolved a number of problems that resulted in Selective Service in my day allowing churches to assign conscientious objectors to a variety of church-related projects, something unheard of in World War II.

One bit of reading I did while working on this month's CPS cluster (pages 10-21), was the chapter on the Castañer project in Leslie Eisan's 1948 book on CPS, *Pathways to Peace*. I hope that your reading of the cluster will inspire you to seek out, as I have done, the larger CPS story.

* * *

Lately, change has been the order of the day for MESSENGER, beginning with a "new look" introduced in our July issue. We have had many affirmations of the changes. But several readers asked for one more change: Could MESSENGER use larger type, to make the reading easier? It is a request we have heard often in the past. So, beginning with this October issue, we have enlarged the type size to 10-point. We hope it makes for easier reading and a happier readership.

Kermon Thomasson

COMING NEXT MONTH: Report of National Youth Conference, with stories by Don Fitzkee and photos by Phil Grout.

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Messenger

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Nearer my God to thee

Scott Huffman eyes God's creation from a unique perspective–flying 19 feet above the ground. Scott is a world-class pole vaulter from Lawrence, Kan., and a member of the Quinter (Kan.) Church of the Brethren.

It would be easy for Scott, who recently cleared 19 ft., 2-1/4 in. at a meet in Los Angeles, to credit his hard work and dedicated training for his long string of records. Not so.

"It's the blessing of God," says Scott. "He's given me speed, strength, and natural ability. Without those, no one does well. There are also excellent facilities at the University of Kansas, and I have the best pole-vault coach in the country, Rick Attig."

Scott's career has really taken off of late. He tied for fourth in the Goodwill Games in July, and is a good bet to make the US Olympic team. He was pictured in the July 30 *Sports Illustrated*, which reported he was a "crowd favorite" at the Goodwill Games due to his surprising showing and his unique style, whereby he straddles the bar and actually grabs the bar with his hand as he passes over it.

When Scott's vaults started topping the 19-foot mark, placing him among the world's best, other athletes and critics began crying foul.

"All of a sudden, I jump 19 feet and a lot of people think, 'He must be taking steroids!' *My* performance-enhancing drug is God! I tell them, 'By your accusing me of that, that takes away from what God has given me. It takes away from the glory of God.' "

Scott got what you would call an early start in pole-vaulting. "On the day I was born, Jay Johnson (then pastor at Quinter) gave me a 3-foot pole! I started jumping in seventh grade. My dad was a pole vaulter. He held the record at McPherson College for a long time. My dad's friends used to pat me on the head when I was little and say, 'Are you going to be the next pole vaulter?' and I'd think, 'Yeah, that's what I want to be!' "

Scott's faith has helped him avoid the potential pitfalls of the fast-paced international track scene, where temptations and opportunities for impropriety abound. He shows that it's possible for someone who spends much of his time soaring through the air to keep his feet firmly planted on the ground.

Shining example

On a clear day, you can not only see forever, but you might also see a solar-powered car such as the one **Jerry Herder** helped to design. Jerry, a member of the La Verne (Calif.) Church of the Brethren and a faculty member at Cal Poly Pomona University, did the electrical work on a car that was entered in the General Motors Sunrace in July.

The car finished 10th out of 32 entries on the Disney-World-to-Michigan race. "It

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Solar Flair
CAL POLY POMONA
CAPSET 1

turned out we didn't have the greatest weather," says Jerry. "The sun hardly shone in Tennessee and Alabama." The top three finishers will participate in an Australian sunrace, which is held every three years.

A primary focus of the event was to draw attention to technology that promotes a healthy environment–technology that does not always attract the scientific community, according to Jerry. "Most engineers are more involved in the technical end rather than the environment, but they're coming around to it," Jerry reports.

Although they're an interesting experiment, Jerry doesn't see a big future for solar cars. "They aren't really practical. Solar cells just cost too much money." He does, however, see a brighter future for electric cars. "Electric cars are viable right now."

Polish links

The Polish Agricultural Exchange Program has its first second-generation BVSer–**Alana Switzer**, a member of the Modesto (Calif.) Church of the Brethren. After serving temporarily as a Brethren Volunteer Service worker at the Church of the Brethren General Offices in Elgin, Ill., Alana left to follow in the footsteps of her father, J. Gordon Switzer, who worked with the program in 1959.

"My father told me only positive stories about being a volunteer in Poland. He has a great deal of respect and compassion for the Polish people," Alana writes.

American volunteers in the exchange program now concentrate on teaching English to Polish scientists and workers, whereas early volunteers performed more "hands-on" farming tasks. For Alana, the work may have changed somewhat from her father's day, but not the potential for fostering positive global connections.

"I spend all day talking with people, exchanging ideas, comparing cultures, and building friendships. My father did the same, but in a different setting and at a different period of time," Alana continues.

"Poland was going through changes after the war when my father was here, and the country is still changing. Although the direction of change may be different, the stress of change on the people may be similar.

"My father made some life-long friends when he was here. I think I have done the same in the short time that I have been here. Building bridges through love and the formation of international bonds of friendship is imperative to achieve the goals of understanding, acceptance, peace, and justice in this home we call Earth."

Names in the news

Sherrie Ober, of the Chiques church, Manheim, Pa., began a two-year commitment with the Mennonite Central Committee in Akron, where she will work as executive secretary in personnel.

Jay Steele, pastor of the Woodworth church, Poland, Ohio, was elected president of the Ecumenical Telecommunications Coalition of Northeast Ohio. The non-profit coalition operates the Ecumenical Television Channel, the nation's first 24-hour ecumenical television programing service.

Lucinda Douglas, pastor at the Holmesville (Neb.) church, performed her first baptism service on Easter, baptizing Travis Boyer.

Robert and Myrna Gemmer have had a street named after them. Gemmer Lane, in Immokalee, Fla., was named in honor of the Gemmers' contributions toward founding the Immokalee Habitat for Humanity.

David Yeazell, of Communion Fellowship, Goshen, Ind., has begun a two-year teaching assignment in Nanchong, China, as part of the Mennonites' China Educational Exchange.

Carol Miller, member of the Conestoga church, Leola, Pa., was recently profiled by *Working Mother* magazine as "Working Mother of the Year" for "her success in persuading her company to establish an on-site child care center . . . and her many other pioneering efforts on behalf of working mothers."

Herb, Jeanne, Adam, and Miran Marie Smith have been recognized as a "Family of Builders" by the Noon Kiwanis Club. The McPherson (Kan.) church members were chosen for their strength as a family despite numerous community, school, and job responsibilities.

Bob Wise, of the McPherson (Kan.) church, is slated to become the first McPherson lawyer ever to be named president of the Kansas Bar Association.

Remembered

Ota E. Gibson, 101, of the York Center church, Lombard, Ill., died June 25. Known as a gadfly on social and religious issues, Ota, until June 15, commuted twice a week to Chicago to work for the American Friends Service Committee.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Pennies for heaven

When faced with a possible one-third cutback in mission budget, **Middle Pennsylvania District** members decided to attack the problem one penny at a time. "Pennies For Witness" boxes now can be found in 40 of the district's 52 churches and in many of the homes.

"This is a way for children and ordinary people to raise money for witness," says John Jackson, pastor of the **Clover Creek** church, in Martinsburg, Pa., and founder of the program.

And raise money they have. When the pennies are collected on October 21, Jackson expects there to be over 7,500 pounds of pennies. "That's the weight of an Asian bull elephant!" John exclaims.

To underscore their theme of "Building Up the Church," the district plans to display the coins in 68 5-gallon buckets during a worship service October 28.

Middle Pennsylvanians display their Pennies for Witness boxes: Eric Fether, Harry Spaeth, Janet Zook, Lori Knepp, Penny Henry, Randy Yoder, Pat Pepple, David Witkovsky, Cindy Neville.

Celebrating a camp

In the photo above, Chauncey Shamberger and Albert Kreider find their own faces in a photo of the first camp at Camp Alexander Mack in 1925.

Chauncey was dean of the 1925 camp and was one of the "four horsemen" who helped develop the camping ministry in the Church of the Brethren. These two experienced campers were present with about a thousand others June 10 for a celebration of Camp Mack's 65th anniversary.

The camp also celebrated completion of a $1 million renovation and held a service to ordain Becky Ball-Miller, the first person in the Church of the Brethren to be ordained specifically to a camping ministry.

Icing on the cake

Thirteen summer Bible school daycampers from the **Hempfield** (Pa.) Church of the Brethren helped a disabled woman enjoy her birthday by bringing a cake to her at work.

The cake went to Lois Hilton, who works at the Ephrata Area Rehabilitation Services workshop.

The surprise visit culminated a week of study in which the children, ages 5 to 8, learned to recognize their own disabilities and the unconditional love of God.

"We discussed what it means to be disabled and that each one of us is disabled in certain ways," said associate pastor Tracey Wenger, "but we also taught that only in God can we all be equal."

After the party the group toured the facility, which teaches disabled people job skills in assembling items for various industries.

Give me shelter

Some of the homeless people in western Prince William County, Va., are sleeping better, now that the **Brethren Housing Corporation** has opened a new shelter. The 6-bedroom facility, operated by SERVE Inc. is nearly double the size of the previous one.

The shelter served 35 people when it opened April 2. In May, its peak capacity of 56 was reached, with two-thirds under age 18.

Director Fran Gruehl reports that the residents take pride in the new facility and respond well to the surroundings, love, and practical counseling on resource management and job searching.

The building, located on an acre of land next to the **Manassas** Church of the Brethren, was purchased and renovated at a total cost of $476,000.

Nokesville's New Life Singers in performance.

A new song

A choral group has been growing at the **Nokesville** (Va.) Church of the Brethren, and the fact that most members are 65 to 70 years old does not mean this group takes it easy.

Director Charles "Chuck" Shipp says the New Life Singers started over two years ago and grew out of a concern to increase activities in which senior citizens could feel welcome to participate.

"We started with 14, and it just mushroomed," Chuck says. " 'New Life' is more than a name–we've touched some people who haven't been that active in the church in quite a while."

The singers perform during church once a month and sing for community events. Recently they traveled to Huntingdon, Pa., for a performance.

"The group is really enthusiastic," says Chuck. "Many have never even sung in an organized choir before. We have fun. We sings things *they* want to sing."

What's happening

- The Korean-language **Central Evangelical** Church of the Brethren, Los Angeles, Calif., held a celebration last February to mark its recognition as a congregation.
- A new Hispanic church in Santa Ana, Calif., has begun under the leadership of pastors Mario and Olga Serrano. The church will share facilities with the **Santa Ana** congregation.
- The Peace Committee of **San Diego** (Calif.) **First** church is collecting recyclable goods and donating the proceeds to the local Peace Resource Center. The PRC is an ecumenical organization that sponsors peace activism, furnishes a peace library, and teaches nonviolent conflict resolution to prison inmates.
- Rex M. Miller has been appointed administrator of **Shepherd's Spring**, Mid-Atlantic District's new camp/retreat center. Rex, who has background in camping and construction management, began Aug. 15.
- National Youth Conference fundraising efforts reached new heights at the **Chiques** church, Manheim, Pa. Chiques member Daryl Myer raised $953 for Chiques youth by taking 83 church folks for half-hour tours of scenic Lancaster County in his four-seater airplane.
- The **Good Shepherd** church, Springfield, Mo., is sharing its building with the Spanish-speaking *Iglesia del Faro*, or "Lighthouse Church."

Campus comments

Students, faculty, and staff of **Elizabethtown** (Pa.) College moved 5,000 volumes during an August "Book Walk" from the college's old library to the new High Library. Most of the school's 160,000 volumes had already been moved in July. The procession symbolically opened the new building.

Donald Kraybill, professor of sociology at **Elizabethtown**, was named the first winner of the college's Teaching Excellence and Leadership Award, sponsored by the Sears-Roebuck Foundation.

The Virginia Academy of Sciences has awarded its 1990 Ivey F. Lewis Distinguished Service Award to Dale V. Ulrich, provost and professor of physics at **Bridgewater** (Va.) College.

The **Bridgewater** College Chorale spent 15 days in May and June touring Poland, Czechoslovakia, and Austria.

George and Dona Kensinger, of Martinsburg, Pa., received **Juniata** College's Church-College Service Award.

Milestones

The **Mill Creek** church, Port Republic, Va. will celebrate its 150th anniversary October 28.

The **Olivet** church, near Thornville, Ohio, celebrated its 13th anniversary September 30.

The **Allison Prairie** congregation, Lawrenceville, Ill., celebrated its 125th anniversary in July.

The **Salem** church, near Bruceton Mills, W. Va., celebrated the centennial of the sanctuary July 22.

The **East Chippewa** congregation, Orrville, Ohio, hosts 100th anniversary festivities this month.

World Ministries head visits El Salvador with NCC group

LaVon Rupel, chairwoman of the General Board's World Ministries Commission, visited El Salvador with a National Council of Churches delegation in June. Invited by Salvadoran President Alfredo Cristiani, the group met with the president and other officials.

"It was encouraging to hear . . . that they were serious and even guardedly optimistic about the prospects for a negotiated peace" with the rebel group FMLN (Farabundo Marti National Liberation Front), said Rafael Malpica, an Evangelical Lutheran Church in America bishop. Other aspects of the government attitude were less welcome. "We were dismayed to hear the president and several members of his cabinet suggest that our partner churches in El Salvador have links with subversive organizations," reported Dwain Epps, NCC official for international affairs.

In separate meetings with Salvadoran Christians, the NCC group heard that church staff who work with the poor continue to be harassed, arrested, and abused while held in detention.The delegation also discussed the Salvadoran coffee boycott (which was endorsed by the General Board as a way to pressure for a negotiated peace). The NCC did not endorse the boycott but has asked US companies not to buy Salvadoran coffee.

All Christian leaders except the Catholic archbishop saw the boycott as a significant way to "keep the heat on," Rupel said. The archbishop opposed the boycott but referred to dealing with issues "the way Salvadorans have to," she added.

The Gulf crisis *has prompted a call for an "Oil Free Sunday" from the General Board's peace team, along with other Christian groups. Brethren are asked to avoid their normal use of gas- or oil-fueled vehicles on October 21. Alternatives such as bicycling, walking, car-pooling, or using public transportation will help church members "focus on our dependence on petroleum and on the consequences of this dependence," the peace team said.*

"This conflict is indicative of the kinds of wars we'll surely find ourselves involved in over the coming years as resources become more scarce or are no longer ours to control," commented peace consultant David Radcliff. "As Christians and as Brethren, we must ask ourselves if we're willing to support the taking of human life to defend our way of living."

Evangelism academies draw record attendance

Over 1,100 people attended the summer's four Evangelism Leaders Academies in La Verne, Calif., North Manchester, Ind., Portland, Ore., and Bridgewater, Va.

For the first time, the annual events have "gone ecumenical," reported Paul Mundey, staff for evangelism. Cooperating groups included the General Conference Mennonite Church and the Mennonite Church, with regional bodies of the American Baptist Churches, the Presbyterian Church (USA), and the United Church of Christ.

The Mennonite Church uses the academies as training for a program patterned after the Brethren Passing on the Promise, Mundey added. Principal speakers were drawn from the Presbyterian and UCC bodies. Ben Johnson, professor at Columbia Theological Seminary, and Gary Miller, pastor of the Congregational Church of Algonquin (Ill.), spoke at the western events and Terry Hershey, executive director of Christian Focus in Seattle, Wash., and Rebecca Manley Pippert, author and speaker from Rockville, Md., spoke at the eastern academies.

Plans for next year include expanding to six academies, adding events in McPherson, Kan., and Leesburg, Fla.

Difficult issues face volunteers in Israel

"Israel needs to exist with security, but the Palestinians also need to exist and have peace," commented Jo Kimmel, one of five BVSers in Israel and the Occupied Territories. The BVSers gave their impressions of the Palestinian-Israeli conflict during interviews with BVS director Jan Schrock, who led thei recent annual retreat.

"There are so many impressions," said Tim Bock, assistant to the head of an institute for biblical and historical education. "One is meeting and getting to know Israelis and Palestinians and learning about the political situation."

Both Jews and Arabs are concerned about human rights, said Kimmel, who works for the Palestinian Center for the Study of Nonviolence. "Some of the women and children of Palestinians hav been deported because they weren't in

Development projects get Brethren support

The Church of the Brethren Global Food Crisis Fund has given four grants to development projects in Sudan and Central America.

A grant of $15,000 was given to the Sudan Council of Churches to complete a well project near Khartoum, part of an SCC health care program in an area where approximately 60,000 displaced people live. The well will provide water for drinking, for a community garden, and to make bricks for housing.

Proyecto Aldea Global (Project Global Village for Creating Self-reliant Communities) in Honduras has received $5,000. The program works with more than 50 communities to improve conditions through self-reliance efforts in agriculture, health and nutrition, literacy, and community organization. Western Pennsylvania District provided part of the grant.

An initial grant of $5,000 was given to Hermanas Pentecostales en Acción (Pentecostal Sisters in Action) in Costa Rica to enable impoverished rural women develop incomes through training in sewing, cooking, and gardening.

The sum of $3,000 has gone to Misión Cristiana in Nicaragua to buy land for poor people to grow food in garden plots.

Emergency Disaster Fund gives $206,000 for relief

A grant of $39,000 was given from the Emergency Disaster Fund in response to a request from the Sudan Council of Churches for blankets and clothing for the winter. The grant also helped cover shipping costs and provided school supplies, layettes, and sewing kits. Sudan has been devastated by war and famine in recent years, and thousands of people have been displaced.

Additional grants include:

–$50,000 in response to storms in the southern plains and central US in May;

–$30,000 for relief after an earthquake hit Iran June 21;

–$25,000 for ongoing rebuilding in St. Croix and Puerto Rico, following last year's Hurricane Hugo;

–$15,000 to Romania in the aftermath of December's revolution;

–$10,000 in response to severe tornado damage in Illinois;

–$10,000 in response to ethnic violence in Sri Lanka;

–$8,000 to the Philippines after a July 16 earthquake;

–$4,000 in response to an earthquake in China April 26;

–$4,000 after an earthquake in northern Peru May 29 and $2,000 in response to the deepening economic crisis in Peru;

–$3,000 in response to a cyclone in southern India in May;

–$3,000 in response to floods in Vietnam in late June;

–$2,000 for relief after flooding in Kentucky in June; and

–$1,000 to Trinidad and Tobago to alleviate shortages after a coup attempt.

his country when the census was taken, lmost 30 years ago,'' she said. ''They ave permits to come in for only a ertain length of time, and then they're eported. Working with . . . the Israelis ho feel this is wrong, it's been real xciting to see a segment of the Israeli opulation get involved.''

Rita McGaughey, at the Galilee ociety for Health Research and Servces, does advocacy for Palestinian ealth care, especially in the ''unrecogized villages'' where Bedouins live on and ''that is not recognized as their land y Israel,'' she said. ''It is not incorpoated and they get no public services at ll. The government probably offered to uy their land. They turned down the ffer, and the Israeli government now ays those colonies don't exist. (You) an't find them on the map . . . the roads ust bypass them. What makes them oubly sad is just across the way will be n (Israeli) settlement. All the telephone wires, all the electricity, wonderful roads going up to it.

''Advocacy is a very important part of our work,'' she said, ''to let the world know where these human rights are being violated.'' The common image of Palestinians has to change, she added. ''They're terrorists if they try to resist. They're faceless refugees if they don't.''

''Something incredibly creative, both from the Palestinian side and the Israeli side, will have to be worked out,'' said Liana Smith, who works for the Middle East Council of Churches. Smith has been in tense situations as an alternative tour guide. While guiding a tour through a Palestinian refugee camp in Bethlehem, ''we met up with the military . . . when they were in the process of beating some Palestinians and shooting at them. We were ordered to leave at gunpoint.

''Change is going to come from the determination and strength of the Palestinians who will inspire many of the Israelis,'' she added. ''I hear from many Israelis that they are asking Palestinians, 'Help us deal with our fears. Help us deal with our occupation.' ''

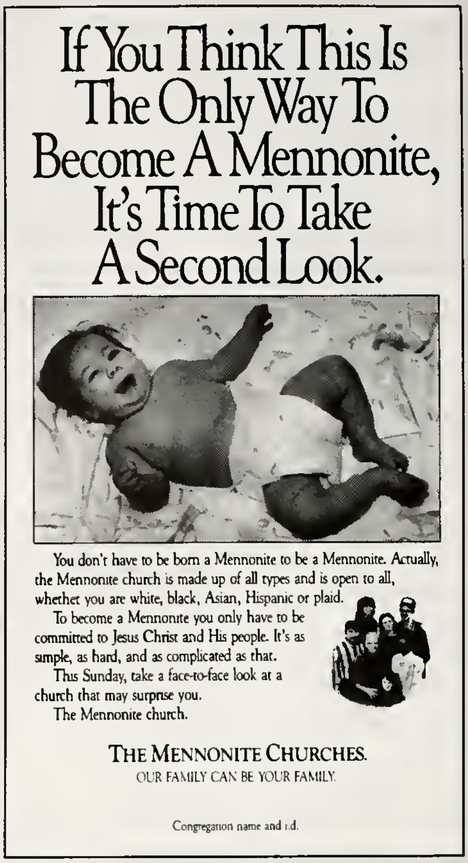
''Ultimately good is going to come out of the situation,'' Kimmel said. ''I see that happening primarily through the Israelis. . . . A lot of groups are now awake to what's happening and are really trying to change their government.''

''The Palestinians on the West Bank and Gaza (in the occupied territories) are fighting for their survival and national identity,'' explained Jon van Camp, who works in an Arab village for a group that creates activities for children and is forming a farmer's cooperative. ''The Palestinians within Israel are just fighting for their civil rights,'' he added. ''Think of the Palestinians not as people who have some weird Islamic notion, but as people who are human beings suffering.''

The first woman to head a world Christian communion was elected president of the World Alliance of Reformed Churches in August. Jane Dempsey Douglass, a professor at Princeton Theological Seminary and an elder in the Presbyterian Church (USA), replaced South African anti-apartheid leader Allan Boesak, who resigned after reports of an extra-marital affair. Boesak also resigned as moderator of the Dutch Reformed Mission Church and as pastor of his congregation. He said he "may be open to a strictly political role in the continuing South African struggle," Religious News Service reported.

The repatriation of South African exiles was the subject of a meeting of the country's freedom movements at the World Council of Churches in July. Africa representative Kenneth Holderread reported that a repatriation plan "was set up for 100,000 people and was seen to cost $140 million. Estimates indicate there are from 20,000 to 400,000 exiles who will need and want to come back as the South African government makes it possible.

"Perhaps the greatest miracle, according to Frank Chikane (head of the South African Council of Churches), was the cooperation and unity . . . among the groups who normally do not work together very well," Holderread said. "The church was seen as the only possible agent that could unify the different members of the delegation."



If You Think This Is The Only Way To Become A Mennonite, It's Time To Take A Second Look.

You don't have to be born a Mennonite to be a Mennonite. Actually, the Mennonite church is made up of all types and is open to all, whether you are white, black, Asian, Hispanic or plaid.

To become a Mennonite you only have to be committed to Jesus Christ and His people. It's as simple, as hard, and as complicated as that.

This Sunday, take a face-to-face look at a church that may surprise you.

The Mennonite church.

THE MENNONITE CHURCHES.
OUR FAMILY CAN BE YOUR FAMILY.

Congregation name and i.d.

You don't have to be born Mennonite. . . . *The Mennonite denominations have begun a new media and advertising campaign to help change public misconceptions and confusion about Mennonites, and to offer an invitation to visit a Mennonite church. Recent surveys have revealed that the US public largely perceives Mennonites as exclusive and often confuses them with the Amish.*

Women's Event addressed 'Wounds and Healing'

The third annual Church of the Brethren Women's Event, August 9-12 in North Manchester, Ind., addressed the theme, "Wounds and Healing."

"Small groups . . . were the centerpiece," reported Judith G. Kipp, coordinator of the Church of the Brethren Program for Women. "These randomly-formed groups used the spiritual disciplines such as praying the scriptures, journaling, and silence as the basis for Bible study and sharing."

Keynote speaker Carol Spicher Waggy presented dramatic monologues and in the closing service "identified Jesus Christ as the one who was wounded for our healing," Kipp said. Other services included a drama, "The Death and Life of Everyone," acted by Berni Kaufman and Dean Frantz, and a liturgical service representing many international traditions. An offering for the Global Women's Project raised nearly $4,000.

"I felt such joy at the age diversity, broader than any other in the church," one woman told Kipp. Of the 202 participants, 18 were under 35 years old and 50 were over 65. Three women from the Russian Orthodox Church and three Central American women took part.

Next year's event will take place August 1-4 on the theme, "Gifts and Giving."

High school, college youth to form peace travel team

Four high school youth and college-age young adults are sought to serve as a peace travel team next summer, visiting Church of the Brethren camps to talk with youth about peacemaking.

The Youth Ministry Office, the Office of the Peace Consultant, the Outdoor Ministries Association, and the On Earth Peace Assembly will sponsor the team and will pay a modest salary and expenses. If the first team is a success, several teams will be recruited in following years.

Applicants are expected to be committed to the peace position of the church, to have good communication skills, to work well in a team, and to be creative program planners. Applications will be accepted through November 1. Contact David Radcliff, Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120; (708) 742-5100.

Annual Conference ballot nominations requested

Brethren are invited to submit names for consideration for the 1991 Annual Conference ballot.

The Nominating Committee will consider names for the following offices Moderator-elect; General Board, representatives from Michigan, Southern Pennsylvania, and West Marva Districts; General Board, at-large representatives; Annual Conference Central Committee; Pastoral Compensation and Benefits Advisory Committee, laity representative; Committee on Interchurch Relations; Brethren Benefit Trust; Bethany Theological Seminary electors, one college and one laity representative.

Nominations are due December 1. Contact the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120; (708) 742-5100.

Young adults to meet in Ohio for conference

Brethren young adults will gather at Camp Woodland Altars, near Peebles, Ohio, November 22-24 for the annual Young Adult Conference.

''Welcoming the Stranger'' is the theme. Robert Faus, the General Board's consultant for ministry, and Nancy Faus, professor of music and worship and campus pastor at Bethany Theological Seminary, provide leadership. Contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120; (708) 742-5100.

Seven summer workcamps offered to youth in 1991

The youth ministry office will offer seven workcamps next summer:

—Reynosa, Mexico, June 8-15; construction, education about the economic system leading to poverty;

—Brooklyn, N. Y., June 17-23; repair and clean-up of area homes in a conservative, evangelical Christian context;

—Tijuana, Mexico, June 22-29; construction, study of peace and justice issues;

—Manchester, Ky., July 14-20; construction, education and experience of the Appalachian culture;

—Putney, Vt., July 22-28; construction with the Genesis Fellowship, reflection about Christian discipleship;

—Miami, Fla., July 29-August 4; environmental clean-up and education;

—Moorefield, W. Va., August 5-11; home repair, study of faith as seen locally and in the Appalachian culture. Contact Rhonda Pittman, 1451 Dundee Ave., Elgin, IL 60120; (708) 742-5100.

BVS Unit 192 begins service

Brethren Volunteer Service Unit 192 held its orientation in Milwaukee, Wis., June 17-July 10. Members of the unit are pictured above. **First row:** Jennifer Wolbach, Suzie Mierisch, Mindy Alderfer, Brenda Willoughby, Pramela Reed. **Second row:** Debbie Eisenbise (orientation coordinator), Pat Morgan, Bob Palmer, Krista Spangler, Beatrice Smaggia, Jessica Lonie. **Third row:** Regina Holmes, Noelle Dulabaum, Joel Ranck, Scott Metzler, Richard Wenger, Marjorie Wenger, Mark Snyder, Heidi Kauffmann, Justine Martin, Andreas Boueke (orientation assistant).

General Board, district make staff changes

Carl Myers

Kenneth Holderread

Julie Garber

Sheila Buttner

Ned and Mary Stowe

Carl Myers has resigned as of December 31 as executive for Illinois/Wisconsin District, a post he has held for 22 years. He previously served the General Board as director of ministry and evangelism and coordinated the ''Mission One'' program.

Kenneth Holderread, the General Board's Africa and Middle East representative, has resigned effective December 31 to take the Illinois/Wisconsin District executive post. He has served three years as Africa representative, and was previously seconded to the Presbyterian Church in Sudan.

Julie Garber has begun as editor of study resources, Parish Ministries Commission. She previously taught writing and assisted the academic dean at Manchester College. She holds degrees from Manchester, Bethany Seminary, and the University of Chicago Divinity School.

Sheila Buttner has begun as SERRV manager of promotion and publications at the New Windsor (Md.) Service Center. She was previously employed by Grace Lutheran Church as director of Christian education and social ministry.

Ned and Mary Stowe have begun a volunteer assignment as directors of program volunteers, to develop volunteer service opportunities to enhance the church's work in ways other than through Brethren Volunteer Service.

Ralph McFadden has resigned as acting book editor for Brethren Press. He has accepted a position as chaplain with Hospice of Metro Denver, Colo.

Wayne Eberly has begun a one-year, halftime assignment as staff for stewardship education, in New Windsor, Md. He continues his halftime work as ministry training field associate.

Susan Sunflower has concluded employment with the General Board. Her job as SERRV product/producer development manager was eliminated July 11.

LAGRO, INDIANA
- CAMP No 6 -
CIVILIAN PUBLIC
SERVICE
- Operated By -
Brethren Service
Committee

Learnings for the 1990s

The story of Civilian Public Service has dimensions of such magnitude that a cluster of several pages in MESSENGER can be nothing more than the merest gesture of recognition of its significance as a major chapter in the Church of the Brethren story. Brethren of the 1990s have much to learn from their denomination's engagement with the US government 50 years ago.

W. Harold Row, a major player in the CPS story, wrote shortly after World War II, "The CPS experiment offered the churches an opportunity to work out their belief of church-state relationships in a practical way instead of from a purely theoretical . . . approach." For Harold Row, who knew as well as anyone the shortcomings and limitations of CPS, the significance of the experiment lay in "what it did to the thinking of the men in it, and those engaged in it from church, community, and government, on the basic issues of respect for conscience and safeguarding minority rights."

We hope that the reading of the following pages will spark the interest of today's Brethren to seek out the larger CPS story and learn from it for facing the issues confronting the Church of the Brethren in the 1990s.—KERMON THOMASSON

Civilian Public Service

An experiment in church/state relations

by Donald F. Durnbaugh

Fifty years ago leaders of the Historic Peace Churches—Brethren, Friends, Mennonites—made a fateful agreement with the US government. On December 20, 1940, an exchange of memoranda initiated a cooperative program of alternative service for conscientious objectors (COs). The churches agreed to finance and administer camps where drafted men would work on projects directed by government agencies.

In September the Selective Service Act had become law—the first peacetime conscription law in American history. Pacifist leaders had attempted to defeat the bill. When they saw that it would pass in some form, they sought to include language that would take COs out of military hands.

Under the law, there were two options for pacifists: One was noncombatant service, for example, in the medical corps; the other was the new provision for work "of national importance" under civilian direction. The latter was to become known as Civilian Public Service (CPS).

General Lewis B. Hershey was assigned to administer the Selective Service System. Of distant Mennonite background, he seemed willing to work with the peace leaders to find a satisfactory solution. At this time, he said of the CPS program: "It is an experiment, an experiment such as no nation has ever made before. Through these camps for conscientious objectors we are going to find out whether our democracy is big enough to preserve minority rights in a time of national emergency. I don't know whether the experiment will work or not. But I hope and pray that it will."

Early plans called for three kinds of camps—one totally government-run and financed; one run cooperatively by church and state; and one run completely by the church. It soon became clear that only the second plan would be acceptable to the government. Faced with this fiat, peace church leaders had a hard choice. They realized that undertaking to organize and finance camps for *all* COs—not just men from their own fellowships—would pose a tremendous challenge.

M. R. Zigler took the challenge to the Church of the Brethren. A specially called Annual Conference Standing Committee meeting voted in late December 1940 "to assume financial responsibility for training our young men, with or without government aid . . . in projects of national importance under civilian control which are in harmony with our convictions regarding military training and service." The newly organized Brethren Service Committee was asked to develop and run the program, which by its end had cost nearly $1,700,000.

To coordinate negotiations between COs and the government, the peace churches and other interested agencies created a liaison body, the National Service Board for Religious Objectors (NSBRO). M. R. Zigler became the chairman of its seven-man board and a Quaker, Paul Comly French, became its executive secretary.

On February 6, 1941, President Roosevelt signed an executive order officially sanctioning the CPS program. Many of the first camps were set up in former Civilian Conservation Corps barracks, doing much the same kind of work as had the New Deal plan for young men, with soil conservation, forestry, and national parks projects.

The first Brethren-directed camp was at Lagro, Ind.; it began in May 1941. Eventually, the Brethren Service Committee organized and administered 14 such "base camps."

Fairly early, men assigned to such work became dissatisfied with the remote locations and relatively undemanding labor. They pressed for jobs that directly assisted people in need. Before long this pressure resulted in the creation of "detached units" of varied nature.

Some CPS men were assigned to mental hospitals as attendants, others to dairy improvement, fire-fighting, agricultural experiments, and the like. COs volunteered for hazardous medical experiments. These human "guinea pigs" were injected with suspected blood plasma, swallowed nose and throat washings of diseased patients, and took innovative drugs on a trial basis, all in the search for causes and cures for illness.

The most dramatic of these experimental units took place at the University of Minnesota. CPS volunteers followed starvation diets to probe the physical, mental, and spiritual effects of semi-starvation and the most effective means of rehabilitation. Another risky project involved the "smoke-jumpers," CPS men who parachuted into isolated areas of the western states to fight forest fires.

One area of great interest for CPS men was preparation for overseas relief. A number of well-planned training units were carried on for men eager to serve in theaters of war. NSBRO won Selective Service approval for the plan, and the

(*continued on page 14*)

This "Celebration of Conscience" workshop focused on Civilian Public Service.

They marched to a different drummer

by Tom Hurst

A man "marching to a different drummer" hears more than just the drumbeat. He also hears the scornful comments and slurs of those marching in the opposite direction. And while he may be resolved, come what may, to follow his lonely way, nothing cheers him so much as finding others whose ears are attuned to his drummer.

That is the bond that holds together the 400 celebrants of conscience who gathered at Bryn Mawr (Pa.) College this past August. Initially conceived as a. 50th anniversary celebration for NISBCO–The National Interreligious Service Board for Conscientious Objectors (in earlier years NSBRO, the National Service Board for Religious Objectors), "A Celebration of Conscience" grew into an event that lifted up all forms that acts of conscience against the military had taken between 1940 and 1990.

As a sponsoring agency, the Church of the Brethren was represented in the conference's planning process by its NISBCO board representative, David Eberly. Eberly is program coordinator of the Peace Academy, a unit of the Church of the Brethren World Ministries Commission's On Earth Peace Assembly.

People came from around the world–El Salvador, Mexico, Colombia, Great Britain, the Soviet Union, Thailand, Germany, India, Canada, and the United States–to participate at Bryn Mawr in plenary sessions, dozens of workshops, a musical concert, worship services, private discussions, and reunions. All participants had that bonding of a conscience that objects to war, from World War II to the present oil conflict in the Persian Gulf.

Discussions did take place about NISBCO and those who created it. The Church of the Brethren's own M. R. Zigler, the Mennonites' Orie Miller, and the Quakers' Paul Comly French worked together to create this organization that oversaw the implementation of a legal conscientious objector alternative for young men during World War II, through Civilian Public Service (CPS) camps.

In addition to World War II conscientious objectors, persons of conscience from the Korean War and the Vietnam War and of the overall militarization of society were present in great numbers. And not only the traditional conscientious objectors, but military and draft resisters, people who had walked out of CPS camps, people who had gone to jail during all the wars of the past 50 years, and people who had remained in the military and committed acts of sabotage, were present.

There were old faces, young faces, faces of faith, and faces of hope and defiance. The entire spectrum of a half-century-old, anti-war movement was there–anarchists, revolutionaries, Anabaptists, ordinary citizens, pacifists, and men and women yet determined that their lives would continue to be voices of conscience against the current declared and undeclared wars in Central America and the Middle East. All were celebrating conscience together.

Men now old laughed and smiled as they greeted old CPS buddies. Comrades from more recent acts of resistance in the streets, on college campuses, and from within the military itself, greeted one another with hugs. Participants viewed the joyful reunions that CPS men and Veterans for Peace vets held. Conscientious objectors and resisters from the Vietnam era, though, individually processed and assigned to projects and jails all across the country, did not and still do not know one another. These persons recognized that "A Celebration of Conscience" was an occasion when, finally, their individual acts of conscience could be shared and celebrated with their age group.

Women were recognized—the enduring wives of CPS men who did not know how long forced separations would last, the women who organized and wrote and put their consciences on the line to support the right of choice and to support and carry out actions against the military powers who rule the nations and the wars into which they continue to lead much of the world.

Minorities were recognized—for the difficult time their status in society had on their ability to choose active conscientious objection and for the inherently high levels of harassment and pain that is inflicted on them through racist patterns in military and civilian life when they do act out of conscience.

Children were recognized for what they are to every generation—a hope for a future better than the present.

Participants became aware of a common theme shared by all who take a stand based on conscience against war. All who act out of conscience endure criticism. From their homes, from their communities, from their governments, and—although sad—especially from their own churches and the pulpits where idealism was first introduced to many resisters, the choice to stand up in conscience and say "yes" to life and "no" to war drew criticism. And the pain of that criticism, the lingering memory, bonded people together at Bryn Mawr.

Participants also shared a positive feeling that comes to all people committing acts of conscience—the value felt in getting to know others who have taken similar stands. Although Bryn Mawr participants hold widely divergent sets of beliefs out of which their acts of conscience have come, the diversity of persons who have chosen to act conscientiously could yet be celebrated together.

Some persons now abhor their participation in a system of conscientious objector service that they believe was co-opted by the government even though they did not have to participate in military service. Others remember their time of conscientious objector service as the high point of their lives because they had a legal opportunity to resist killing. Persons who have suffered incarceration for military or tax resistance seemed unanimously to affirm the personal decision that led them to prison.

David Dellinger, best known as a leader of the Vietnam War protest era, was the keynote speaker. Dellinger eloquently shared his view of history, from Indochina in 1945, to Hanoi in 1965, to Chicago in 1968, and activities since. He shared with the gathered 400 that "the wholeness in a person cannot say 'no' to death, destruction, and violence unless it also and simultaneously says 'yes' to life, love, and laughter."

Through music by Sharon Sigal and Sam Rosito from Philadelphia and Ben Tousley from Boston, a concert by Holly Near, in a plenary session with Eva Michels of Action Reconciliation/Service for Peace in West Germany, through a dozen workshops and their leaders, "A Celebration of Conscience" was an invitation to continue the journey. As David Dellinger put it, "We have wanted to get rid of war without getting rid of the causes." Because war continues, the journey of conscience continues. We are all invited to be part of the continuing history that conscience calls us to celebrate.

Tom Hurst is executive director of On Earth Peace Assembly, a program of the Church of the Brethren World Ministries Commission.

Celebrating the CPS story

More than 60 people gathered at Elizabethtown (Pa.) College June 21-24 to recall and reflect upon the Civilian Public Service experiment that began 50 years ago.

Sponsored by the college's Young Center for the Study of Anabaptist and Pietist Groups, the conference's theme was "Civilian Public Service: An Experiment in Church/State Relations Fifty Years Later." Brethren historian Donald F. Durnbaugh was the event's primary organizer.

Designed to be a blend of formal presentations and informal recollection, the conference attracted mostly former CPSers and scholars from the three historic peace churches (Brethren, Friends, and Mennonites) and other denominations.

The conference included times of scholarly reflection and informal sharing. Former Brethren CPSer Roscoe Hinkle commented, "It reminded me of old friends and convictions. It was a reaffirmation of my faith and what I believe in."

Eastern Mennonite College professor Albert Keim provided an overview of the development of CPS in his keynote address. Subsequent sessions examined the divergent experiences of CPSers; key leaders M. R. Zigler, Orie Miller, and Paul Comly French; and developments in conscientious objector status from 1945 to the present.

Several former CPSers urged their brothers to continue the peace witness they began 50 years ago. At the closing session, attenders approved an impromptu resolution urging peace church members and others to redouble efforts to bring about peace during what was, in June, a time of relaxed tensions on the international scene.—DON FITZKEE

Freelance writer Don Fitzkee is a licensed minister in the Chiques Church of the Brethren, Manheim, Pa. He is a former editorial assistant with MESSENGER.

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first batch of COs was sent on its way to work in war-time China in 1943. Unfortunately for these men, an alarmed Congress blocked their opportunity by a rider to an appropriations bill, forbidding COs to serve outside the USA.

A partial answer to overseas work was supplied with the creation of CPS projects in Puerto Rico. As an American commonwealth, it did not fall under the ban on foreign projects.

After an initial survey, in 1942 Brethren planners chose the village of Castañer as the site because of its isolation and lack of services. The unit developed a hospital (still flourishing under community control today), and buttressed this with clinics in surrounding communities, and work in nutrition, sanitation, recreation, education, and resource development. The Castañer project continued under Brethren Service auspices after CPS; it was widely recognized as an outstanding achievement in social care.

Despite this and other success stories, CPS had its sharp critics. The basic issue was: Had the peace churches compromised too much and placed themselves under a coercive government body? Some men in CPS came to believe this was the case. They walked out of camp and soon into prison.

There were several crises that brought CPS administrators themselves to the point of severing relations with Selective Service. From the government view, the churches were too lax and too democratic in their methods; it wanted strict discipline and military order in the camps. The churches complained about unilateral decisions by Selective Service that undercut their authority. Nevertheless, the agreement held for Brethren and Mennonites until the last CPS men were discharged in 1947. (The American Friends Service Committee dropped out in 1946.)

There were other real problems.

The government provided no pay for CPS men, no insurance, no medical care, and no benefits. As the terms of commitment lengthened from the original one year, the problem of dependent care became acute.

The churches arranged modest plans to care for the worst dependency problems, but this was inadequate. Many draftees, not of peace church background, were reluctant to be financial burdens. Indeed, the administering agencies—BSC, MCC, and AFSC—asked other denominations to support the basic costs of their members in CPS. Substantial funds came in from this, but never enough to cover all costs.

Some COs had philosophical objections to military service and resented being placed in camps under religious auspices. They acted out this resentment by malingering and slow-downs on the job.

Scholars who study the CPS program arrive at varied conclusions about its validity. Some conclude that the peace churches would have done better to have waited for the government to establish a program under the Selective Service law and then reacted to that. Others say that CPS was worthwhile because it resulted in a much better situation than was the case during World War I. Although not perfect, they maintain, it did mark a step forward and, importantly, set the stage for a better arrangement during the Korean War. At that time, the government simply assigned COs to the church agencies, and accepted whatever subsequent project assignments the agencies made.

Beyond this, there were significant social benefits. From those CPS men placed in mental hospitals came exposés, reforms, and a much better system of national mental health. Overall, millions of hours of achievement can be booked in labor for the social good. Even the conservation and forestry service projects, scorned by many at that time, look more constructive in the present ecological age.

Less susceptible of measurement, but still real, is the impact that CPS made on its participants. Some studies show that former CPS participants have been more peace-conscious, world-minded, and active in social concerns than co-religionists who received some form of deferment.

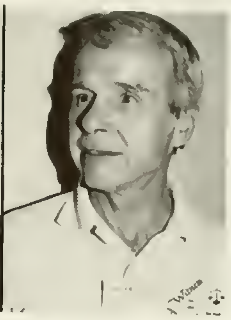
The fact that CPS men received no pay made a substantial impact upon public opinion. Polls showed much more positive appraisals of COs after World War II than before. Most observers, while recognizing all of the problems of CPS, are ready to say that the experiment did, in fact, succeed.

The NSBRO Advisory Board. ***Front:*** *Paul Comly French, W. Harold Row, A. M. Gaeddert.* ***Back:*** *M. R. Zigler, Orie D. Miller, E. LeRoy Dakin, Paul J. Furnas, Charles F. Boss, James C. Mead.*

Donald F. Durnbaugh is Carl W. Zeigler professor of history and religion at Elizabethtown (Pa.) College.

Luke Bachman

Charles Baker



Delbert Blickenstaff

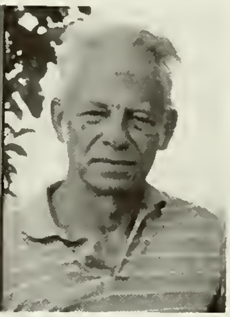
William Cable

James Garber

Harry Graybill

Olin Mason

Gordon Nutson



Robert Sollenberger

War heroes

by Don Fitzkee

Olin Mason wouldn't fight.

He recalls sitting in algebra class at age 19, listening to his Rockingham County, Va., classmates tell of their plans to enter the military.

It was 1943. Hitler was on the loose in Europe. The Japanese had bombed Pearl Harbor. Young men were needed to "fight the war to end all war." Most were eager to serve their country.

So was Olin Mason, but he had a different idea of how to go about it.

Noticing Olin's silence, his classmates asked him whether he intended to be patriotic and fight. " 'Yeah, I think I'm going to be patriotic,' " came Olin's reply. " 'But I can't participate in the military because I can't take another person's life.' "

"And of course I got the regular guff that you get," Olin recalls. "I remember very vividly that I finally rose to my feet and said, 'I cannot see myself shooting another person who is a child of God. Therefore, I would be of no value in the military machine.' " And he added, "But it also takes more strength to stand against the majority than to follow the crowd." The majority was silent. He had earned their respect.

Olin Mason didn't follow the crowd. Neither did Bill Cable or Bob Sollenberger, Harry Graybill or Luke Bachman, Jim Garber or Delbert Blickenstaff, Charles Baker or Gordon Nutson. Drafted to fight in the most popular war in American history, they chose instead to follow their consciences.

By the time the war had ended, their consciences had led them across the country to plant trees, work in mental hospitals, fight forest fires, serve as "guinea pigs" in medical experiments, and more. In return they received $2.50 a month and enough memories to last a lifetime. They were among the 12,000 men to serve between 1940 and 1947 in a unique church/state experiment called Civilian Public Service.

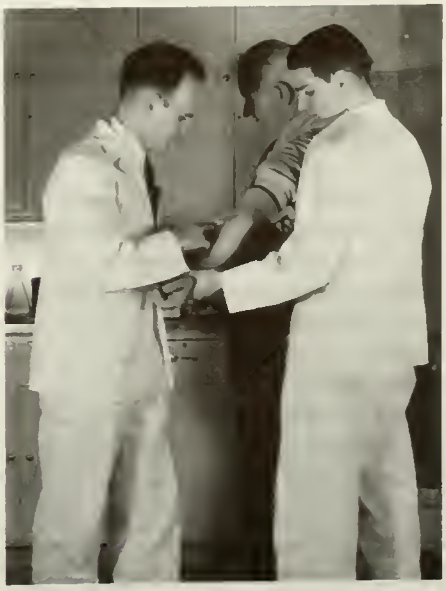
In the Church of the Brethren, the young men who chose to participate in

(*continued on page 18*)

Scenes from the front

__Above:__ A Florida hookworm-control project involved construction and distribution of sanitary privies. ***Top right:*** *Dormitory devotions.* ***Right:*** *Brethren leaders confer with Colonel Lewis F. Kosch of Selective Service.*

Left: *CPSer Caleb Frantz adjusts a blood transfusion set at the Castañer Hospital, Puerto Rico.* **Below:** *The camp at Lagro, Ind.* **Bottom left:** *Tree-planting in Magnolia, Ark.* **Bottom right:** *A CPSer working in a mental hospital gives a patient an injection.*



(*continued from page 15*)

CPS were as unusual as the program itself. Though the church officially opposed participation in war, as many as 90 percent of its drafted young men entered the military in World War II. Those who chose CPS point to a strong family emphasis on peace, a formative childhood experience, or a supportive church as reasons they were among the 10 percent who chose not to enter the military.

Delbert Blickenstaff, who grew up in the Oakland (Ohio) congregation, had heard stories of his father, who went to prison with Brethren Dan West and Everett Fisher, rather than fight in World War I.

Jim Garber recalls that as a boy in Elkhart, Ind., he came to the conviction that he shouldn't be playing cops and robbers and threw his guns in the waste can. "My mother told the pastor about that and he preached a sermon about me," says Jim. "I don't know how old I was, but that really impressed me that I was the subject of a sermon."

Olin Mason points to a strong family peace heritage and some practical peace teaching from his mother as important influences in his life. "There were better ways than violence to solve differences between people," says Olin. "That was kind of drilled into me by my mother. She told me when I went off to first grade that if I ever got into a fight at school, I'd get a whippin' when I got home.

"Well, I learned early in life that the practical thing was not to have anything to do with violence, because it would bring on more violence. My mother, I'm sure, didn't think of it that way, but that's the way I think of it now, with sort of a smile."

For Luke Bachman, of the Lebanon (Pa.) congregation, the support of his parents and the clear teaching he received as a child in the Midway (Pa.) congregation led him to choose CPS. Yet, his two brothers and the majority of other young men from his congregation entered the military. "It's always been hard for me to understand (why so many entered the military)," says Luke. "I felt we always went to the same church, we had the same type of Sunday school and Bible school lessons and everything else, and yet one interprets so differently than the other."

Harry Graybill, then a member of the Palmyra (Pa.) congregation, was disillusioned with the number of men from his congregation who went into the military. "I checked before the end of the war," he recalls. "There were 4 of us who went into CPS from our church out of about 130 who were drafted. That was quite a shock for me when I first went into CPS and my friends went into the armed forces."

Though most who chose CPS were in the minority in their congregations, they felt the church's support of their decision. Generally, those who came from strong Brethren territory had an easier time of it than those who did not.

Gordon Nutson, a Methodist from Owosso, Mich., had to make his stand without the benefit of a supportive church. He claims that he and his brother not only were the only two conscientious objectors from their congregation, but likely the only ones in the entire county. When Gordon's decision to enter CPS hit the front page of the local newspaper "the entire community turned against us, and especially the church," says Gordon. His decision was especially scandalous to some because he was active in the business community, even serving as president of the local chamber of commerce.

"There's no question, it was a difficult situation," says Gordon. He received several letters threatening to kill him if he ever returned home. Friends tried to talk him out of his conviction, but he stood firm, sold his business and entered CPS, never to return home. Following CPS he settled in California and joined the Modesto Church of the Brethren, where he was a member for many years.

For most CPSers (as for those who entered the military), their decision to enter CPS meant making sacrifices of one form or another. But what could have been a time of inconvenience and hardship became a positive, life-changing experience for many.

Many CPSers began their service in former Civilian Conservation Corps camps at places such as Wellston, Mich., Kane, Pa., or Cascade Locks, Ore. Projects included soil conservation, forestry, and work in national parks.

Olin Mason arrived at Wellston in December 1944 and was greeted by two feet of snow and temperatures 20 or 30 degrees below zero. He and his co-workers were informed they would begin work when the temperature reached zero.

Charles Baker, then a member of the Woodberry congregation, near Baltimore, faced a similar situation at Kane, when he arrived in 1941. "I went down to breakfast one morning and the superintendent announced that the temperature was 29 below zero, and we would not go out today until it warmed up. By 10 o'clock it had 'warmed up' to 15 below and we went to work."

Driven by cold temperatures and the monotony of the work, Olin decided he would use his CPS time to see the country. After three months at Wellston, he transferred to Bowie, Md., where he helped do research in animal disease control. A short time later, he volunteered to fight forest fires in Oregon.

'I fought two forest fires and decided that was enough of that," says Olin, who admits to having been "a little bit lazy" at the time. From there he traveled up and down the West Coast working with a portable canning unit. Following a short stint doing road and trail work around Mount Hood, he headed for New Windsor, Md., to work with the Department of the Interior on soil conservation projects. After a few months back at Bowie, he accompanied a cattle boat to Europe.

"My time in CPS was a time of growth," he recalls, " a time of expansion of my world view. Before CPS all I knew was plowing and milking. But CPS opened up my world and I saw things I would have never seen any other way." In addition to seeing much of the US in a 20-month whirlwind tour, Olin "developed a more global perspective" that has served him throughout his life.

CPS opened up a whole new world for Harry Graybill, a shy young man who left a job at the Hershey chocolate factory to enter CPS. Having never traveled far from home, Harry had no idea what was in store for him. "I didn't speak a word for the first two years. I had nothing to say. I just listened for a long, long time." Gradually, his confidence grew and he began to share in conversations. "CPS was worth two college educations," he states emphatically. "It was absolutely invaluable to me."

Harry, now a member of the Black Rock congregation, near Glen Rock, Pa., spent part of his nearly four years in CPS at the Sykesville, Md., mental hospital, where he worked in the sick ward with tuberculosis sufferers. He knew his chances of contracting TB were good, but volunteered anyway. Several years later he spent six months in a sanitarium recovering from TB.

Not only was CPS worth two college educations, it enabled Harry to go to Manchester College for a "third" education, an opportunity he otherwise would not have had. (Manchester provided free tuition for CPSers.) He and his wife Gerry continued their servant lifestyle even after CPS, teaching seven years in Appalachia for minimal pay. Harry's peace convictions have led him twice to Nicaragua.

Both are volunteers now at the New Windsor (Md.) Service Center. "There have been a number of life-changing experiences in my life," he states. "The first one, the outstanding one, was CPS."

When Luke Bachman arrived at the Maryknoll, Pa., base camp in May 1943, he began an experience that was "completely different" from anything he had ever encountered. He was thrown in with a blend of Brethren, conservative Mennonites and Amish, Jehovah's Witnesses, and some who expressed no real religious convictions.

> *'I cannot see myself shooting another person who is a child of God. Therefore, I would be of no value in the military machine. . . . But it also takes more strength to stand against the majority than to follow the crowd.'*
>
> *–Olin Mason*

From Maryknoll, Luke transferred to the veterans mental hospital in Lyons, N.J., where he served three years as a psychiatric assistant. "I soon saw that people were not receiving the treatment they should have been receiving," he recalls. He began to routinely report the mistreatment of patients to doctors and nurses. At one point, he appeared in court to testify against employees who were mistreating patients.

Luke married in 1946 and was assigned to the Castañer hospital in Puerto Rico, where he served as a surgical assistant and radiologist. Two days after his arrival, 23-year-old Luke was summoned to the hospital on short notice. A doctor welcomed him, told him to scrub up, put on a cap, gown, and gloves, and enter a room down the hall.

He was greeted by a Puerto Rican woman on the verge of delivering her baby. Luke followed the doctor's instructions and assisted in the delivery, despite the fact that in the past he had often fainted at the sight of blood. From then on he assisted in all types of surgery. He found his work so fulfilling that he and his wife, Martha, remained at Castañer two years after his discharge from CPS.

Delbert Blickenstaff also took an interest in medicine during his time in CPS. "The two most important decisions I made during my entire life were made during my CPS experience," says Delbert, a retired physician. "One of them was to marry Louise Rust and the second one was to study medicine."

Delbert was drafted in 1943 and reported to Wellston, Mich. While doing forestry work there, he and others became subjects for a flu experiment being conducted by Dr. Jonas Salk.

Later, Delbert signed on to be a "guinea pig" for a pellagra experiment at Northwestern University. For about one year he was deprived of B vitamins while doctors conducted tests and observed symptoms. He experienced some minor discomfort but was not seriously ill.

Charles Baker, a member of the Modesto (Calif.) congregation, had things tougher. After serving in several other places, Charles volunteered to be a subject at the University of Minnesota in stress experiments. Charles and other subjects were deprived of sleep and food for periods of time and were required to engage in strenuous exercise, walking on a treadmill the equivalent of 48 miles a day. At one point, he was given malaria as part of the experiment. Despite the rigors, Charles considers his time as a guinea pig to be the highlight of his CPS experience. An assembly line worker when he was drafted, Charles received the motivation and the opportunity to attend college as a result of his time in CPS.

Bill Cable was involved in a different

kind of testing–dairy testing. A city boy from the Calvary Church of the Brethren in Los Angeles, Bill ended up traveling from farm to farm in McHenry County, Ill., testing milk for butterfat content. The agricultural experience he gained helped him after CPS as he entered into his father-in-law's seed corn business in Indiana. Now a member of the Rock Run (Ind.) congregation, Bill has continued throughout his life in volunteer work for Rotary International and has been extensively involved with Bethany Hospital in Chicago.

Not all CPS work was so positive. Some CPSers found their work to be monotonous and pointless.

Reflecting back on his time improving timber stands in the sub-zero temperatures at Wellston, Mich., Olin Mason recalls, "They called it work of national importance, but at the time it seemed like a futile activity." Others objected to the close cooperation between the peace churches and the state, and refused to cooperate with the program.

As a camp director, Bob Sollenberger, of the Annville (Pa.) congregation, dealt constantly with the problems caused by non-cooperative CPSers. "I suppose I never quite recovered from the intense emotional experience that Civilian Public Service put me through," he says. "Day after day, struggling with problems. We had some problem people in this organization. We really did."

Bob was drafted in April 1942 and spent nearly four years "as guest of 'the Uncle.' " He recalls, "In a sense, I was kind of looking forward to my CPS experience. I thought it would be exciting." After a few weeks at Kane, Pa., he was put in charge of 39 men who went in a Pullman car to Santa Barbara, Calif. There he enjoyed his work maintaining forest service telephone lines. Climbing up poles was just the kind of excitement the young school teacher was looking for.

But the church was looking for qualified administrators to head up Brethren-run camps, and Bob eventually became director of the camp at Bedford, Va. It was his job to keep the roof on a

'Someday the landmarks would emerge again'

During the war years we who openly objected and refused to participate often felt alone and said goodbye and went away to camp or to prison. Some 12,000 of us of draft age went into the alternative service program called Civilian Public Service; some 5,000 were sent to prison; and some unspecified thousands went into noncombatant service with the armed forces. Those of us who objected openly found our country conquered overnight–conquered by aliens who could shout on any corner or in any building and bring down on us wrath and hate more intense than on any foreigner. The country we had known was gone, had completely disappeared, was wiped out in a bombing that obliterated landmarks that had stood for years–since long before we were born.

Many of us were alienated from our families ("I came not to bring peace, but a sword . . .") and from wives or sweethearts ("There's something about a soldier . . ."). We were picked up by ones and twos and shipped away to old CCC camps and the joint care of a church agency and a government service, such as the Forest Service or the Soil Conservation Service.

It was unnerving to wake up in a barracks and find ourselves almost totally alien, proscribed, lost, tagged, orphaned, outlawed. The talk we had understood had changed, taken on a nightmare quality. We could understand the words, sentences, and paragraphs; but we could not understand the intent, methods, and conclusions. Even those who defended us were disconcerting, for, in a sense, we thought we were defending them, and the direction of gratitude was all confused.

Even so we knew all the time that we were not foreigners, and that some day the landmarks would emerge again, and we held to the memory of them; we reminded ourselves and our friends of them; we delighted to find them, in miniature, in individual relations with the government officials over us, who struggled between humane neighborliness and a halfhearted idea that perhaps they were supposed to be running concentration camps.

Those landmarks that had made us a part of society we discovered to be certain elements of fellowship that we came to value for ourselves and for others–all others; and we looked for other human beings everywhere and for fellowship. When we found it in bits here and there we hoped for it again, and analyzed it, and traced its antecedents and consequences. Down in our hearts we found it and wanted to protect and promote it as something more important than–something prerequisite to–any geographical kinship or national loyalty. The social fabric rent by war presented itself as thousands, as millions indeed, of broken fellowships, of alienations. Continually the forces of war incited frustrations and enmities that led easily to personal rebellion; but for us a personal rebellion against other human beings became a capitulation to the forces we held to be at the root of war.

potentially explosive situation. Daily he dealt with problems and complaints of disgruntled CPSers, sometimes beginning as early as 5 a.m. At times CPSers went AWOL. When they were caught, Bob would be summoned to identify them and testify before the grand jury.

"We (administrators) were always accused of being 'company people,' " says Bob. "We had to support the church and, in a sense, defend Selective Service sometimes. It was a tightrope to walk." It wasn't the kind of excitement he was looking for, but his experience in CPS has proved invaluable to Bob over the years.

"I'm sure it had a profound influence on the church work I've been able to do," he says. "I spent three years trying to mediate, trying to understand, trying to counsel and help some of the hardest people to work with that you can find in the church. More than once I have used that experience to get a sense of a meeting in a local church situation."

His CPS experience hasn't only been useful to Bob in local and district church work, but he feels it profoundly influenced the way he and his wife, Verna, raised their four children. "They have all four come out with a pacifist approach," he says. "No doubt about it."

Bill Cable and Luke Bachman agree that their commitment to peace and service have been passed on to their children. Bill emphasizes that all five of his children are committed pacifists, some of whom have performed alternative service or entered service professions. Luke sums up: "CPS definitely improved our lives. But in a quiet way, it also rubbed off on our children."

Luke's children, and Bill's, and Bob's, and the children of thousands of other CPSers have read in school history books about the heroes of World War II —men who fought and died for their country.

Perhaps the true war heroes for Brethren can be found closer to home. *M.*

Freelance writer Dan Fitzkee is a licensed minister in the Chiques Church of the Brethren, Manheim, Pa. He is a former editorial assistant with MESSENGER.

by William E. Stafford

We perceived this hazard poignantly, because in order to avoid participation in the large violence of our immediate society—and thus to stay true to a larger society—we found it necessary to act in such a way as to arouse the antagonism of our neighbors.

When the war was over our problem looked much like that of others, especially of others who were conscripted, anywhere, for any reason. Thwarted during the war in their ordinary, chosen pursuits and ordered into activities remote from their choices, many persons who were now free again were yet insecure; and their insecurity made them less willing to be responsible for others, and therefore more lonely. We had to learn again that life patterns resting on our own decisions were possible, that they could be a dependable part of our everyday living. The search for the old landmarks, the old bases of living, went on all around us. *M.*

Adapted, with permission, from Down in My Heart, *by William E. Stafford, Brethren Press, 1947.*

William E. Stafford was a CPSer, 1942-1946. His 1947 book, Down in My Heart, *was based on his CPS experiences. Stafford went on to a career as a poet and author, teaching for many years at Lewis and Clark College, Portland, Ore. He won the 1972 National Book Award for poetry and served for 15 years as Oregon's poet laureate. His latest book of poetry is* Scripture of Leaves *(Brethren Press, 1989).*

Is that Jesus we hear speaking?

by Richard B. Gardner

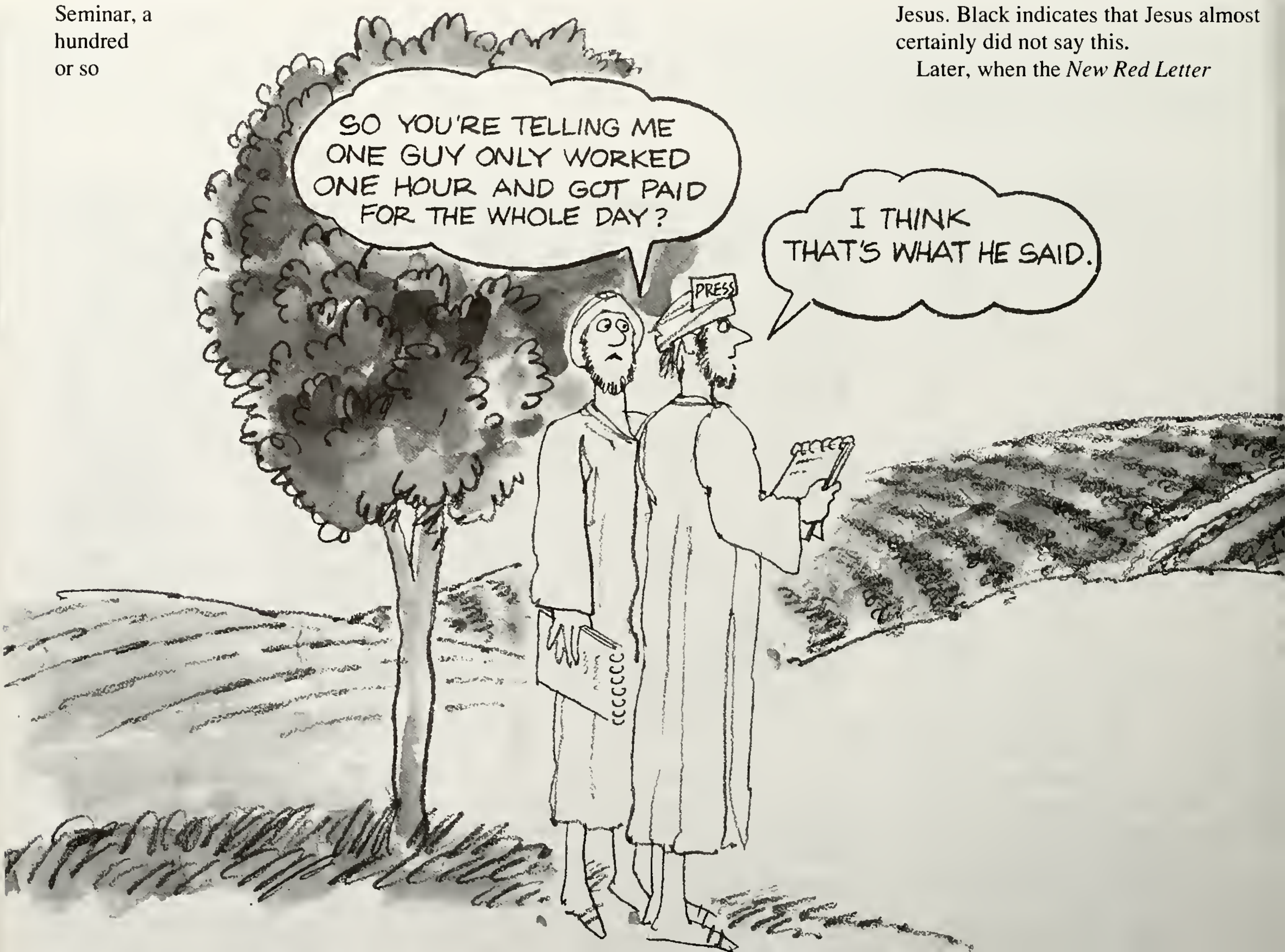
Among their wares, most Bible publishers offer ''red-letter'' editions of the Holy Scriptures. These are the Bibles that print in red ink all the sayings ascribed to Jesus. They continue to be popular with many readers.

Recently, however, press releases have begun to appear about a much more controversial color-coded Bible: *The New Red Letter Edition of the Five Gospels.* (The ''fifth'' Gospel is the apocryphal Gospel of Thomas.) The group preparing this text is known as the Jesus Seminar, a hundred or so biblical scholars who have been at work since 1985. Although the project is not slated for publication until 1992, samples of the Jesus Seminar's work made public thus far have stirred up quite a fuss.

What make the Jesus Seminar controversial are its procedures. It *votes* to decide whether sayings ascribed to Jesus in the Gospels really go back to Jesus. Further, it holds press conferences to announce the outcome. Prior to the voting, the group subjects a particular passage to close scrutiny. Then, each of the scholars present (about 40 show up for a typical work session) drops a colored ball into a box. The color of the ball indicates the scholar's opinion. When the Seminar reports the results to the news media, it tallies the votes of individual members and gives a group judgment on the status of a particular saying.

The voting actually permits four choices: A red ball indicates that Jesus definitely said this. Pink indicates that Jesus probably said this or something like it. Gray indicates that Jesus likely did not say this, but it may shed light on Jesus. Black indicates that Jesus almost certainly did not say this.

Later, when the *New Red Letter*


SO YOU'RE TELLING ME ONE GUY ONLY WORKED ONE HOUR AND GOT PAID FOR THE WHOLE DAY?
I THINK THAT'S WHAT HE SAID.
PRESS

Edition of the Five Gospels is finally published, the text of the Gospels will be printed in these same four colors. In the first beatitude, for example (Matt. 5:3), "Blessed are the poor in spirit" will appear in pink, while the phrase "for theirs is the kingdom of heaven" will appear in gray. Sayings to be printed in red include the exhortation to turn the other cheek (Matt. 5:39) and the parable of the leaven (Matt. 13:33), while the parable of the fishnet (Matt. 13:47-50) will be printed in black.

As you would guess, reactions to the Jesus Seminar cover a wide range. Some persons applaud its attempt to make biblical scholarship a public matter. Some view it with a mixture of curiosity and cynicism. And still others denounce it as a flamboyant example of human arrogance. "Who do these guys think they are," one respondent asked, "to assume that they have the right to vote on God's word?"

The reaction of such respondents is understandable, but misinformed. The Seminar is not trying to vote anything out of the Scriptures. It is not challenging the inspiration or authority of any saying in the Gospels. Rather, the *votes* it takes simply try to distinguish between different levels of sayings in the Gospels. What sayings allow us to hear the original voice of Jesus of Nazareth? And what sayings *filter* Jesus' voice through the voice of his witnesses in the early church?

The problem that the Jesus Seminar is addressing is one that readers can check out for themselves with the help of a synopsis or harmony of the Gospels (a book that prints related Gospel texts in parallel columns). If we were to look up the Lord's Prayer in such a work, we would find the parallel texts printed to the right (as translated in the NRSV):

Pray then in this way:
Our Father in heaven,
hallowed be your name.
Your kingdom come.
Your will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we also have forgiven our debtors.
And do not bring us to the time
of trial,
but rescue us from the evil one
(Matt. 6:9-13).

When you pray, say:
Father, hallowed be your name.
Your kingdom come.
Give us each day our daily bread.
And forgive us our sins,
for we ourselves forgive
everyone indebted to us.
And do not bring us to the time
of trial (Luke 11:2-4).

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*

HOPE YOU ARE SITTING DOWN, GOD. IT SAYS HERE THAT ONLY 50 PERCENT OF ALL THEOLOGIANS ARE CERTAIN YOU EXIST.
THAT'S ALL RIGHT. I'VE ALWAYS BEEN ONLY HALF SURE ABOUT THEOLOGIANS.
© Joel Kauffmann

Most scholars, conservative and mainline, agree that Matthew and Luke are giving us *two* versions of one and the same prayer. Matthew's version of Jesus' prayer, however, contains several phrases not found in Luke's version. How shall we explain these variations? Did Luke abbreviate a longer prayer? Or, as most scholars believe, did Matthew or his Jewish-Christian church expand a shorter prayer for use in worship?

Similar questions occur with other texts throughout the Gospels. Even when there are no parallel texts to compare, or when the parallel texts agree, there are instances where we have good reason to believe that Gospel sayings blend the voice of Jesus with the voice of early Christian preachers and teachers. As noted above, the Jesus Seminar is attempting to sort out the voice of Jesus.

At this point, we may find ourselves asking: Just *how* do scholars go about deciding whether a saying goes back to Jesus? Several criteria are used, which can be listed in the form of questions:

1) Does this saying (and others like it) turn up in several layers or sources of the Gospels, or does it occur in only one strand of material? The more widely attested, the stronger the case that a saying goes back to Jesus.

2) Does this saying "fit" in the Palestinian setting of Jesus' ministry in the early first century, or does it fit better in another setting in terms of culture or geography?

3) Does this saying deal with issues that Jesus himself is likely to have addressed, or does it reflect the faith of the church that developed after the resurrection?

4) Does this saying have a distinctive form, a freshness or cutting edge that distinguishes it from the way either rabbis or Christian teachers tended to speak?

5) Does this saying fit with other sayings that clearly go back to Jesus, and with the overall picture of Jesus that these sayings present?

The more of these criteria that a particular saying meets, the more likely it will be viewed as an authentic saying of Jesus.

Needless to say, the use of these criteria is somewhat subjective. The basic assumptions that we bring will affect the way the criteria are applied. To be sure, the combined judgment of a group of scholars such as we find in the Jesus Seminar offsets individual biases. On the other hand, that group has its own collective "bias," as does every other group. As a result, the quest for the voice of Jesus will always be more of an art than a science. And it is a quest that will always be correcting its course.

Beyond the question of *how* is the question of *how significant*. Is it all that important to distinguish the voice of Jesus from other voices in the Gospels? Do we really need a color-coded edition of the Gospels, however fascinating its layout may be?

To that kind of question I want to give two answers. First, it is helpful for us to understand the *historical process* by which the Gospels took shape. The word of God that Jesus spoke was not tape-recorded and then packaged once and for all. Rather, it was a dynamic, living word that Jesus' witnesses kept proclaiming with new accents and new formulations to meet new crises in new situations. This process of "respeaking" the good news in Jesus' name was going on from the earliest days of the church, and it was still going on when the writers of the Gospels gave the story of Jesus their own imprint.

When the Jesus Seminar's red-letter edition of the Gospels appears, its color-coded pages will call attention to this historical process. They will invite readers to move beyond a simplistic view of Gospel sayings and to ask stretching questions about their origin and development. If this happens, the work of the Jesus Seminar will have been well worthwhile.

However, the quest to distinguish Jesus' voice from other voices in the Gospels is *not* the most important quest for either scholars or laypersons. The final authority for our faith and life in the church is not some layer of sayings that goes back to Jesus, but the Gospels in their entirety and the other writings of the New Testament. It is the New Testament in its final form that the early church adopted as its canon. And it is that same New Testament that the Church of the Brethren recognizes as its only creed and as an expression of the mind of Christ.

To put it another way: The most important agenda in our study of the Gospels is not whether Jesus spoke a particular saying long ago. The most important agenda is, rather, *whether we hear Jesus speaking through the word the Gospels proclaim, and whether we respond in obedient trust.* That agenda lies outside the work of the Jesus Seminar. But it is central to the life and calling of those who confess Jesus as risen Lord.

Richard B. Gardner is assistant professor of New Testament at Bethany Theological Seminary, Oak Brook, Ill. He also serves as director of ministry training on the General Board staff.

Brethren facing the future

Is God all-powerful?

by T. Wayne Rieman

This article is the ninth in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

- If God is all powerful, can human freedom be genuine?
- If we have any power at all, how can we speak of God as almighty?
- If God is good and almighty (both are generally assumed), why doesn't God feed the hungry, clothe the naked, house the homeless, eliminate poverty and illiteracy, establish justice, and put an end to war? Why would a good God not do what it is possible to do?

The following story illustrates the question. A large moving van is going through a residential area of a city. It moves at a reasonable speed. Playing by the side of the street is a small child. The child moves into the street. A neighbor sees the child's move and the approaching truck. He has time to pull the child to safety. He has the power to do it. If he can save the child and doesn't do it, he is irresponsible, an evil person. He can save the child from the crushing wheels. He has the power and the time to save the child. If the neighbor fails to do the saving deed, he is a fiend.

If God *can* save the 40,000 children who purportedly starve each day, if God can eliminate poverty and its inevitable suffering, if God can clean up the environment and restore it to Eden's perfection, if God can stop the hellish war in El Salvador and prevent one in the Middle East, if God can cure debilitating disease, if . . . if . . . if . . . if a good God can do these, and fails to do what God can do, *is God really good, and is God almighty?*

Archibald MacLeish states the question in another way in his play "J. B.": "If God is good, he is not God! If God is God, he is not good."

In other words, if God is really good, and refuses to effect goodness wherever it is needed, God is not really God. God is not in control. Conversely, if God is really God, in charge of things, if God has the whole world in his hands, if God can do anything he wills, then God is not good.

If God can bring about goodness, plenty, freedom from human suffering, peace, and justice, why doesn't an almighty God swing into action? Or is God an irresponsible fiend who can save people from evil *but refuses to do so?*

These are enough questions to sharpen the issue at hand: How are God's power and freedom related to human power and freedom?

Two suggestions move toward a resolution of the problem raised. First, clarification regarding a probable mistranslation is illuminating. Second, a different view of what God can and cannot do is required.

One of the most conservative biblical scholars of our century regrets that the Hebrew term *El Shaddai* was translated "Almighty" in the Old Testament. *El* signifies the Strong One. *Shaddai* is formed from the Hebrew word *Shad*, which is used invariably in the Scriptures for a woman's breast. *Shaddai* means primarily "the breasted." God is *Shaddai*, the Nourisher, the Strength-giver, the Satisfier of God's people. God is the All-sufficient. God enriches and makes fruitful. But it is on every account to be regretted that *El Shaddai* was translated "Almighty" (*Scofield Reference Bible*, page 26).

Second, the biblical faith and our times point to the necessity of realizing that God is limited. In the physical realm God seems to be sovereign. Gravity, the speed of light, capillarity, and cause and effect operate with predictability. God's order operates, too, in the moral realm. When we cheat, we become cheaters. When we lust, we become lustful. When our heart is set on material things, we become materialists. There is inevitability about these. Everything has consequences.

Human freedom is genuine. We can rebel against God's order. God permits this. The universe is made that way. Since our freedom is genuine, God is limited. Some things God cannot do because of God's self-limitation. God is limited by our freedom. We are not robots. The power given us is awful! In human affairs, God is *not* wholly sovereign. God does not violate human freedom—ever!

Furthermore, God is limited by love. The God revealed in Jesus cannot be other than loving. Whatever God does in terms of justice, mercy, grace, and the inevitability of consequences—still, God is love. God cannot be other than loving.

In next month's article an elaboration will be made of God's limitation under the title: "Some Things God Cannot Do!"

T. Wayne Rieman, of North Manchester, Ind., is a retired Manchester College professor and a leader of workshops on a variety of topics.

Breaking ground in Los Pozos

by Kent Rice

The crowing of a rooster woke us up at dawn. After a few moments I realized where I was and what I was doing–I was in an adobe hut in a village somewhere in the hills of Honduras and I had come to build a school.

As I pulled on my work boots and headed for the work site, thoughts of the previous night drifted through my mind–receiving the warm welcome, sitting around the campfire, and singing on the porch in a language our hosts could not understand. Here in a small, impoverished country bordered by Nicaragua, Guatemala, and El Salvador, I had felt at peace, and I had felt alive.

"It brings us pain that you have to live in such humble houses," one *campesino* (peasant farmer) had said that night. "If we were rich, this would not be the case, but if we were rich, I guess you wouldn't be here."

I had been struck by the pride that had existed in such humble surroundings and by the outpouring of love from these simple farmers. They had opened up their community, their homes, and thei hearts to us without a moment's hesitation. They had accepted us.

The village of Los Pozos has 12 families, with an average of six to eigh children in each. The simple houses ar scattered over a few square miles, with a church located near the center. The school was being built next to the church. Los Pozos was becoming a rea community.

We were told before arriving that the people of Los Pozos had come together around the work project in a way that they rarely had before. Tired of seeing their children walk three miles one way to school, or not attending at all, they had organized themselves sufficiently to convince the *Comisión Cristiana de Desarollo* (Christian Commission for Development, or CCD) that with a little help they could build a better future for themselves and their children.

The CCD, a Honduran relief agency in the capital of Tegucigalpa, had never before sponsored a workcamp in a rural community. However, after talking with Church of the Brethren General Board peace consultant David Radcliff, they decided that the time was right. Plans were made for 22 Brethren to come to Tegucigalpa for a brief orientation, and then to live and work among the people of Los Pozos.

The result of this planning was that we were able to show up in a community that does not appear on any map and begin working together in the spirit of Christian fellowship. As Americans, we also wished to foster a spirit of reconciliation and friendship with people who are directly and indirectly victimized by United States foreign policy.

"In taking part in a workcamp like this one, Brethren have an opportunity to live out a different kind of relationship with the people in a country like Honduras," David Radcliff says. "We aren't there to exploit their labor or their resources or to use their country as a military base or to show them the 'right way' to live or work. We are there out of Christian solidarity and out of a concern to overcome some of the barriers that separate us one from another—barriers of race, economics, and nationality.

"And while we're there, we also find another reason for being with them. We find our own lives enriched by their faith, hope, and love."

Rolando Romero (front) lends a hand while Lorne Holmes fills in the floor.

The barriers fell rapidly when we saw how hard the community had worked to accommodate us. A makeshift shower had been erected—a plastic tarp nailed to trees, and a 55-gallon drum filled with well water. The hostess in one house had even hung blankets to give Jim and Joan Dodd, of the Midland (Va.) congregation, some semblance of private sleeping quarters.

"It's amazing how far out of their way they went to make us happy," said Jenner Torrence, member of Heatherdowns Church of the Brethren, in Toledo, Ohio.

The language barrier seldom presented a problem. Several in the group spoke Spanish, and others had studied for the trip, but often no words were necessary.

I was drawn to the lifestyle in Los Pozos, a simplicity that was principal in early Church of the Brethren philosophy. The *campesinos* knew no other way of life. With experience and centuries-old techniques, they used their axes and machetes to cut precise joints in logs. Women ground corn every morning for tortillas, and carried several gallons of water at a time on their heads. Rocks were hauled in ox-drawn carts.

Our work came to reflect their philosophy, ingenuity, and tradition. While some in our group were able to lend technical help on framing the roof, most of us lugged rocks from the hillside to the school, dug into the sun-baked earth, or mixed concrete. We quickly learned to translate phrases such as "¡*más piedras*!" ("more rocks!"). Performing these simple, exhausting, and routine tasks became an important element of the lifestyle that we embraced while in Los Pozos.

As the week progressed, our group gradually shed vestiges of our pampered upbringing. After a few days, no one balked at dirt or grass in the drinking water and people did not hesitate to wear the same clothes for several days in a row. Everyone ate the beans, rice, and tortillas that invariably surfaced at each meal, without complaining about the lack of variety.

Slowly, we began to understand what

***Top:** Joe Loomis (left) hammers a beam with the foreman's help. **Bottom:** Daughter Heidi Loomis plays with a young friend. With Joe's son, Andy, and his father, Lyle, three generations of Loomises were represented in the Honduras workcamp.*

it means to live on a subsistence level, with little or no income, and without access to basic services. We sat with the community at the funeral of a one-month-old girl whose apparent pneumonia could have been easily treated in a North American hospital. We watched children run barefoot over gravel and coarse weeds. We saw the roofing tile-makers toil in the blazing sun for the equivalent of about $1.88 a day.

In the midst of this harsh reality, however, we also learned what it means to hope and to delight in the pleasures of family, friends, and the love of God. Staying in homes with the villagers gave us a close look at families who had little to call their own, but who were happier than many I know back home. It seems that, in this instance, the absence of affluent distractions, coupled with a living, growing faith perspective, led the people to concentrate on things that really matter–life, love, family, God.

"There was a feeling of love all around–it didn't matter if you were Honduran or American," said workcamper Pam Miller, member of the Manassas (Va.) Church of the Brethren.

"I was amazed at how simple everything was," added Lorne Holmes, from Reidsville, N.C. "They didn't have power equipment but they still could build what they needed. They were happy with what they had. That's how I'd like my life to be."

Amos Goodall Jr., member of the University Baptist and Brethren church in State College, Pa., had this to say: "I came on this trip with apprehension and curiosity, and am returning with hope and a sense of purpose."

Our hosts gained some new perspectives about our culture as well. One afternoon we were told, "Before you came, we thought all North Americans were serious. Now we know that's not true!"

The experience never really ended for me and perhaps never will. Often I sit thinking about my new friends to the south, living their full lives within the few square miles that they claim for their own. I wonder if they have finished the school and pray that a teacher will accept the challenge of educating them. I dream of a day when I can return, driving or hiking up to the school building to find it full of students studying math, or Spanish, or history.

We went to Los Pozos to break ground, to take our place in the line of people who work to see the hand of justice open for everyone. We did not realize that, in the minds of our new brothers and sisters, we would be doing something more. I can still hear the farewell words of Torrencio Rodriguez as we were gathered together in a circle for the last time: "You are already a part of the history of this community. When our children ask how this school came into being, we will tell them that a group of North Americans came and we built it together."

mixed REVIEWS

Encouraging addiction: Some unlikely culprits

by Bill Bowser

Anne Wilson Schaef is an alcoholism counselor, whose personal life has been touched by alcohol. *In Co-Dependence: Misunderstood—Mistreated* (Harper, 1986, $7.95) and also in a companion volume, *When Society Becomes An Addict*, she describes how *our entire society* is structured to encourage addiction. And three of the main culprits, says Schaef, are the traditional home, the traditional school, and the traditional church.

Addiction counseling isn't what it used to be. There was a time when the treatment of addiction focused on the addict alone. But today there is as much interest in the addict's family as in the addict. Treatment centers for family members and "adult children" of addicts are now commonplace. Only the addict is chemically *dependent*, but other family members are now considered *co-dependent* in the disease process. Schaef, a recovering co-dependent, calls co-dependence the primary or underlying disease of *all* addictions.

The traditional family, then, is the first breeding ground of addiction. Schaef writes: "Many of our most revered child-rearing practices are ways to help children get out of touch with their feelings and learn not to express them. . . . Children are often told that, for instance, 'They don't really feel that way about Aunt Sarah,' etc. Not only are they not supposed to express their feelings, they are told they do not even feel what they feel."

Likewise, the traditional, "problem-free" school is a training ground for addiction: "It is not just that our schools do not educate us to know, explore, and express our feelings, they educate us *out* of them. They prepare us to fit into a society where 'frozen feelings' are the norm and the addictive process is what we are expected to live. . . . Our schools collude in preparing us for nonliving." (In my experience, Sunday school and Vacation Bible School do the same.)

Lastly, Schaef confronts the church. She cites "the 'good Christian' woman, who is always sweet, caring, even-tempered, never angry, and always long-suffering. To try to fit this image is to deny our humanity and is basically dishonest. I have come to believe that 'niceness' and dishonesty are inextricably bound together."

She notes that "the people who are often the nicest are those who are most out of touch with their own feelings. They are nice on the outside, but often have covered up many repressed and/or unexperienced feelings and are seething underneath. In order to be what the church says we should be, it is frequently necessary to deny who we are."

This is strong stuff. This is life-changing stuff. This is also "prophetic stuff," in that it is impossible to be neutral to Schaef's challenges. Perhaps that is why this book is not as well known as it could be, despite an author who is knowledgeable, passionate, compassionate, and highly respected by her peers. Schaef lays it on the line. We are *all* caught up in addiction. This book demands a *response* of its reader.

It has demanded a response from me. After reading this and other books on addiction, I am able to admit to being co-dependent to the Church of the Brethren. As an "adult child of a Protestant minister"—a description I once used at an Al-Anon meeting—I have experienced the Brethren as a co-dependent "family." In the 19th century, patterns of co-dependence became our *spiritual ideals*. And the congregations where my father served as pastor frequently took on the role, collectively, of the alcoholic or abusive parent. My own recovery owes much to Anne Wilson Schaef, and to this book.

Bill Bowser is secretary of Washington City Church of the Brethren, Washington, D. C., and is a member of the Arlington (Va.) Church of the Brethren.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith.

Reading the fine print

If MESSENGER is to be read by all ages, it must be printed in a larger type size. Our members in the Navarre congregation are mostly middle age to older, but the younger ones are even less apt to read the fine print. We would like to have more readers of our denominational paper.

Evelyn Shank
Abilene, Kan.

You have just about lost me, and I have been with you for a long time . . . spiritually, philosophically, and professionally . . . as a journalist practicing the calling of the "fourth estate."

I approve of the new, wide open format, but the design collapses before my poor eyesight. Please print MESSENGER in a large type size.

Clarence Mitchell
Mount Morris, Ill.

Closer to rank and file

I much appreciate the changes I see in MESSENGER. They bring the paper closer to rank and file of the church. The news items about congregations are especially helpful.

Ernest R. Jehnsen
Leesburg, Ind.

The opinions expressed in letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that directly respond to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

It made my hair stand up

God absolutely forbids homosexuality and calls it an enormous sin (Lev. 18:22, 1 Tim. 1:8-11, and Rev. 21:8).

How can the writer of the May letter "Gays a Part of Creation" say "Lesbians and gay people do not choose to be attracted to people of the same sex. We simply find ourselves with those attractions"? I have never written a letter to the editor before, but this statement made my hair stand up. How can anyone say or believe such a thing?

I have a weight problem and maybe an attitude problem. I am praying about this and trying hard to correct this sin in my life. Now am I being told that God made me fat, that I did not do it myself?

Name withheld

A grand old constitution?

I commend Aubrey Todd for his letter about the US flag issue (June). Whether the flag is in the church or not is of little concern to me. It is not the flag that is worshiped. But the flag is a reminder of the freedom to worship openly and reverently as we choose.

There are those even within our denomination who look upon the flag as "only a piece of cloth," as "just a symbol." They feel it is not wrong to burn the flag, since it is a form of free speech.

We need to hear the voices of those countless patriots who defended our country under that flag and never returned home to again live under it.

It is the flag that represents the memory of such service and sacrifice, not the US Constitution. Why didn't John Philip Sousa compose "The US Constitution Forever" instead of "The Stars and Stripes Forever"? Why didn't George M. Cohan sing praises to the "Grand Old Constitution," instead of "a Grand Old Flag"?

We have seen the witness of protesters who burn flags and draft cards. We need to hear from those who share the "patriot dream" as well.

Owen H. Preston
Ruckersville, Va.

Needed–an urban vision

On the whole, I found the June cluster on urban ministry extremely good. "Potlucks in the City" was especially helpful, raising a number of important concerns and issues.

I do take exception, however, to a point in the article on Chicago's First Church of the Brethren. It recounts the strength of First Church during the 1930 and '40s, followed by a decline in the late 1950s and the 1960s. I inferred that the writer saw this decline occurring as the neighborhood became almost entirely African-American. This fact alone, however, did not cause declining membership and increase malaise. It was, rather, the relocating of Bethany Seminary (just down the street from Firs Church) to suburban Oak Brook that altered First Church's stability.

Bethany Seminary was just one of a number of institutions that left the Garfield Park area. This movement led directly to the impoverishment of the area. We must be careful not to suggest, directly or indirectly, that African-Americans were responsible.

The Church of the Brethren should become a contributing partner in rebuilding urban areas. We have much t contribute as people concerned about community and peacemaking. Running from problems guarantees that pain and suffering will increase. May God give u a truly urban vision.

Duane Grad
Indianapolis, Ind

Fired up by the future

We have been enjoying the T. Wayne Rieman series, Brethren Facing the Future. His July installment, "Inventing the Future," really set us to thinking. We hope the Rieman ideas become the center of discussion, both in and out of the Brethren community.

We have been arguing for just such a plan for the future, and to see these idea in print by none other than "T. Wayne" gave us great hope for the future.

Kermit and Ruth Eb
Mishawaka, Ind

On church, Conference, calling, seminary

Joel Meyer

I'm disillusioned with the church

I am a young adult who has attended Annual Conference for years. Recently I, and many of my friends, have been involved increasingly with Annual Conference business sessions. We have been excited and challenged by the opportunity to take part in denominational life. Our excitement about our faith and the future of our church has led to a greater commitment to the church. It has led to initiatives such as starting the group "Shalom!" But this year's Annual Conference was one of great disillusionment for us.

I had concerns about the handling of the new business item on the Korean Evangelical Church (KEC) and Northern Indiana District's query on Korean missions. (See August/September, page 15).

For several reasons, I am disappointed that the amended response to Northern Indiana's query was passed. While I agree that the Church of the Brethren has many insights and understandings of the gospel that Koreans should hear, we Brethren always have been successful at conveying these ecumenically. Mission can be accomplished in ways other than church planting.

I am not against all church planting. But Korea is the wrong place. If the Korean churches don't want us to plant churches in Korea, why don't we respect them and concentrate all our limited resources on planting churches where the people will accept us–such as the Dominican Republic?

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

These points apply to the response to the Northern Indiana query. I did not object to the query itself, for there did seem to be some controversy over whether the two delegations sent to Korea had been objective. I did not believe I had enough information to make a decision. It would have helped, for example, to have had some Koreans present to comment on the reports of the two delegations sent to Korea. Direct input from the KEC was integral to making a good decision, but there was none provided.

Another profound disappointment came with the process involved in presenting the amendment to the response to the Northern Indiana query. The amendment was presented as tying the KEC business item and the Northern Indiana query together, making them one in intent and spirit. In fact, the amendment violated both of them.

It violated the intent of Northern Indiana's query by asking that we plant churches in Korea. That query only asked that we see if planting churches in Korea was feasible. The amendment's call for church planting also violated the spirit of the KEC business item. It had been reported that if we did attempt church planting in Korea we might ruin any chance for ecumenical work with the KEC or other churches in Korea, this work being the recommendation of the General Board.

This misrepresentation blatantly misled us. I and others were disillusioned and disappointed to see this politicking on the floor of Annual Conference.

The larger issue is not the church's attitude toward church planting, although this is an issue of great importance. The larger issue is the way a church–the body of Christ–makes decisions. The purpose of every person involved should be to set the truth before the combined wisdom of the delegate body. It is hard to discern truth through veils of deception or political tricks.

In other Annual Conference business a query was approved that gave support to young-adult ministry. If the church truly wants to keep young adults in its membership, it needs to impress us with its integrity and faith, showing us a church that we would want to be a part of.

Joel Meyer, of Lombard, Ill., is a member of the York Center Church of the Brethren, in Lombard. He is a student at Juniata College, Huntingdon, Pa

Craig K. Bailey

I'm very pleased with the church

I occasionally read in MESSENGER the concerns of some Brethren who seem to have despaired of seeing health and growth in the denomination. On the contrary, I see the Church of the Brethren as rare in the degree to which God's Spirit is manifested in it.

I experienced this manifestation while serving a summer pastorate in the Chambersburg (Pa.) congregation. The relationships and actions of the congregation incarnated the Spirit of Christ and affected both the members and the community. Other summer pastors often commented on the degree to which that particular congregation helped them clarify their call by its way of exemplifying Christian values and relationships.

The Beacon Heights congregation, in Fort Wayne, Ind., exemplifies the body of Christ in a more urban setting. This is especially evident in the Christlike way that its members resolve their disagreements. My 13-year-old daughter has commented that she would enjoy being a member at Beacon Heights.

Christ's spirit is not always evident in a particular congregation, but that spirit can be manifested again. I served in a

Western Pennsylvania congregation troubled by many problems. At the time, one might have despaired of that congregation's usefulness to God's kingdom. I always had faith that Christ's love and caring would become real again. As I have read that congregation's bulletins and newsletters over the past 15 years I have seen evidence of a steady, hopeful, and healthy growth in relationships, service to others, and a redevelopment of Christian spirit. When willing people allow God to work in themselves and their congregation, hopes for growth and health can be realized.

Those Brethren who have despaired should look within themselves, look outward in service, continue prayer and scripture study even when it does not seem productive, and not break connections with a church that can nurture, challenge, and strengthen their faith. Sometimes the passage of time, waiting with patience and hope, and growing maturity will solve problems that at earlier stages seem unsolvable.

Craig K. Bailey, of Springfield, Ill., works for the Illinois Department of Children and Family Services.

Jerry Brenneman

Mutuality needed at Conference

I was not opposed to the establishment of a Retired Church Workers Fund by Annual Conference (see August/September, page 17). Nor am I now. What I, as well as many other pastors, object to is how this fund is to be financed: Congregations will pay one percent of a pastor's pension base figures to the fund.

A term that I heard frequently at Conference was "mutuality." Where was that "mutuality" in this Conference action? I am not grieving over the loss of one percent of my pension. I simply want to know why everyone in the Brethren Pension Plan was not asked to contribute to the fund. This would have gotten more at "mutuality."

We strayed from being a New Testament church in this action. Matthew 10 suggests that it is the responsibility of the church to care for its pastors. Why then is not the church taking care of our retired missionaries and pastors? Why are only the current pastors taking care of them?

A delegate at Milwaukee pointed out that at the rate of our present decline in membership there will be no Church of the Brethren by 2035. Who is the person in the primary position of interpreting, generating support for, and promoting the denomination's program? That person is the pastor. It is hard for me to motivate my congregation when it is hard for me to motivate myself because of my hurt feelings. How can I go about "passing on the promise" when something that was "promised" to me by the 1985 Annual Conference has been taken away?

I would have reacted positively if the Pastoral Compensation and Benefits Advisory Committee had sent a letter to all pastors stating its proposal and inviting their response. If there was such a letter I never received a copy.

Finally, I have a question for all the lay delegates at Milwaukee who voted in favor of this action: Are you willing to donate one percent of your pension to this fund? If you are not, how then, in good conscience, could you vote away one percent of mine?

Jerry Brenneman is pastor of the Marion (Ind.) Church of the Brethren.

Bob Phillips

Steer members to Christian vocations

At a Virlina District working day on leadership development, I was asked to make a presentation on how congregations can encourage members to enter Christian vocations.

Our present problem of not having enough people pursuing Christian vocations probably is due to our failures of the past: We have not emphasized God's calling throughout the church. Church members have not had a personal commitment. There have been fewer missionary visits in congregations to stir up excitement for mission work. We have emphasized the "professional ministry" as if it were comparable to being a doctor or lawyer. We seem to have been reluctant to single out individuals and encourage them to pursue a Christian vocation. Most members of our congregations focus on material goods and the jobs to afford them, communicating the message that Christian vocations do not pay as well as secular ones.

So, what can we do to encourage members to enter Christian vocations?

Put a renewed emphasis on personal calling and commitment. The programs of Passing on the Promise and People of the Covenant, good as they are, must be exceeded in our exertion to bring about change.

We must live lives more intentionally committed to Jesus Christ and demonstrate a deeper responsibility to the church, which is Christ's body. Congregations must be more aware of their covenantal relationship to God–our Creator, our Redeemer, and our Guide. Our responsibilities include faithfulness in teaching, witnessing, giving, proclaiming the Word, and in leading a lifestyle of love, care, sacrifice, study, and prayer. People must see our relationship with God expressed in all our daily decisions.

There must be a continual dialog between pastor and congregation, member and member, one of openness and honesty. Realistic goals, expectations, and standards of performance must be worked out for each pastoral situation, and a designated method of accountability followed. Nothing can discourage young people from entering Christian vocations more than hearing constant criticism of their pastor. Nothing can crush a youth's budding call faster than witnessing dissension among members of the congregation.

We must have Sunday school teachers who constantly speak with joy of service to Christ and the church, who use creativity in lifting up opportunities for all ages to have good experiences of service. All Sunday school classes must

(*continued on page 34*)

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(*continued from page 32*)

emphasize God's calling and the recognizing of individuals' gifts.

We constantly must bring in people from outside to give presentations about their Christian service—missionaries, Brethren Volunteer Service workers, overseas workcampers. We only need to dial a toll-free number—1-(800) 323-8039—and ask for help in mission interpretation. There are returned missionaries available. There are BVSers easily accessible. There are participants from 1990 workcamps in Nigeria and Honduras. And many more. Share the excitement of service.

We must encourage young people to attend church camp, even giving them financial help. Send your youth or even the entire youth group to Annual Conference, to National Youth Conference, to Christian Citizenship Seminars sponsored by our Washington Office. Send young people as workcampers. (There is a young adult workcamp in Nigeria next January-February.) Promote Brethren Volunteer Service and actively encourage individuals to join it. Use the many videos available from our General Offices that interpret and promote Brethren ministries and happenings.

Have a "career day" in your congregation, with outside speakers, videos, exhibits that lift up all sorts of Christian vocations—BVSer, nurse, doctor, missionary, workcamper, disaster worker, teacher, minister, Christian educator, musician, youth minister, camp leader, chaplain (industry, nursing home, hospital), and many more.

Just set a good example. Let your youth see sisters and brothers working together in unity, harmony, love, compassion, service, and faithfulness.

All our efforts may prove fruitless unless attended by prayer. Pray that God will reveal to you persons being called. And, as God leads, speak to those persons, encouraging them to listen to God's calling. God wants the best, and we should not hesitate to encourage those who are called.

Parents in congregations must see that their children participate in the Sunday school classes and other activities of the church. This encouragement must begin at home, where the children witness their parents living out their Christian faith and being responsible, covenanted members of the congregation. Parents must see that youth don't put summer jobs ahead of church activities.

Each of us can think of other ways to encourage members to consider Christian vocations. These are just a few ideas that I have. Add your own, and tell them to others.

Bob Phillips is pastor of First Church of the Brethren, Eden, N.C.

Emmert F. Bittinger

Relocate Bethany in the heartland

The discussions about Bethany Seminary in recent issues of MESSENGER have been helpful. I offer some ideas to consider as Bethany puts its Oak Brook, Ill., campus up for sale and considers its future.

With its present location and program, Bethany is training few people who actually become pastors in Church of the Brethren congregations. In 1988, seven pastors were graduated, but the ratio of Brethren graduates to non-Brethren was 50:50. So several of them may not be Brethren. In 1989, 19 graduates planned to enter the pastorate, but the overall ratio of Brethren to non-Brethren

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graduates was almost 50:50.

The number of Brethren ministers attending Bethany is at a low, crisis level. Our churches, of course, need to increase their ability to bring up and call ministers. But it also appears that many of our ministers choose other seminaries or go to no seminary.

Another problem is that the vast majority of our congregations cannot utilize or afford a Bethany graduate as pastor. Consequently they accept local ministers who sometimes are very un-Brethren in background or even anti-Brethren. The results are tragic: Congregations are being split apart with controversy and led away from their Brethren grounding. Therefore, many of our smaller congregations–some of them old and deeply rooted–are weakening and declining at a rapid rate.

As noted by Vernard Eller (February, page 19), only about a third of the Church of the Brethren congregations, out of more than a thousand, are able to support full-time pastors, and the seminary "is moving in the direction of being of direct service only to about 80 Church of the Brethren congregations." If this trend continues, Bethany's service to the denomination will become increasingly expensive, and fewer and fewer congregations will benefit. Such a trend must be curbed . . . and soon.

I rejoice to hear that consideration is being given to returning to a strong emphasis on being true to the best of our Brethren heritage and Anabaptist principles. As suggested by Donald F. Durnbaugh (*Brethren Life and Thought*, Spring 1990), we will be better able to witness for our Lord if we are true to our calling as Brethren. We do not want our message to become a bland mixture of watered-down teachings having an inventory of doctrines and practices designed merely to enhance our public relations. This fact, additionally, suggests that if our seminary is going to consider working closely with another denomination, it should be one that, like Brethren, comes out of the Anabaptist tradition.

Where should Bethany "land"? Contrary to what Vernard Eller (February, page 19) and Tom and Nancy Deal (May, page 35) have said, the closer Bethany is to the majority of its constituents, the better able it will be to serve that constituency. I speak not only of geographical distance, but also of theological and cultural distance.

Considering location, due weight must be given to the demographics of Brethren population. Eight-four percent of Church of the Brethren members live east of Illinois. Three-fourths of our members live east of Indiana. This certainly places Bethany in its present location at a great distance from the demographic center of its constituency. Only about 11 percent of our Brethren population lives west of the Mississippi

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and 13 percent west of Illinois.

When the General Board stewardship staff wants to raise money from Church of the Brethren members, it locates its fundraisers in a pattern squarely within their constituency. Three out of four of the planned-giving field staff live east of Ohio, among, and within a day's travel of, 70 percent of the total Brethren constituency. A company that wants to maximize the sale of its product establishes outlets close to concentrations of potential customers.

Placing Bethany Seminary closer to its more conservative, eastern heartland not only would make it possible for more Brethren students to attend it, but also would bring the seminary into closer touch with a much larger number of congregations and members. Interesting possibilities for dialog and exchange come to mind.

Locating Bethany at a place to which a large number of pastors could travel within a day or less would create many new opportunities for service and training. Pastors could spend two days a week in study and still carry on a strong ministry in their congregation.

One argument offered for Bethany staying in the Chicago area is the advantage of being near great libraries and well-known universities and seminaries. While this is true and helpfu for training graduate students, the more important question is one of priorities: Is it more important for Bethany to be near great universities than to be near its own constituency that it is supposed to serve? Which of these two advantages is most crucial to the well-being of the denomination in its present crisis? This may no be an either/or question: There are some great universities and seminaries in the eastern USA also.

The present times are crucial. They provide a great opportunity. Perhaps never again will there be such a good opportunity to "land" Bethany Seminary where it should be—near the center of the Church of the Brethren constituency. M.

Emmert F. Bittinger, of Bridgewater, Va., is a retired professor of sociology at Bridgewater College.

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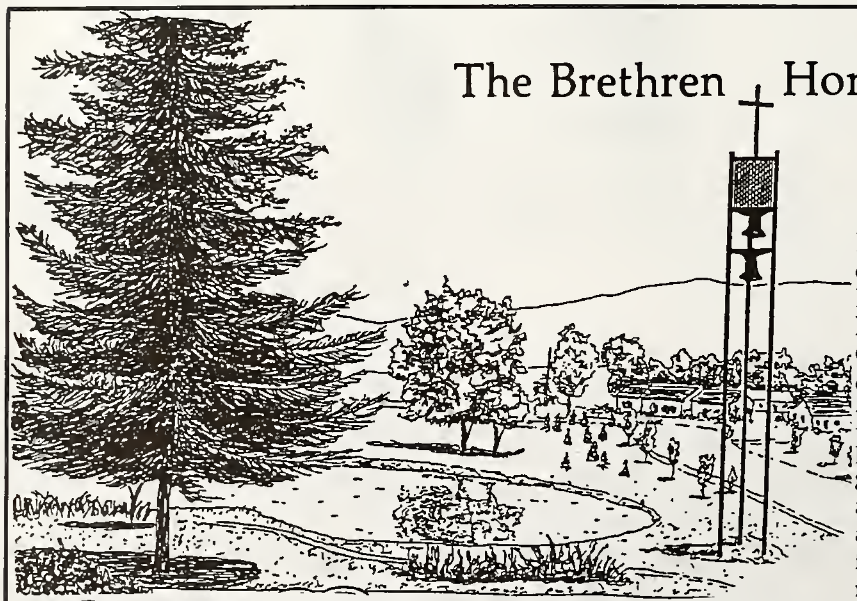

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192nd BVS Orientation Unit

(Orientation completed July 10, 1990)

Alderfer, Mindy, Orrville, Ohio, to Casa de Esperanza de los Ninos, Houston, Texas

Dulabaum, Noelle, Elgin, Ill., to Tri-City Homeless Coalition, Fremont, Calif.

Holmes, Regina, Midland, Va., to SERRV, New Windsor, Md.

Kauffmann, Heidi, Chicago, Ill., to Christian Peace Conference & Language Institute, Prague, Czechoslovakia

Lonie, Jessica, Madison, Wis., to Ulster Quaker Service, Belfast, Northern Ireland

Martin, Justine, Martinez, Ga., to Travellers Site Project, Belfast, Northern Ireland

Metzler, Scott, Nappanee, Ind., to Brethren Woods, Keezletown, Va.

Mierisch, Suzanne, Hampton, Va., to Catholic Worker House, San Antonio, Texas

Morgan, Pat, Akron, Ind., to CIPAX, Rome Italy

Palmer, Bob, Lexington, Mass., to CCNV, Washington, D.C.

Ranck, Joel, Mifflintown, Pa., to Ramallah Friends School, Ramallah, West Bank (Israeli-Occupied Territory)

Reddi, Pramela, Mountain View, Calif., to Accion Permanente Cristiana Por la Paz, Managua, Nicaragua
Smaggia, Beatrice, Paris, France, to The Lehman Center, York, Pa.
Snyder, Mark, Winchester, Va., to Catholic Worker House, San Antonio, Texas
Spangler, Krista, Vienna, Va., to Campaign for Nuclear Disarmament, London, England
Wenger, Marjorie, Lorida, Fla., to English Language Training Center, People's Republic of China
Willoughby, Brenda, Copemish, Mich., to Latin America Office, Elgin, Ill.
Wolbach, Jenny, Camp Hill, Pa., to Gould Farm, Monterey, Mass.

Licensing/ Ordination

Ball-Miller, Rebecca, ordained Apr. 6, 1990, Union Center, N. Ind.
Bitner, Robert Lee, licensed Apr. 26, 1990, Oakland, S. Ohio
Bruffey, Shirley Mae, licensed Mar. 29, 1990, White Hill, Shen.
Brull, Pedro, ordained, May 28, 1990, Vega Baja, P.R., Atl. S.E.
Cunningham, John Andrew, ordained Jul. 15, 1990, Comm. Church, Orlando, Atl. S.E.
Daggett, Joan Lawrence, licensed Jan. 27, 1990, Daleville, Virlina
Daggett, Kevin Wayne, ordained Jan. 27, 1990, Daleville, Virlina
Deffenbaugh, Barron, licensed May 19, 1990, Locust Grove, W. Pa.
Ebersole, Mark David, licensed Jan. 23, 1990, Lancaster, Atl. N.E.
Garber, John Lawrence Jr., ordained Apr. 24, 1990, Hiner, Shen.
Garcia, Belisario, ordination received May 28, 1990, Castañer, Atl. S.E.
Guthrie, Donald Lee, licensed Mar. 8, 1990, Mount Zion, Linville, Shen.
Hadiwirawan, Ratna, licensed Apr. 21, 1990, Panther Creek, Ill./Wis.
Hites, Jeanne M., licensed Jun. 5, 1990, Naperville, Ill./Wis.
Hutchison, Martin Earl, ordained Mar. 10, 1990, Fairview, Mid-Atl.
Hutchison, Sharon Cobb, ordained Mar. 10, 1990, Manassas, Mid-Atl.
Martinez, Miguel Antel, ordination received May 28, 1990, San Juan, Atl. S.E.
Natal, Arcadio, ordination received May 28, 1990, Manati, Atl. S.E.
Ober, Janet, licensed Aug. 19, 1989, Hempfield, Atl. N.E.
Rouse, L. Wayne, licensed Apr. 21, 1990, Astoria, Ill./Wis.
Saunders, Jim, ordained Mar. 17, 1990, Antelope Valley, S. Plains
St. Fleur, Ludovic, ordained Jun. 24, 1990, Eglise Des Freres Haitiens, Miami, Atl. S.E.
Strite, Stephen C., ordained Jan. 27, 1990, Antietam, S. Pa.
Swick, Michael, licensed May 11, 1990, Pleasant Hill, W. Pa.

Pastoral Placements

Beahm, Martha, from Sebring, Atl. S.E., to Mechanic Grove, Atl. N.E.
Bell, David, from other denomination to Zion Hill, N. Ohio
Boothe, Rodger, from secular to Spruce Run, Virlina
Broyles, Dewey, from secular to Spruce Run, Virlina
Cary, Jack, from secular to Blissville, N. Ind.
Chandler, Michael, from Trinity, Virlina, to Roanoke, First, Virlina
Hileman, Raymond, from Indiana, W. Pa., to Ashland, Dickey, N. Ohio
Jones, Kermit, from retirement to Windber, W. Pa.
Keeney, Gregory, from secular to East Fairview, Atl. N.E.
Lewis, David, from other denomination to Iowa River, N. Plains
Matteson, Janet, from seminary to Bridgewater, Shen.
Mc Donald, Richard, from interim to permanent, Front Royal, Shen.
Miller, Jerry, from Woodgrove, Mich., to Mechanic Grove, Atl. N.E.
Mitchell, Vernon D., from Stone, W. Marva, to Onekama, Mich.
Sager, Stephen, from seminary to Mill Creek, Shen.
Shane, Ron L., from secular to Fruitdale Comm., Ore./Wash.
Sines, I. Eugene, from Oak Grove, Virlina, to Greenwood/ Mountain Grove, S. Mo.
Smith, A. Harrison, from Cando, N. Plains, to Canaan, W. Pa.
Tubbs, John, from Bethel, W. Plains, to Rocky Ford, W. Plains
Waits, Tim, from secular to North Webster, N. Ind.

Deaths

Andes, Emert, 86, Timberville, Va., May 2, 1990
Aukerman, Kathleen, 91, Brookville, Ohio, Mar. 4, 1990
Baker, Edwin, 59, Timberville, Va., May 13, 1990
Baker, Orland, 91, Santa Ana, Calif., Apr. 22, 1990
Baker, Elizabeth, 88, Essex Fells, N. J., Jun. 21, 1990
Baldwin, Clement, 73, McPherson, Kan., Jun. 3, 1990
Barnes, Edith, 96, Mount Morris, Ill., Jul. 11, 1990
Barnhart, Margaret, 97, Hershey, Pa., Jun. 28, 1990
Barwick, Laura H., 89, Lititz, Pa., Jun. 7, 1990
Baugh, Vergie, 66, Staunton, Va., Apr. 24, 1990
Beard, Marie, 94, Westminster, Md., Feb. 26, 1990
Berkey, Byron, 73, Denton, Md., Jun. 7, 1990
Bienz, Gladys, 88, LaPaz, Ind., Apr. 11, 1990
Billue, G. H., 78, McPherson, Kan., Jul. 7, 1990
Bishop, Paul, 88, Cloverdale, Va., May 18, 1990
Bishop, Patricia, 65, Greenville, Ohio, Jul. 14, 1990
Boitnott, Laura, 89, Boones Mill, Va., Jun. 8, 1990
Boos, John V., 30, Plymouth, Ind., Feb. 28, 1990
Botkin, Charles, 89, Sugar Grove, W. Va., Jul. 8, 1990
Brubaker, Elmer J., 89, Hollidaysburg, Pa., Jul. 10, 1990
Buhl, Fannie, 86, New Market, Va., Apr. 16, 1990
Cable, Oscar, 88, Monticello, Ill., Apr. 15, 1990
Campbell, Lurty, 79, Penn Laird, Va., Apr. 16, 1990
Capps, Glenn, 80, Cerro Gordo, Ill., Apr. 9, 1990
Carr, Elva, 89, Roanoke, Va., Jun. 3, 1990
Chance, Howard L., 73, Lancaster, Pa., Jun. 20, 1990
Cobb, Leonard, 42, Winchester, Va., May 8, 1990
Cooper, Earnie, 61, Woodstock, Va., May 14, 1990
Corbin, James, 77, Westminster, Md., May 24, 1990
Craun, Harold, 77, Roanoke, Va., Apr. 11, 1990
Cupp, Ruby, 80, Staunton, Va., Jun. 11, 1990
Danner, Florence, 85, East Berlin, Pa., Feb. 13, 1990
Dedrick, James, 79, Harrisonburg, Va., Jun. 10, 1990
Domer, Mae C., 83, Dalton, Ohio, Apr. 21, 1990
Dull, Lester, 66, Westminster, Md., Jan. 21, 1990
Eby, Ruth, 83, Lancaster, Pa., May 31, 1990
Eckroth, Alfred, 93, Lancaster, Pa., Apr. 30, 1990
Edmister, Ivan, 81, La Verne, Calif., Jun. 22, 1990
Edwards, Julis, 83, Weyers Cave, Va., Jun. 18, 1990
Fifer, Jesse, 91, Frederick, Md., Apr. 15, 1990
Fitzwater, Ruth, 61, Harrisonburg, Va., Jun. 16, 1990
Fraser, Marion R., 69, North Liberty, Ind., Jun. 6, 1990
Fristoe, Mary, 90, Bridgewater, Va., Apr. 19, 1990
Frozee, Asa, 93, Uniontown, Pa., Jul. 8, 1990
Garber, Neva, 83, Harrisonburg, Va., Apr. 16, 1990
Geisman, Ida, 79, Freeport, Ill., Dec. 10, 1989
Genandt, Jim, 78, McPherson, Kan., Jan. 17, 1990
Goss, George, 75, Mifflinburg, Pa., Jul. 13, 1990
Hamilton, Marie E., 78, Elkhart, Ind., Jun. 17, 1990
Heckman, Eunice, 85, Cerro Gordo, Ill., May 25, 1990
Hensley, Ruth, 97, Grottoes, Va., May 13, 1990
Hinkle, Dorothy, 67, Penn Laird, Va., Jun. 7, 1990
Holsinger, Dorothy, 84, Noblesville, Ind., May 2, 1990
Hoover, Audrey, 81, Woodstock, Va., Mar. 5, 1990
Hostetler, Marie E., 69, Orrville, Ohio, May 21, 1990
Hottinger, Kathleen, 38, Fulks Run, Va., Jun. 1, 1990
Housden, Elwood, 61, Shenandoah, Va., May 27, 1990
Housden, C. M., 83, Stanley, Va., May 30, 1990
Jackson, Jack, 65, Peru, Ind., May 25, 1990
Jones, Nevin, 69, Westminster, Md., Jul. 10, 1990
Kauffman, Truman, 78, Harrisburg, Pa., May 15, 1990
Kaufman, Henry L., 83, Haines, Fla., Feb. 26, 1990
Keen, Frederick E., 71, Rockwood, Pa., Jun. 14, 1990
Keener, Orra, 87, Ashland, Ohio, Jun. 17, 1990
Keller, Julia, 74, Peru, Ind., Apr. 5, 1990
Kipp, Ruth, 82, Elizabethtown, Pa., May 1, 1990
Kohne, Matthew, 64, Mathias, W. Va., Apr. 16, 1990
Kreider, Howard, 91, Ephrata, Pa., May 25, 1990
Lambert, Clara, 73, Fairview, Va., Jun. 13, 1990
Lankford, Charles, 40, Shenandoah, Va., May 21, 1990
Long, William, 81, Dayton, Va., May 1, 1990
Long, William, 70, Peru, Ind., May 10, 1990
Lucabaugh, Earl, 79, York, Pa., May 6, 1990
Miller, Howard, 70, Harrisonburg, Va., May 9, 1990
Miller, Mary, 84, Mount Jackson, Va., Jul. 12, 1990
Miller, Edman, 67, York, Pa., May 3, 1990
Minnich, John B., 84, York, Pa., Jul. 17, 1990
Morris, Ashby, 82, Elizabethtown, Pa., Feb. 11, 1990
Mowery, Gaylon, 68, Woodstock, Va., Jun. 17, 1990
Mowery, Pauline S., 87, Woodstock, Va., Jun. 21, 1990
Moyer, Marilee G., 54, Altoona, Pa., Mar. 9, 1990
Myers, James, 79, Bridgewater, Va., May 6, 1990
Myers, Russell, 81, Harrisonburg, Va., May 28, 1990
Neff, Samuel, 92, New Market, Va., May 30, 1990
Painter, Franklin, 77, Palmyra, Pa., Jun. 4, 1990
Palmer, Evelyn, 70, Waynesboro, Va., Jul. 4, 1990
Pennypacker, Mary S., 101, Parker Ford, Pa., Jun. 19, 1990
Plaugher, Robert, 66, Dayton, Va., Jun. 4, 1990
Potter, Grace M., 81, York, Pa., May 24, 1990
Potter, Terry, 46, York, Pa., May 2, 1990
Redifer, Oscar, 89, Weyers Cave, Va., Jan. 12, 1990
Replogle, Fred A., 91, North Manchester, Ind., Jul. 7, 1990
Rife, Hettie, 92, Greenville, Ohio, Jul. 11, 1990
Riley, Jesse, 73, Luray, Va., Apr. 30, 1990
Rodgers, Pauline, 80, McGaheysville, Va., May 2, 1990
Rohrer, Ruth A., 92, North Manchester, Ind., May 27, 1990
Royer, Isabel, 76, Westminster, Md., Jun. 13, 1990
Salt, Mary, 76, Harrisonburg, Va., May 27, 1990
Scorcher, George, 82, Edinburg, Va., Jun. 6, 1990
Sellers, C. Robert, Hollidaysburg, Pa., May 22, 1990
Sharrer, Calvin, 83, Coopersburg, Pa., Apr. 23, 1990
Shirkey, S. D., 79, Dayton, Va., Apr. 5, 1990
Shoemaker, Charles, 83, Fulks Run, Va., Apr. 17, 1990
Short, Eunice, 80, Luray, Va., Apr. 18, 1990
Showalter, Theodore, 86, Troutville, Va., Mar. 23, 1990
Simmons, Edgar B., 84, Harrisonburg, Va., Jun. 30, 1990
Sisk, Virginia, 79, Plymouth, Ind., May 26, 1990
Sites, Forrest M., 76, Petersburg, W. Pa., Jan. 3, 1990
Smith, Pearl, 81, Grottoes, Va., Mar. 13, 1990
Smith, Robert, 87, Oaks, Pa., Mar. 4, 1990
Smucker, Carl J., 80, Sun City, Ariz., May 19, 1990
Sollenberger, Evelyn M., 64, Curryville, Pa., Jul. 11, 1990
Stalder, Edith, 86, Cerro Gordo, Ill., Jun. 14, 1990
Staples, Mary, 81, Staunton, Va., Jun. 21, 1990
Steelman, John, 43, Columbia, Pa., Feb. 19, 1990
Strawderman, Leta, 66, Mathias, W. Va., May 20, 1990
Stremmel, Rosa, 74, New Oxford, Pa., Feb. 15, 1990
Strine, Nevin, Westminster, Md., 77, Apr. 15, 1990
Stull, Lucile R., 79, Elkhart, Ind., Jun. 3, 1990
Troyer, Iva, 93, South Bend, Ind., May 4, 1990
Turner, Virginia, 76, Harrisonburg, Va., Jul. 9, 1990
Uhos, Mary, 85, Uniontown, Pa., Jun. 27, 1990
Wade, William, 72, Roanoke, Va., Jun. 1, 1990
Wampler, Paul, 72, Annville, Pa., Apr. 3, 1990
Weaver, Howard S., 80, Windber, Pa., May 25, 1990
Wenger, Harold, 66, Harrisonburg, Va., Apr. 29, 1990
Wetsel, Earl, 92, Harrisonburg, Va., Jun. 4, 1990
Williams, Ralph A., 81, Cushing, Okla., Jun. 23, 1990
Wilson, Ruth, 90, Mathias, W. Va., May 14, 1990
Wynn, William W., 55, York, Pa., Apr. 18, 1990
Yingling, Margaret, 91, Westminster, Md., Jun. 12, 1990
Zimmerman, Ruth, 86, Bridgewater, Va., Jun. 18, 1990
Zug, Miriam, 85, Lancaster, Pa., Apr. 7, 1990

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FOR SALE–*Early Records of the Ambler Church of the Brethren, Ambler, PA*–Primary source records 1840s through 1940s: 8 1/2 x 11, 369 pages, cloth, every name index. Prepublication price $25 plus $3 postage until Nov. 15, 1990. Only 300 copies. Prepaid orders to: Sesquicentennial Committee, Ambler Church of the Brethren, Butler & Rosemont Ave., Ambler, PA 19002.

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FOR SALE–Doctrinal Reproductions, March 1989–One book of 4 volumes, 585 pgs.: 1) Jeremias Felbinger's *Christian Handbook*, 1652; 2) *Rites and Ordinances*, 1715, by Alexander Mack; 3) *Primitive Christianity*, 1834, by Peter Nead; 4) *Pious Companion*, 1865, by Samuel Kinsey. Hard cover, $15.00; limp cover, $10.00. $2.00 postage and handling. *True Vital Piety*, July 1989, by M. Eshelman. 215 pages, fr. original 1874 edition. Hard cover, $8.50; $1.50 postage and handling. *Doctrines of the Brethren Defended*, July 1989, by R. H. Miller. 404 pages from original 1876 edition. Hard cover, $12.50; $1.75 postage and handling. *Collections and Recollections*, 1986, by J. W. Miller. 352 pages in six parts. Historical, travel, doctrinal. Hard cover, $15.00; $1.75 postage and handling. Order from: J. W. Miller, 770 North Diamond Mill Road, Dayton, OH 45427. Orders of three or more books from this address sent post paid. Ohio residents add sales tax.

WANTED–Professor of Biology, beginning Aug. 1991. Must be interested in teaching broadly in field, e.g., genetics, physiology, vertebrate biology, ecology, but specific assignment subject to discussion. Completed or nearly completed doctorate preferred. Contact: Dr. Dale Goldsmith, Vice President for Academic Services, McPherson College, McPherson, KS 67460. Tel. (316) 241-0731.

WANTED–Psychiatrist. Brook Lane Psychiatric Center, Hagerstown, Md., seeks a full-time psychiatrist to work in child and adolescent psychiatric program. This independent practice opportunity for individual who wishes to combine medical skills and faith perspective. Available immediately. Practice offers inpatient and outpatient work with children and adolescents. Individual selected will be committed to multi-disciplinary team approach and continued professional growth. Ample compensation available. Brook Lane is located 70 miles w. of Washington, DC. Offers best of rural living environment close to metropolitan area. Practice and relocation expenses considered as part of recruitment package. For more info. contact: David Rutherford, Chief Executive Officer, Brook Lane Psychiatric Center, P. O. Box 1945, Hagerstown, Md. 21742-1945. Tel. (301) 733-0330.

WANTED–Names wanted of Brethren living in Central Ark. Looking for interest in forming church in area. If you know Brethren living in Little Rock, Cabot, Searcy, Heber Springs, Fairfield Bay, Conway areas, contact: Bill Leach, 41 Foxboro, Searcy, AR 72143 (501) 268-1100 or Lowell Burnett, 3328 Hwy. 267 So, McRae, AR 72102 (501) 882-6236.

WANTED–The Carthage, Mo. congregation seeks person or family interested in working actively in the church, but not as pastor. Three bedroom house provided. We will help with utilities. Contact: Mike Wine, Rt. 2, Box 138, Jasper, MO 64755. Tel. (417) 525-4400.

WANTED–Participants for 1990 Young Adult Conference, Nov. 22-24, Camp Woodland Altars, Ohio. Theme is *Welcoming the Stranger.* The leaders are Bob and Nancy Faus, Lombard, Ill. Nancy is professor of Music and Worship and Campus Pastor at Bethany Seminary. Bob is Consultant for Ministry for the General Board. Registration begins at 3:00 p.m. on Thursday. Conference closes at 1:00 p.m. on Sat. Cost is $60 including $20 registration fee, due Nov. 1. Limited scholarship help available to BVSers and distance travelers. Open to any and all young adults. Contact: Chris Michael, Youth/Young Adult Ministry Office, 1451 Dundee Avenue, Elgin, IL 60120.

SINGLES–Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join? For information write to Crossroads, Box 32, N. Tonawanda, NY 14120.

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WANTED–The Palms Estates of Highlands Co., Inc., Lorida, Fla., needs volunteer couple willing to assist with maintenance work, lawn care, various other assignments in return for housing, small stipend. For more info. contact: Walter C. Gingrich, P.O. Box 364, Lorida, FL 33857. Tel. (813) 655-1909.

RETIREMENT–Retiring? Chestnut Village at The Brethren's Home offers independent living in quality constructed cottage units. 3 floor plans, each having 2 bedrooms, dining room, living room, kitchen with appliances, bath(s), garage. If you want secure and peaceful environment and active and vibrant lifestyle, then Chestnut Village is for you! Near Dayton, Cincinnati, Indianapolis. Presently planning Phase III of building program. Call (513) 547-8000 or write Mike Leiter, 750 Chestnut St., Greenville, OH 45331, for complete info. Complete Christian Retirement Community serving over 500 residents.

TRAVEL–Juniata College Alumni Tours. Christmas Time in Bavaria: Dec. 10-18, 1990, hosted by Dr. Robert and Mrs. Neff. Great Britain. England, Wales, Scotland: Aug. 11-28, 1991, hosted by Dottie and Rex Hershberger, '50. Alaska, post-1991 Annual Conference trip: hosted by Dr. and Mrs. Clayton Pheasant. For info. and reservations contact: Volker K. Molt, Gateway Travel Center, Inc., 606 Mifflin St., Huntingdon, Pa. 16652. Tel. 1-800-322-5080.

TRAVEL–Again with John and Naomi Mishler. Following Annual Conference, Portland, Oregon, July 1991. Leave July 8 for 10 days. Sail the inner passage with panoramic view of land and sea. Stop at various ports for beautiful, informative tours. Travel the 49th state by bus and rail to experience a never to be forgotten experience of beauty and grandeur. Return again to your mode of travel at Portland. Or if not attending Annual Conference, we will arrange your travel by air from your home town to Vancouver, Canada, to join our tour. Following the tour return again to your home town. Write for itinerary and info. to: the Rev. John and Naomi Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL–With a purpose with Wendell and Joan Bohrer to Alaska following Annual Conference next year. Beginning July 9 in Portland. For information concerning this cruise/tour write: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

INVITATION–In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 985-1360 or John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404) 448-9092.

Which drummer shall we follow?

One of the most discouraging things about the present US-Iraqi confrontation (writing in late August, I do not know what the "confrontation" will have escalated to by our October publication date) is the field day the news media have had with it. It is shocking to see how happy journalists have been to have the prospects of a full-scale war to write about.

Immediately upon President Bush's decision to send troops to Saudi Arabia, reporters who apparently have spent the years since Vietnam reading memoirs of war correspondents began cranking out the stuff they traditionally supply in wartime–the cliché-filled stories of seeing the troops off, young soldiers and their wives tearfully parting, hometown rallies, ships steaming over the waves, the US president and his noble motives. And over it all, Old Glory waving high.

We were fed stories of Saddam Hussein, the "Butcher of Baghdad" and Adolf Hitler reborn, when a week earlier we didn't even know he was America's enemy. Virtually everyone seems to be swallowing all this standard "nation at war" hogwash without stopping for a minute to question why we go to war in this particular instance, much less to question the rightness of going to war at all.

To those who believe that "conquer we must when our cause it is just," I say that the US-Iraqi conflict is not concerned with noble causes such as freedom; nor is it about deterring aggression. This is a fight about oil. US troops and weapons are in Saudi Arabia because we don't have any better sense than to go on being dependent for energy on a non-renewable natural resource.

But even if we admit that this fight is about oil, why is it worth all the lives and money it will take to whip the Iraqis? We survived the Arab oil embargo and the Ayatollah Khomeini's revolution without any serious damage to our comfort or standard of living. What's the difference this time?

Do we want to defend our action by championing high principles, such as "the inadmissibility of conquest"? Shall we beat our breasts and claim we can't sit idly by while a brutal despot ravages a hapless, inoffensive neighbor?

Who helped Iraq when it attacked Iran? The good ol' USA, that's who. What did the United States do when Vietnam invaded Cambodia? When South Africa sent troops to Mozambique? The truth is that we jump into a fight when it suits us, and stay out for the same reason. It is never for any noble cause. Even a military man like Dwight D. Eisenhower declared, "I hate war as only a soldier who has lived it can, only as one who has seen its brutality, its futility, its *stupidity.*"

And as for the Hitler comparison, before we buy that line, let's remember that we are talking about the leader of an undeveloped desert nation of fewer than 20 million people, with few resources (besides oil) and little industry. Saddam Hussein is not much of a threat to anyone outside his own neighborhood, and some of those neighbors would not be the pushovers that Kuwait was.

America has embarked on a dangerous course, and may end up sacrificing lives and national wealth on a war it could have avoided and a war we will come to bitterly regret. Are we so mindless that with no debate on the matter we will rally to the steady, rising drumbeat of warrior writing–the famous heroism of newspaper columnists?

If not as thoughtful American citizens, at least as Brethren we should raise our voices, drowned out though they may be, to protest the move toward war and to point out the way to peace. What a shame that our country should be reverting to the discredited way of war, when within the past year we have seen so many happy restorations of freedom brought about by peaceful means. When will we ever learn?

The futility of war and the evil it brings weighs more heavily upon me right now as I reflect on the 50th anniversary of Civilian Public Service and the stories of Brethren sacrifice during the dark days of World War II. As Tom Hurst writes (page 12), the courageous men who took a stand against war in those days bore the brunt of almost overwhelmingly public scorn and disapproval.

Marching to a different drummer was not easy. It isn't easy now. But The Drummer drums on. Brethren true to their heritage will hear that drum and march accordingly.–K.T.

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Church of the Brethren November 1990

Messenger

National Youth Conference 90

Treasures for the road

From the Editor

Despite our best intentions, we find that errors sneak in to MESSENGER every once in a while. There must have been a run on them at the end of the summer: We seem to have a collection of corrections to clear off our consciences–all from the August/September issue.

The first "In Touch" item said that Linda Williams had written the songs on her cassette tape. She points out that she wrote eight, but Andy and Terry Murray wrote four.

On page 6, we omitted the name of Melanie May, who also served on the council transition team of the restructure of the National Council of Churches.

On page 18, the item about Brethren Renewal Services should say that Central Committee, not the officers, made the earlier decision. The first sentence is correct; the second is not.

On page 31, it was not Beth Sollenberger Morphew who was elected as an officer of the Ministers' Association, but cousin Nancy Sollenberger Heishman. At least this mistake we can attribute to incorrect information from the Ministers' Association!

And finally, the worst mistake, and one we list also in this issue's "Turning Points" column: Because of a misunderstanding in the written information sent to us, we listed Mary S. Selders, of Newark, Del., among deaths. Actually she just celebrated her 90th birthday.

Since we don't list birthdays, we assumed the note that included only a name, place, age, and date was one of the many we receive for "Turning Points." Evidently we assumed wrong. The lesson for all of you: Please be clear when you write notes to us.

* * *

You'll notice a different signature below. Editor Kermon Thomasson is on sabbatical for a few months. We'll welcome him back to this page and the editorial page with the January issue.

Wendy McFadden

COMING NEXT MONTH: Articles that celebrate Christmas.

Messenger Vol. 139, No. 10 November 19

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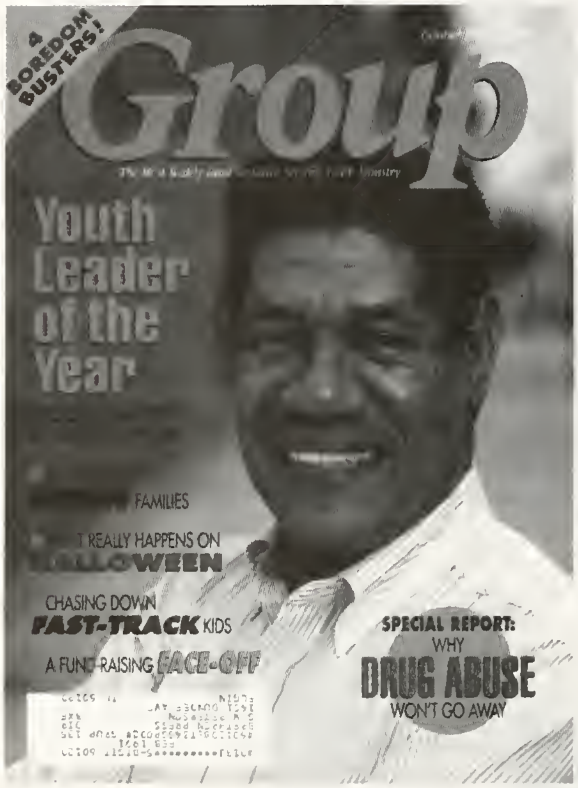
Cover: *An anointing service was a particularly moving part of the worship experience at National Youth Conference. Complete coverage of the event starts on page 15.*

Credits:
Cover, 1, 15-22: Phil Grout
2 top: *Group* magazine
2 bottom: Patricia Roop Robinson
3: Clyde Weaver
4 top: June Gibble
4 bottom: Mark A. Kurtz
5 top: Religious News Service
5 bottom: Carl Patterson
6: RNS/Mission Communications
8 top: Neva Rybicki
8 bottom: Phil Smith
10-11: Elizabeth Jamsa
12-15: Ken Gibble
15-22: NYC graphic by Linda Swanson
24: art by R. F. McGovern

In Touch

Youth leader of the year

Phill Carlos Archbold, associate pastor at First Church of the Brethren in Brooklyn, N. Y., was named Youth Leader of the Year by *Group* magazine, a widely read youth ministry resource.


4 BOREDOM BUSTERS!
Group
Youth Leader of the Year
FAMILIES
T REALLY HAPPENS ON HALLOWEEN
CHASING DOWN FAST-TRACK KIDS
A FUND-RAISING FACE-OFF
SPECIAL REPORT: WHY DRUG ABUSE WON'T GO AWAY

In *Group*'s October issue, Phill Carlos talked about working with teenagers in Brooklyn, "a community that's heavily infested with drugs," he said. "It isn't uncommon for kids to come and say, 'I was offered $500 to take this small package from point A to point B.' And for a kid who is in a poor home, maybe living in one room with five persons, that's attractive."

Despite the difficulties, Phill Carlos is making a difference. The youth visit AIDS sufferers and the homeless, and he has arranged exchanges with rural churches so the youth can "wake up to singing birds instead of gunshots."

Group chose Phill Carlos out of 300 nominations from 41 US and Canadian churches.

Crusader nurse

Debbie Ritchey would love to make housecalls, but none of her patients have homes.

Debbie, of the Mt. Morris (Ill.) church, works for the Crusader Clinic in nearby Rockford, a natural outgrowth of her Brethren Volunteer Service experiences in Puerto Rico and El Salvador.

Her patients suffer from the same problems that face homeless people nationwide. "The most basic problem is the lack of funding for low-income housing–also substance abuse, domestic violence, and mental illness.

"What is needed is more transitional housing," she reports, where "someone is there to teach them how to manage a house so that they can make it on their own." People can help by pressuring Congress to approve more funding for housing. "We've got to make that a priority."

Ready for the race

At age three, **Linda Williams Lambert** began a love affair with horses. She became adept at shaping their will and for 20 years trained horses to race. Now pastor of the Thurmont (Md.) church, she approaches people with the same philosophy. Gentle, firm guidance also brings people to a new behavior on their own volition.

How did Linda decide to guide people, rather than the animals she loves? Religious teaching was not part of her childhood but like most 10- and 11-year-olds, she enjoyed rummaging in the attic on a rainy day. One day she ran across a Bible. She began to read Old Testament stories that presented a "frightening" image of God. A New Testament came her way, presenting a more caring God. But her conclusion was, "This stuff just doesn't work when bad things happen."

At 30 she lay in the hospital battling illness. "Out of desperation, fear, pain, and illness," she began to relate to the loving image of God.

After attending a Pentecostal church, she went to the Glade Valley Church of the Brethren in Walkersville, Md. Soon she was licensed to the ministry.

Recently an 80-year-old Brethren sister mistook her for a pastor's wife. On learning that Linda was a pastor, the woman's eyes welled up with tears and she told Linda to never give up, no matter how discouraged she becomes.

Linda faces whatever obstacles lie ahead with assuredness that this is indeed what God intends for her.
—Patricia Roop Robinson

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Names in the news

Hazel Peters, an On Earth Peace Assembly volunteer, received the 1990 Brethren Peacemaker of the Year award from the Brethren Peace Fellowship of Atlantic Northeast District.

Onekama (Mich.) High School named an annual track meet the "Ward Invitational" to honor the late **Richard Ward**, girls' track coach and school bus driver, and pastor of the Onekama church for 32 years.

Galen Snell, former pastor of the Glendale (Ariz.) church and former president of McPherson College, has been named executive director of Glencroft Retirement Communities in Glendale.

Cheri Burton, of Central church in Roanoke, Va., was named Roanoke County's Teacher of the Year.

Roy Pfaltzgraff Sr., of Elmwood Park, N. J., has produced a third edition of his definitive book *Leprosy*, co-authored with Anthony Bryceson. He and his wife, Violet, worked with leprosy patients in Nigeria as Brethren missionaries. His book grew out of courses he taught for university students there.

Harold Forney, of First church, San Diego, Calif., received the Humanitarian of the Year award from the International Medical Corps, San Diego chapter, and First church pastor **Gene Wenger** received the Peacemaker Award 1990 from Interfaith Peacemakers of San Diego.

A posthumous medal of valor was given by the Arizona Department of Corrections to **Sandra Bachman**, of the Glendale (Ariz.) church, killed while fighting a fire in the Tonto National Forest June 26. She was administrative assistant to the deputy warden of Arizona State Prison and volunteered to fight the fire alongside the inmates.

Morrisons Cove Home, in Martinsburg, Pa., gave its 1990 Distinguished Service Award to **Edith Cox**, of the Claysburg (Pa.) church.

Galen Heckman, of Virlina District, was honored by Virginia CROP/Church World Service for 15 years of service.

Jan Heckman, of Virlina, is Virginia Multiple Sclerosis Mother of the Year.

Mark Ebersole, of the Lancaster (Pa.) church, and **Jennifer Miller**, of the Reading (Pa.) church, shared first prize in the annual M. R. Zigler Peace Essay Contest at Elizabethtown College.

Donald Kraybill, professor of sociology at Elizabethtown, became the school's first winner of the Sears Roebuck Foundation Teaching Excellence and Leadership Award.

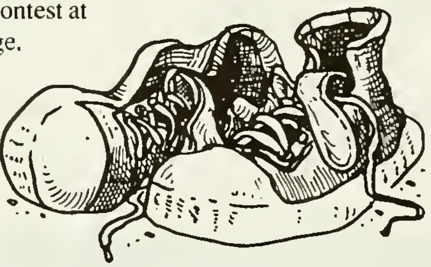
California's Stanislaus County has given its School Bell Award for outstanding teacher to **Karen Baker**, of the Waterford (Calif.) church.

Jim Wilder, of the Pasadena (Calif.) church, appeared on a list of nationally recognized "fathering advocates" after his presentations at Fathering 90, a national gathering for father/child advocates.

The Logos Choir *of the Moscow Baptist Church in the Soviet Union presented concerts and visited churches in the US October 23-November 14, under the auspices of New Call to Peacemaking and the Baptist Peace Fellowship.* ***Clyde Weaver****, of the Highland Avenue Church of the Brethren in Elgin, Ill., guided the 42-member group on its tour through Washington, D. C., Virginia, Tennessee, Kentucky, Pennsylvania, Ohio, Michigan, Indiana, and Illinois.*

Sole searching

Don't throw your old athletic shoes away! **Joel McFadden** and **Darby Morhardt**, of the Highland Avenue church in Elgin, Ill., can put them to good use on homeless feet.



After reading how thousands of sneakers were collected in the Los Angeles area, Joel and Darby decided Chicagoans could meet the challenge. They are working with Chicago area shelters, and have already collected over 100 pairs of shoes.

Put your shoes in a box and send to World Shoe Relief—Chicago, Joel McFadden/Darby Morhardt, 950 Pleasant, Oak Park, IL 60302.

Remembered

Dhirajben Satvedi (79) died August 1. Her death marked the last of the first generation of the Satvedi family who came to Christianity through the work of Brethren missionaries from 1900–1911.

A school teacher for 46 years, Dhirajben Satvedi after 1970 served as chairwoman of the Women's Fellowship of the Church of North India in Bulsar.

Close to Home

Getting a lift

An elevator has become a tool for evangelism and witness at the **Goshen** (Ind.) **City** church.

Installing the elevator was an act of faith, as there was no budget for the $160,000 project. By dedication day—July 15—$12,000 was still needed to avoid refinancing a loan. Contributions that day totaled $12,192.

"I prayed that somehow God would affirm that we had made the right decision," said Phyllis Carter, Goshen City's pastor. "The day we dedicated the elevator, a new couple attended the service. He is nearly blind and she is in a wheelchair. They came because they read in the newspaper about our emphasis on including everyone."

The elevator has spurred the church into more outreach. Plans are underway to house an adult day-care program at the church and members are working with other agencies to offer care for older people.

"The elevator is a convenience," said Carter, "but it's much more than that. It's a way for us to open our doors to everyone in the community."—STEVE BOWERS

District coordinators *of the People of the Covenant program have met together for the first time to "give testimony to the Spirit's working through Covenant groups," said June Gibble, staff for the program.*

The district coordinators who gathered at the General Offices in Elgin, Ill., represented 18 of the 23 districts currently involved in the program.

Koreatown success

For more than two years, Pacific Southwest District has been attempting to buy land for the **Central Evangelical** church in the "Koreatown" neighborhood of Los Angeles, Calif.

On August 8 escrow was finally closed on the property, which will be used to extend the sanctuary and a new parking lot. Atlantic Northeast District contributed a loan of $75,000 and the New Beginnings Fund gave $120,000 to buy the land, which cost a total of $320,000.

Complete physical

Youth campers at **Camp Bethel**, near Fincastle, Va., gave themselves a complete check-up this past summer. They examined their mental, physical, and spiritual health in a series of workshops.

"We felt it was imperative for the church to address fundamental life issues," explained Bob Jones, director of outdoor ministries and one of the originators of the "I Am One in the Circle of Love" program.

"The workshop that generated the most interest was on human sexuality," said Bob. "We tried to explain that sexuality is not 'having sex,' but rather the sacredness of being created male or female."

"The kids really opened up," said Clyde Carter, pastor of Mount Bethel church in Eagle Rock, Va. "After our session on abuse, some would come up to me and tell me things that were happening in their home. Others shared traumas from their own lives with peers.

"We told them to ask

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

adults for help in dealing with their problems,'' he said. ''If one can't help, ask another.''

For the children

The **McPherson College** Peace Awareness Group was among thousands who vigiled worldwide on September 23 to draw attention to the United Nations World Summit for Children the following week.

Close to 1,500 vigils took place in the US, and similar events took place in 75 other countries.

Vigilers hoped to press world leaders to make a commitment to the well-being of children. In addition, they called for ratification of the Convention on the Rights of the Child, and asked leaders to save the lives of 50 million children worldwide in this decade.

To Russia with love

Juniata College, in Huntingdon, Pa., received a $55,000 Fulbright-Hays Group Projects grant for a seminar in the Soviet Union. Juniata faculty and others studied Soviet life for a month this past summer.

The **Bridgewater (Va.) College** campus newspaper, *The Talon*, received ''first place with special merit'' honors in the American Scholastic Press Association's annual competition for student newspapers.

McPherson (Kan.) College has received $100,000 to establish a Maurice H. Hess Chair in English. A total of $510,000 is required. Maurice Hess taught English and classical languages at the college 1926-1955.

Several members of the Church of the Brethren in Nigeria (EYN) are attending school in the US this year: Bitrus Bdliya, former president of EYN's Kulp Bible College, is attending **McPherson**, Bitrus Balami is at **Bridgewater**; Emmanuel Musa is at **Elizabethtown College**; Toma Ragnjiya, former EYN general secretary, is at Ashland Theological Seminary; and Boaz Maina and Joseph and Yamtikaria Mshelia are at **Bethany Seminary**.

What's happening

The **Elkhart (Ind.) City** church hosted a summer program for children and youth offering art and drama experiences. Classes included ''Experimental Film Making'' and ''Castles, Queens, and Dragons'' (to increase skill in drawing).

The youth group Bike-A-Thon at the **Dupont** (Ohio) church earned $1,215 for the Emergency Disaster Fund.

Mid-Atlantic District has decided to close **Camp Shiloh**, near Stanardsville, Va. A celebration of the camp's history took place October 21.

''An informal group has been considering the possibility of developing a retirement community at the new Windsor (Md.) Service Center,'' **Mid-Atlantic District** reports. An ad hoc committee of nine is gathering information from people interested in the project.

First church in **Roaring Spring**, Pa., in June hosted the first Deaf Awareness Conference to take place in the middle Pennsylvania area, with 185 participants.

The **Germantown** church in Philadelphia, Pa., is experiencing renewal, Atlantic Northeast District reports. At least 19 people became members and more than 10 were baptized into the church July 1. The church also sponsored an outing to a Lancaster farm for inner-city adults and children.

Mid-Atlantic District's Disaster Response Auction netted $33,200 this year, $8,000 less than last year's receipts. After bills have been paid, the money will be donated to the Emergency Disaster Fund.

The best project

According to **Illinois/Wisconsin District** disaster coordinator Carl Patterson, disaster child-care has been ''the best project so far'' in the district's response to the tornados that hit northern Illinois in August.

In seven days, 247 children were cared for by 18 volunteers such as Nancy Schmidt and June Linker (below), both members of the Polo (Ill.) church. At one point, an improvised child-care center was set up in a community relief distribution building by coordinator Marian Patterson.

Milestones

The **Manassas** (Va.) church held a homecoming and 95th anniversary celebration September 30.

The **Grottoes** (Va.) church held a 75th anniversary celebration October 21.

The **York** (Pa.) **First** church began celebrations of 25 years in its present sanctuary September 23.

Conference decision on Korea gets General Board response

The General Board has begun to respond to Annual Conference action on mission in Korea. "We feel this call and we want to act on it faithfully," said peace consultant David Radcliff, who has been named director of Korean ministries, both domestic and foreign.

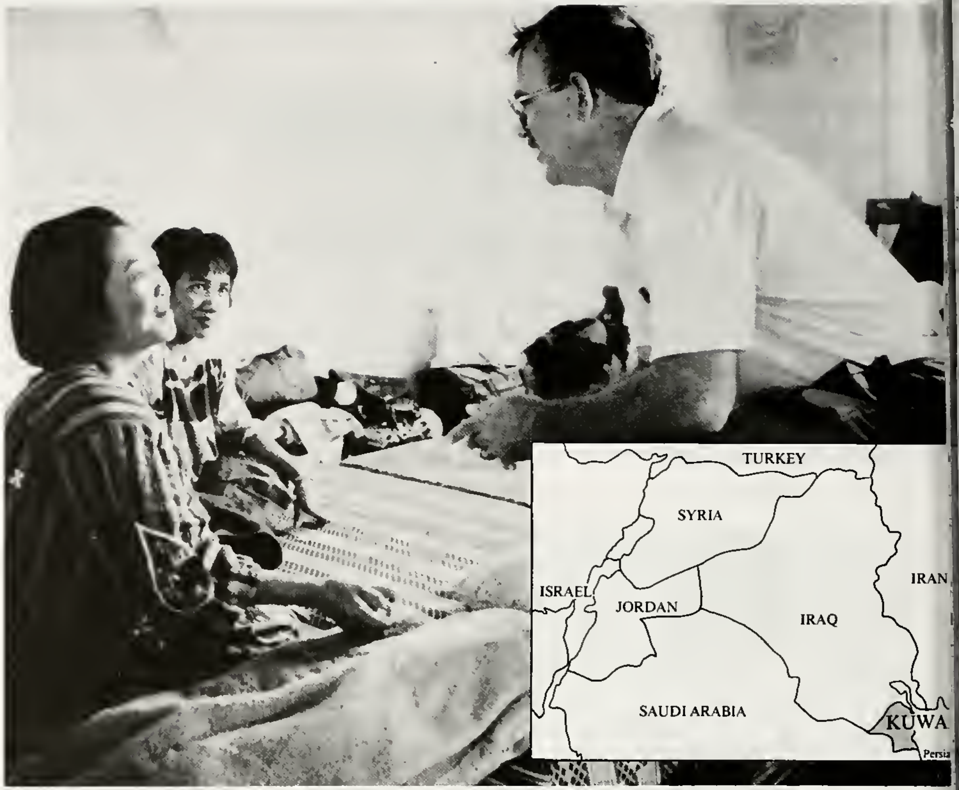
In July, Conference approved mission work in Korea, including an effort to plant Brethren churches and to seek a relationship with the Korean Evangelical Church and other Christian bodies.

Radcliff will devote 30 percent of his time to Korean concerns while continuing as peace consultant. He assumes responsibilities formerly carried by Paul E. R. Mundey in relating to Korean congregations in the US, and by H. Lamar Gibble in overseas work. Dan Kim continues as consultant for Korean ministries. Mundey and Gibble expand other assignments: Mundey fulltime in evangelism and Gibble in peace and international affairs and program in Europe and the rest of Asia.

"The plan is to have a delegation go to Korea by the end of May, both Anglo and Korean Brethren with a sensitivity to some of the different viewpoints in the church," Radcliff said. "Before this visit, an advisory committee will have been named to help determine some of the guidelines for the visit and to process the findings." The advisory committee will bring a recommendation to the General Board in October 1991, he said.

Radcliff anticipates that the next year will be a "time of discernment, to see what shape our mission efforts in Korea will take." He feels there is a lot of enthusiasm and commitment on the part of General Board executives to the new directions, but the church needs to "recognize that there is a lot of divergence of opinion in the denomination, along with the same obstacles you'd encounter in any similar situation," he warned.

"We're confident that this will work out, that we'll sense the leading of God," he said.



Thousands of refugees have fled into Jordan from Kuwait and Iraq since the invasion of Kuwait in August. Here, a nursing professor in Jordan, Gerry Mulligan, talks to Filipino refugees. A $9,000 grant for relief has been given from a Brethren fund.

Gulf crisis refugees receive Brethren disaster funds

A grant of $9,000 from the Emergency Disaster Fund has been allocated to help meet the needs of refugees fleeing Iraq's occupation of Kuwait.

An estimated 120,000 refugees in Jordan require emergency assistance, according to refugee/disaster services director Donna Derr. The Brethren allocation will help provide mattresses, blankets, tents, food, and medicine, as well as baby formula and juice.

In addition, a grant of $20,000 has been given to pay some of the costs of a Church World Service shipment of blankets and clothing to Sudan. "We are receiving reports of persons arriving in the settlement camps naked, and the blankets and clothing in this shipment will assist the Sudan Council of Churches to minister to their needs," reported Jan Thompson in August. Thompson, Church of the Brethren staff in Sudan, is seconded to the SCC's emergency response program (see August/September, page 6).

"The situation here in Sudan is getting worse," Thompson added, "and I am afraid that the crisis in the Gulf will add additional problems to this country." The refugees have been forced out of their homes by the country's civil war, as well as drought and serious food shortages in the rebel-controlled South.

A grant of $800 has also been given to the Church of the Brethren in the Dominican Republic to purchase food for the town of Los Toros, where farmers have not been able to harvest crops for a second season because of drought. The area has not received rain for over a year.

Gulf crisis sparks interest in conscientious objection

"The Middle East situation has made a lot of young men think about getting their conscientious objector materials together," reports peace consultant David Radcliff. Before the Gulf crisis, he received materials or inquiries from two or three young men every month. "Now every week I get a couple," he said.

Other draft counselors also report an increase, according to the National Interreligious Service Board for Conscintious Objectors (NISBCO). ''Right now, our phones are ringing constantly and reports from local and regional groups show still more activity,'' said William Yolton, NISBCO executive director.

Draft training meetings are being offered across the US, NISBCO said, because the current ''mobilization draft'' differs from the Vietnam-era conditions most counselors are used to. ''Time limits, classification procedures, and even the conscientious objector form have changed,'' Yolton said. ''There have been no student deferments since the last years of the Vietnam era.''

''People are registering for school now, and most males are now automatically registered for a draft if they apply to get financial aid,'' explained Bill Galvin, field representative for the Central Committee for Conscientious Objectors. ''We've been getting calls from people who receive warning letters and fear that they will be prosecuted.''

Lewis C. Brodsky, an assistant director for the Selective Service, said that in the first two weeks of September, draft registration rates were over 67 percent above average and have risen significantly since the beginning of the crisis, NISBCO said.

In a separate development, Christian Peacemaker Teams, a Mennonite and Brethren peace organization, is considering a number of possible responses to the Gulf crisis, Radcliff reported. Under consideration are the possibilities of food shipments and a reconciliation team to work within western countries as well as in Iraq to provide ''some kind of reconciling presence,'' he said.

Expansion by Fort Riley postponed indefinitely

A proposal to expand Fort Riley has been postponed indefinitely, according to Senate minority leader Bob Dole, of Kansas. The threatened expansion of the fort's land for Army war-game maneuvers would have endangered the Buckeye (Kan.) church and the Buckeye community (see July, page 6).

The postponement is a result of a Pentagon moratorium on military land acquisition, Dole said after a meeting with Donald J. Atwood, deputy secretary of defense. ''It's less likely now that Fort Riley will be adding Kansas land to its boundaries,'' the senator said. ''This new official position means nothing will be happening very quickly.''

The Defense Department is suspending all proposals to add more than 1,000 acres of land to domestic military bases for training, according to Atwood. The moratorium is ''a fundamental change in the way the government will acquire land for US military bases,'' the Lawrence (Kan.) *Journal World* reported. ''The secretary or deputy secretary of defense must give prior approval to any proposal for land acquisition.''

BVS/BRF Unit 193 begins service, starts project in Aurora, Ill.

Brethren Volunteer Service Unit 193, sponsored by the Brethren Revival Fellowship (BRF), began a year of service in August.

Participants in the unusually large orientation included: **(first row)** Barry Keller, Sonya Keller, Nancy Copenhaver (holding Keri Copenhaver), Bob Copenhaver, Ralph Burner, Evelyn Burner, Ruby Shenk and John Shenk (guest directors), Timothy Ferrence; **(first row stairs)** Renea Keller, Blaine Copenhaver, and Amanda Keller (all seated); Julie Hershey, Darin Copenhaver, Denise Patches, Marsha Ocker, Jovita Keller, Elizabeth Harkins, Jerene Martin; **(back row stairs)** Rhoda Ebersole, Kris Minnich, Marc Derosier, Craig Russel.

BRF has initiated a new project for its BVSers, in addition to its two established projects at Habitat for Humanity in Americus, Ga., and the Good Shepherd Food Bank in Lewiston, Me.

The new project, Wayside Cross Rescue Mission in Aurora, Ill., works with the homeless through a soup kitchen, a food bank, a clothing store, shelter for single people and families, an appliance repair store, and programs for children. Three houseparent couples this year made it possible to open the third service point, said coordinator James Myer, of the White Oak church in Manheim, Pa.

In addition, BVS is adding a January 15-25 orientation to its schedule to accommodate an influx of new volunteers. The orientation will be held at Imani House, a Catholic retreat center on the south side of Chicago.

Theme set for 1991 Annual Conference

"Behold! The Wonder of God's Presence!" is the theme for Annual Conference in Portland, Ore., July 2-7.

Eugene Roop, June Yoder, Gilbert Romero, Susan Stern Boyer, and Thomas Geiman have been invited to preach. Moderator Philip Stone will preach Tuesday evening.

Pre-Conference meetings include the Association of Brethren Caregivers (formerly the Brethren Health and Welfare Association and the Brethren Health Foundation) on domestic and sexual violence, and the Ministers' Association on "Congregational Renewal."

Major activities will take place in Portland's new Oregon Convention Center. Registration will be $25 for adult non-delegates, $10 for youth, and $94 for delegates ($99 after March 1).

Three go to serve in Czechoslovakia

The Church of the Brethren has found new openings for service in Prague, Czechoslovakia.

Brethren Volunteer Service worker Heidi Kauffmann has begun work for the Christian Peace Conference, focusing on Spanish translation and youth. The CPC youth program is "one of the brighter points" of its work, said Europe and Asia representative Lamar Gibble. Kauffmann will also teach English.

Hugh and Ginny Whitten, of Bridgewater, Va., leave this month for Prague to teach English at a new Czech Brethren language school. The Evangelical Church of Czech Brethren, with roots in the Hussite and pacifist "Unity of Brethren" traditions, has waited six years to open the school. "Their top priority is to train their young leaders in other languages," Gibble said. The church encourages young leaders to take a second theology degree outside the country, he ex- plained. "They want to train their young theologians in English because so much of the literature is in English."

Ginny and Hugh Whitten

Heidi Kauffmann

One hour a day in the classroom will be spent reading the Bible in English, Gibble said. Therefore the church wanted English teachers such as Hugh Whitten, who has a background in theology and has been teaching English composition at Bridgewater College.

Board, Bethany, district announce staff changes

Karen Calderón has resigned as field associate for ministry training for the Church of the Brethren and as co-pastor of the Prince of Peace church in Denver, Colo., to become volunteer manager for Capitol Hill Community Services.

Karen Calderón

Duane Steiner

Sylvus Flora

Duane Steiner has resigned as treasurer and business manager for Bethany Theological Seminary, where he has worked since 1981 when he began as director of church relations. He is now director of program development at Edward Hospital in Naperville, Ill.

Sylvus Flora has resigned as executive of West Marva District, effective November 30, after serving for 12 years. He will pastor the Linville Creek church in Broadway, Va.

BRF, denominational leaders talk about divisive issues

Annual Conference moderator Phillip Stone, general secretary Donald Miller, and former General Board chairwoman Judy Mills Reimer participated in the Brethren Revival Fellowship's annual meeting September 8 to engage in "friendly dialog" over BRF concerns.

The BRF has sometimes been disappointed by the way Conference decisions are interpreted and implemented, said meeting moderator James Myer.

BRF committee member Linford Rotenberger voiced concern with the church's mission program, which "includes everything except preaching the word of God to the lost,"he said.

"There is commitment" and accountability to God and Conference among General Board members, Reimer responded. "Each of us in the Church of the Brethren believes we should be in mission in Christ's way. The differences come in interpretation."

A related question was whether World Ministries staff, who may not be evangelical, will be able in good conscience to implement decisions to plant churches overseas. "We are working to carry out what Annual Conference asked us to do," Miller assured the group, promising to work to appoint staff who feel good about mission directives.

The BRF also raised concerns about church leaders' attitudes toward homosexuality and biblical inspiration. Stone said part of the problem is that Conference statements are not precisely worded. He affirmed the faith and integrity of "leaders with whom we disagree. Don't unfairly label, but do call to accountability."

People on both sides of the dialog felt good about the day-long event, which drew close to 250 people to the Newport (Va.) church. But "some of the answers that came did not satisfy BRF people," Myer said.

Miller was impressed by "the devotion of the people. I feel good about (the meeting)," he said, "but I also note there are some issues on which we have a long way to go."—DON FITZKEE

Brethren facing the future

Things God cannot do

by T. Wayne Rieman

This article is the tenth in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

Last month I wrote that human freedom is genuine, and that thereby God is limited. It is self-limitation by God, but a necessary limitation. If we are free, if we have any power at all, then calling God almighty is inappropriate.

Jesus did not refer to God as almighty. His names for God were quite different. Let us follow Jesus and stop using the term almighty in our prayers and hymns. Jesus knew God best.

Jesus calls us to love God with our mind (Matt. 22:37). So, let us think about our faith. It is expected of us as Brethren to study the Scriptures and search for the mind of Jesus in all matters. Let us think carefully and prayerfully about the biblical thesis that God is limited. Here are some things God cannot do.

God cannot control human behavior. God cannot make us "be good" or do good. Chief among God's gifts is freedom. We have wills and we are free to use them. From Genesis to Revelation we see women and men struggling to make decisions. The biblical faith assumes freedom, and the consequences of obedience and disobedience are made clear. We are not predetermined robots. The consequences of our choices are beyond us. We live in an order that is already established. The law of the harvest operates. Through it all, God does not force us to do God's will.

God cannot be ungodly. God cannot act in ways contrary to God's nature as revealed in Jesus. God is love; God trusts in love and love alone. God cannot be unloving in creation, judgment, or redemption. God is limited by the ways of love. Force is never used to accomplish God's will in human affairs; it would be ungodly. God is the Creator; God cannot be dull, static, or uncreative. God is Spirit. God cannot be material, though we speak of God's hands, voice, and back side. This is speaking poetically, not literally. God's Spirit penetrates all facets of the natural world. "Thy present life through all doth flow," wrote Samuel Longfellow. Once God so filled a fully human being with power and goodness that those who knew him came to know him as divine. We call this the Incarnation.

God is penetrating influence. God walks everywhere incognito. Such is God's nature. A hundred other things can be said about God's nature, but God's nature can never be violated.

God cannot reverse history, or undo what is done. There are finalities about history. No one seems to know what time is, but it cannot be reversed. Surely God seeks to change, redeem, and renew people, situations, and institutions. Abraham lied, Moses murdered, David committed adultery and murdered. God did not undo what was done, but brought new life to them. Jesus' resurrection did not undo his death. He was crucified, dead, and buried, as the creed says. Death was real. The resurrection was not a denial of death, but a victory over it.

God cannot violate human freedom. Freedom is our supreme endowment. We are forever free. Rebellion against God and our God-ordained destiny is possible. We can hold out against God forever. Some do. Freedom can be denied, unused, misused, but from it there is no escape. To be human is to be free–though not wholly free, since we are in bondage to low aims, bad habits, misconceptions, and so forth.

God cannot use force or violence in human affairs. God trusts in love and love alone. God's penetrating and powerful influence seeks to persuade or dissuade us, but force is never an option with the God revealed in Jesus.

God cannot know what is not. That is, God cannot know what has not happened or what may happen. If God already knows the future, or what we will do, then we are not free. If God foreknows, then something already *is*, and freedom would be turned into determinism.

We have a destiny. God has hopes and dreams for us, has endowed us with multiple gifts, and structured the genetic code through the creative process. Yet God has not predetermined us except that we are made to be human–and in God's image. Order and action as facets of the natural world are predictable, but among humans there is freedom.

Awareness of God's limitation requires reconstruction in our theology. We will refrain from using the term "Almighty God." We will avoid escapist tendencies to say: "The future is in God's hands," or "God is in control."

We will still enjoy the spiritual, "He's Got the Whole World in His Hands." In God's creation that is true, but we will understand, too, that "we've got the whole world in our hands." God placed it there. Poverty, starvation, exploitation of humans by humans, war, environmental degradation, racism, sexism, materialism–these are our problems. They are in our hands and in our times. We must solve them, and we can. Jesus tells us that we can do anything (Matt. 17:20).

God calls us, helps us, inspires, strengthens, comforts, shows us the way, the truth, and the life in Jesus. We have new life in Christ, but the world is in our hands! Responsible humanness requires this. This is our awesome Christian position. M.

T. Wayne Rieman, of North Manchester, Ind., is a retired Manchester College professor and a leader of workshops on a variety of subjects.

House of mercy

by Elizabeth Jamsa

Way down at the southern tip of Texas lies the Rio Grande Valley, an area approximately the size of El Salvador and about the same distance from Chicago. It's not a bad trip from Chicago if one goes, as I did this past July, by plane and air-conditioned car.

From El Salvador, it can be a grueling, perilous journey. But each year, thousands of Salvadorans and other Central American men, women, and children leave their homes, travel across Mexico, and attempt to enter this country along the 100-mile stretch of the Rio Grande between Brownsville and McAllen.

They say they are political refugees–that they have come to this country to escape violence and repression in their countries–that their lives will be in danger if they return home. Many religious groups, including the Church of the Brethren, agree with them. The church also believes that our country is financing the repression that is driving them from their homes in the first place.

Our government, on the other hand, says the vast majority are simply economic opportunists, and it deports as many as it can as quickly as it can.

My husband and I made the trip to the valley to visit our son, Dan Jamsa, a Brethren Volunteer Service (BVS) worker assigned to Casa de la Merced, a small Catholic refugee center on the outskirts of McAllen. It was also an opportunity to see what is happening in the valley.

To get there, we flew to San Antonio, then drove more than four hours straight south through the heat and dust. After 250 miles of barren South Texas landscape it was quite a surprise to come into the valley's urban sprawl, complete with tall buildings, shopping centers, franchise food joints, and traffic jams.

Casa de la Merced, a two-story house set back from the road and shaded by large trees, is the home of Marian Strohmeyer, a Sister of Mercy. One evening 10 years ago, she answered the phone and was asked if four Central American women could stay overnight at her house. She has been offering hospitality to refugees without a break ever since.

In the back yard is a dormitory where 25 refugees were staying the day we arrived. A small boy with very large eyes watched soberly as we unloaded our car. Later I learned he had come from Honduras with his family.

"Mi madre y padre," Dan said, as he introduced us to some of the refugees. We smiled and nodded at Carlos, Julio, Sondra. . . . I stopped to pet Trig and Sombre, the two resident dachshunds.

We settled in for our visit, and I found it quite natural to participate in the life of the community. The volunteers rotated responsibilities. On Monday, Dan was in charge of the house. I watched as he organized work details, welcomed and settled new refugees, and saw to it that meals were cooked and served on time. In between solving problems and answering questions he fixed supper–chicken a la king–for 35 people.

The household was a busy one. Lilian was pregnant, ready to deliver any day. Someone had to take her to the clinic. Denis needed new shoes. Buying groceries was an everyday task.

One morning I sat on the screened-in back porch with a man from Nicaragua. Although the language barrier was formidable, I was able to understand how much he loved Managua, "city of many lakes." It was his home but he was afraid to go back.

Many refugees keep to themselves. Others tell staff why they left Central America and what the trip was like. There are stories about "coyotes" who say they will help them for a price. Some do. Others beat and rob the men, rape the women.

Casa de la Merced is the smallest of three refugee centers in the valley. Along with food, clothing, and shelter, the centers provide compassion and a temporary respite from fear. What the staff cannot do is help the refugees leave the valley. The penalties are stiff: both monetary fines and imprisonment.

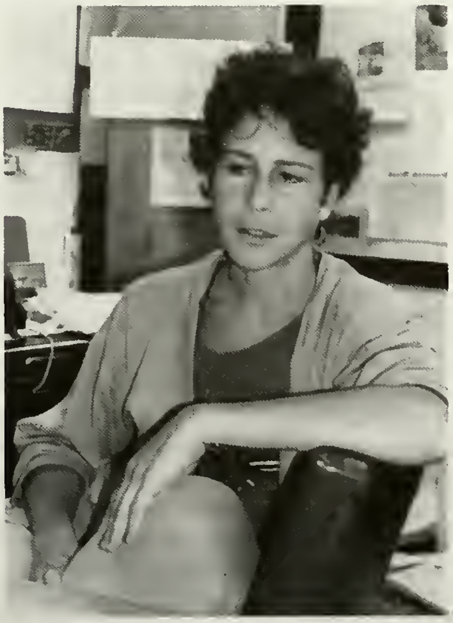
Up and down the valley, the US Immigration and Naturalization Service (INS) is on the lookout. Refugees without papers are picked up and locked in detention centers where they await disposition of their cases and almost certain deportation.

The largest center is called "El Corralón," which means "the big corral." The refugees must wear bright orange regulation clothing so they can be spotted if they try to escape. The INS maintains 24-hour check points on the only two highways out of the valley. They also check documents at the airport and the bus station.

The only legal avenue open to the refugees is to apply for political asylum. In Harlingen, BVSer Leah Felker is a paralegal working for Proyecto Libertad, an agency that provides free legal services to refugees. Fewer than five percent of the applications for political asylum are approved. Some put the number at fewer than one percent. Leah also helps refugees locate relatives living in the US. Sometimes INS will give the refugees papers allowing them to stay with their relatives while their cases are being decided.

Dan Jamsa

Leah Felker



Although the outlook is grim, some of the refugees persevere until they succeed. If they're deported, they turn around and come back. Others, afraid to go home and unable to leave for other parts of the US, simply go underground, hiding out in one of the area's 400 *colonias*–rural rundown neighborhoods that rarely have plumbing or running water. Jobs are scarce. Their presence puts a severe strain on the medical and municipal services of the area.

At Casa de la Merced, worship services are held each morning in the community room of the refugees' dormitory. Volunteers join the refugees as they gather to read the Bible, sing, and pray. On the stove a pot of beans simmers. Some of the women congregate in the back yard to wash clothes in large tubs. A radio is tuned in to a Spanish language station.

During our visit, the refugees hosted a party to celebrate Dan's 23rd birthday. Along with ice cream and cake, there were home-made decorations and cards. One of the volunteers played her guitar, and there was dancing and singing. The refugees wanted to sing Dan's favorite song, and we all joined in.

The song is called "De Colores." It celebrates the beautiful colors in everyday things–fields, birds, rainbows. Days later, as we left the valley and started the long drive back to San Antonio, I was still humming the melody. M.

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A week on the ranch

HEIFER PROJECT
INTERNATIONAL
Learning and Livestock Center

by Kenneth L. Gibble

Our Sunday arrival at the Heifer Project ranch made us feel as if we had come to a Church of the Brethren summer camp. My wife, Ann, our 14-year-old daughter, Katie, and I have spent many hot, humid Sundays traveling to camp. We couldn't help noticing that the ranch, like most Brethren camps, is situated far from urban areas. And the first buildings we saw bore names familiar to Brethren—Dan West Visitor Center, Orville and Mabel Hersch Lodge, and Lucille West Rupel Lodge.

Given the history of Heifer Project International (HPI), the Brethren-like atmosphere of the ranch near Perryville, Ark., is no accident. The brainchild of Indiana farmer Dan West, Heifer Project had its beginnings in 1944 when heifers contributed by Brethren farmers were shipped across the ocean to needy families.

Like many Brethren, Ann, Katie, and I had heard the story of Heifer Project and its founder from our cradle days. As a child I had seen slides taken by ''seagoing cowboys,'' men who accompanied heifers on their boat ride to war-torn Europe. Our daughter had worn HPI T-shirts and sung along with Andy Murray's ''Cowboy Dan'' song ever since she was a little girl. We all knew the Heifer Project slogan, ''Passing on the Gift.''

But this was the first visit to the HPI ranch for the three of us. We had come as one of the first families to participate in something new at the International Learning and Livestock Center (the formal name for the ranch). We were spending a week in ILLC's family volunteer program.

We soon met other volunteers whose stints ranged anywhere from a few days to year. Some of the volunteers were college students, using their time at ILLC to gain technical and educational skills. Other volunteers were men and women in retirement. A group of workcampers from a Mennonite church in Pennsylvania had come, like us, for a week of doing whatever chores needed to be done on the 1,225-acre ranch.

And chores there were. When we first decided to take a week of our summer sabbatical from the Arlington congregation in Virginia (where Ann and I are pastors), we hoped that our work at ILLC would provide an alternative to the largely indoor, sedentary nature of our pastoral duties. We wanted to get outside and get our hands dirty.

Our wishes were granted. For five sweltering days we joined the other volunteers in such tasks as painting, weeding, constructing a stone wall for a terrace garden, cleaning out a sheep barn, feeding livestock, and milking goats. Ann and Katie helped in construction of the roof for a new building, the "African house." Our tender, urbanized hands accumulated blisters from wielding tools such as paint brushes, saws, hammers, crowbars, rakes, shovels, and pitchforks.

There were special rewards for each member of our family. Ann cleaned out the pen of Vogue, a young pig; it was a job she hadn't performed since she had raised a pig as a 4-H project when she was a teenager. Katie's favorite animals were the goats. She especially enjoyed her first experience of milking–a real "hands-on" experience.

And yes, I had fun taking the manure spreader on its rounds. I hadn't been behind the wheel of a John Deere tractor since high school days, when I worked as a farm hand. The pleasure I took from my chore inspired some kidding from the overseer of volunteer work. "Ken seems to enjoy 'spreading it' here on the ranch as much as he does on Sunday mornings," he told the group.

Our family gained more than we gave. True to its name, the International Learning and Livestock Center provides many opportunities for learning about animals and their role in helping low-income farmers of the world become self-sufficient. We discovered how a Third-world family's acquisition of a goat or a beehive can help that family survive.

Like all volunteers, we were given an informative tour of the ranch before we got down to work. A highlight of the tour was an introduction to "the hillside farm," a two-acre tract of marginal sloping land that represents what 80 percent of the world's farmers live on. Before the week was over, we would experience some of the labor needed to care for the farm's underground rabbitry, terraced gardens, and movable poultry coops.

We learned about "appropriate technology," a term describing the use of efficient farming methods appropriate to a specific climate and terrain. For example, the hillside farm employs a bio-gas unit that produces methane gas for cooking from a mixture of manure and water. A solar food dryer helps preserve fruits and vegetables, and a solar wax extractor melts wax from the beehive's honeycombs. Still another example of appropriate technology at the hillside farm is an erosion control method that combines rows of small trees and a series of ditches to retain rainwater.

The house on the hillside farm is called "the Guatemala house." It was

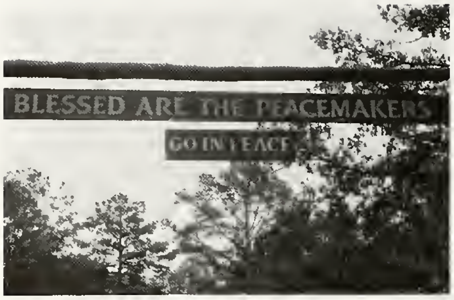
Katie Gibble gets her first chance to milk a goat.

built using the floor plan that Habitat for Humanity employs for house construction in Guatemala. A simple family dwelling, it is a great improvement over the wooden shack that stands on a neighboring hillside at the ranch to illustrate the living conditions of about 60 percent of the world's population. This contrast with our own comforts of home was sobering.

More than 10,000 people each year, many of them tour-group participants, visit ILLC to learn how the livestock that HPI provides to poor farmers in the US and abroad can be raised with resources appropriate to their particular situation. Visitors are shown how soil can be turned into bricks for building, how weeds can be bundled for thatched roofs, how fish can be raised for cages, and how water can be caught from a barn roof.

Behind all the learning opportunities ILLC provides to its visitors stands the conviction of Heifer Project International that people who understand their interdependence with the rest of the world will recognize their responsibility to help eliminate hunger and poverty. True to Dan West's original vision, HPI builds bridges between people who need help and people who offer help. Today the basic unit of HPI work is a community project shaped by the expressed needs of the people participating in the project. At present there are over 130 HPI projects in 32 countries around the world.

In its first years, Heifer Project was a mostly Brethren response to victims of World War II. Like some other programs initiated by Brethren, HPI is today an ecumenical endeavor. The Church of the Brethren, plus 13 other church agencies and a cross section of associate organizations, are represented on HPI's volunteer board of directors.



DAN WEST ACRES

This broad-based support was illustrated at the ranch's "Heifer Hilton," a cow barn converted into sleeping quarters for workcampers. The walls of the Heifer Hilton are decorated with drawings created by youth group workcampers. An abundance of Methodist and Presbyterian youth groups were represented; we were chagrined to find that only a few Brethren groups had left their mark.

All over the country, Brethren families and congregations still support Heifer Project with their contributions of money and livestock. Youth groups looking for a rewarding summer volunteer experience might consider a week at ILLC. Brethren families can use part of their vacation time in the expanding family volunteer program.

Yes, our family had plenty of physical labor to keep us busy during our week at the ranch. But not all our time was spent working. There was opportunity for relaxation and recreation as well. Some of us gave the Ping-Pong table a good workout, and one evening was spent in several rousing games of volleyball. On Wednesday afternoon a group headed for nearby Petit Jean State Park. The work week ended with a "first" for nearly everyone—a ride on the broad backs of the ranch's two water buffalo, Briggs and Stratton.

What our family took with us as we left Arkansas was a trio of tired bodies. But we took with us something else too —a greater appreciation for the vision of those who first conceived the idea of "passing on the gift" and gratitude that we could play our own small part in living out that vision. M.

Kenneth L. Gibble, co-pastor of the Arlington (Va.) Church of the Brethren, is promotion consultant for MESSENGER.

For additional information about volunteer and workcamp opportunities at HPI's International Learning and Livestock Center, contact ILLC, Route 2, Box 33, Perryville, AR 72126. Tel. (501) 889-5124.

Treasures for the road

Some NYCers really sweated it (above) to get to Colorado. Most, however, traveled in groups by bus or plane.

by Don Fitzkee

It could have been called "Planes, Trains, and Automobiles," in recognition of all the ways youth descended on Fort Collins, Colo. But that would have left out the three from Ohio who rode 1,400 miles on their bicycles to get there.

"The Price is Right" would have been another apt title, picking up on all the creative schemes youth used to extract dollars from their congregations to pay costs for the August 1-6 conference.

But when puddles from the last youth-group car wash had evaporated and the final fundraiser spaghetti supper had

From bottom left to upper right: *Highlights of the week included speaker Tony Campolo, a former Annual Conference speaker; favorite Brethren musicians Andy and Terry Murray; and repeat NYC performer David Parker.*

been slurped, when the last of 3,500 or so ragged youth and advisers had staggered out of a bus after days of sleep deprivation, they simply called it ''NYC '90,'' the largest Church of the Brethren National Youth Conference ever. For most youth, their unforgettable NYC experience was well worth the endless fundraisers and days on a bus.

''It was fantastic,'' said Audrey Osborne of the Black Rock congregation, in Brodbecks, Pa., employing sign language, popularized at NYC by signer/entertainer David Parker, to underscore her feelings. ''I thought all the speakers were powerful and we were challenged to see what we could do to make the world better.''

''I think it was worth raising the money for,'' said Joy Morgan, of the Pine Glen congregation, in Lewistown, Pa. She listed the Sunday evening anointing service, a hike in Rocky Mountain National Park, and the late evening concerts as highlights. Angie Bradt, the only youth to attend from the Laton (Calif.) congregation, appreciated the chance to make so many new friends. ''NYC was fun,'' she said, ''but it taught you stuff too.''

Built around the conference theme ''Challenged in the '90s . . . Committed for Life,'' main worship services included a variety of speakers who issued direct challenges to youth to ''fall in love with a man named Jesus,'' to dare to be different, to reach out, to make a difference in their world. Romans 12:1-2 figured prominently during the week as youth were challenged to make their bodies ''as a living sacrifice'' and not to be ''conformed to this world.''

Andy Murray, chaplain and director of the Baker Peace Institute at Juniata College, delivered the opening address Wednesday evening, challenging listeners to lay up heavenly treasures that last and are ''worth calling real.'' Noting the world's tendency to equate bad things and ''the bottom line'' with what is real, Andy said, ''We need to rethink the criterion on which we so glibly make judgments about what is real in this world.

If one personality stood out from the others, it was musician Ken Medema, impressive in his ability to span many musical styles, improvise, and motivate a crowd. He combines an evangelical fervor with a passion for peace and justice, and is popular with both evangelical and mainline audiences.

"The world out there," he continued, "has nothing more real to offer you than a real, true, living relationship with the Lord of peace." He urged youth to "accept the responsibility and the joy of deciding what real treasures are."

The week's theme song, "Treasures for the Road," penned and performed by Andy and Terry Murray, focused on the same "treasures in heaven" theme and became an instant hit. Prior to the Saturday morning worship service NYCers did two special takes of the song, which were recorded and likely will be used on a new Andy and Terry Murray cassette tape, due to come out late this year. The silent "recording studio" atmosphere Saturday morning contrasted sharply with the boisterous behavior that prevailed throughout much of the week.

Thursday evening's combination of contemporary singer Ken Medema and speaker Tony Campolo, from Eastern College, in St. Davids, Pa., was the highlight of the week for many. The sightless singer had the entire crowd in the palm of his hand seconds after he sang out in full voice, "I am forgiven!" He then electrified the swaying, clapping crowd with dazzling keyboard artistry on piano and synthesizer.

Tony Campolo built on the celebrative atmosphere as he likened the kingdom of God to a party, where all people are invited to celebrate the love and goodness of God. The kingdom, hesaid, is composed of "people who have been saved."

"Jesus on the cross," he continued, "reaches forward into time and reaches into your life and mine and absorbs into himself all the filth and junk within us."

Second, said Tony, the kingdom of God is justice, which he defined as "the 'haves' giving what we have to the 'have nots.' " Challenging youth to go where the needs are greatest, he said, "I'm looking for a generation of kids who won't just say they believe in Jesus. I'm asking you to lay down your lives for Jesus."

It's the job of God's people to throw a party–akin to the scriptural wedding feast–said Tony. "When people ask God's people what time it is, we respond 'PARTY TIME!' That's what's wrong with the church," he continued. "It isn't a party. Church shouldn't be boring. It's our responsibility to turn the whole thing into celebration. We've got a God who loves a party."

NYCers responded to Tony Campolo's lively and entertaining message. "Tony was the best," said Anna Byers, of the St. Petersburg (Fla.) congregation. "I loved him. He talked on our level. I never thought life could be like (a party)." Andrew Schnepp, from the Beaverton (Mich.) congregation, liked him "because he's so enthusiastic."

Friday evening Parish Ministries Commission executive Joan Deeter challenged youth to march to the beat of a different drummer. She contrasted the dominant drumbeat of the world that tries to control a Christian's walk with the quieter persistent drumbeat of Christ. "I believe the survival of the church depends on you having the courage to follow the drumbeat of Jesus Christ," she stated.

"The choice is yours," she concluded. "No one will force you to make it. Which drum will you hear? Which beat will determine your walk?"

James Fouther Jr., a former aide to Chicago Mayor Harold Washington, spoke of the call he had received from God and the way God calls every Christian "to act positively on your faith." Forming his sermon around three scriptures, the Chicago Theological Seminary student used David as an example of one who chose to follow God's call as a youth. Turning to Joel 2, he challenged the crowd to "dream of the day when things will be better than they are today. Dream dreams and live them out."

He concluded with a word from Revelation 3, urging youth to "be hot for God." "If you are going to walk away from this conference and not walk for God, why don't you just forget about it and be cold?" he challenged. "Being lukewarm is tantamount to being *spat*!"

Sunday morning Gilbert Romero, a

The main speakers included, in addition to Tony Campolo and Andy Murray, pictured on page 16, (from left) Joan Deeter, David Radcliff, Gilbert Romero, James Fouther Jr., and Deanna Brown.

former drug addict who is now pastor of the Bella Vista congregation in Los Angeles, Calif., shared his testimony of how Jesus changed his life, freeing him from drug addiction. Gilbert's message was simple and powerful: "Before you head out into the '90s, you need to fall in love with a man named Jesus. We need the Lord in our heart. He needs to become something real." He lifted up Jesus as the one who loves us, saves us, and has power to change us.

Genee Martin, of the East Fairview congregation, Manheim, Pa., appreciated Gilbert because "he was really sincere." Emily Biggers, from the Imperial Heights congregation, in Los Angeles, Calif., appreciated the way Tony Campolo, James Fouther, and Gilbert Romero related to her age group. "They weren't preaching at us," she said. "They were just telling us. Sometimes it feels like you are getting yelled at in preaching. They talked to us like a friend. They gave a part of themselves to us."

Sunday evening Deanna Brown, pastor of the Skyridge congregation, in Kalamazoo, Mich., set the tone for a moving anointing service. She spoke of the wounds that all people experience. "All of us are wounded in ways that prevent us from claiming our call from God," she said.

The world's way of dealing with brokenness, said Deanna, is to cover over the wounds or fill them up with "bigger and better things." "But if we hide our wounds, we can't receive healing from God." She concluded by saying, "It is only when we bring together our brokenness that we are the body of Christ," and gave an invitation to participate in an anointing service for healing of specific wounds, for strengthening of faith, or for forgiveness of sin.

Aided by a group of clowns and other volunteers, hundreds of youth were

Renewing Rocky Flats

Trend watchers are predicting a rise in social activism among young people during the '90s. They may be onto something.

Nine busloads of NYCers spent their Sunday afternoon "worshiping and witnessing" at the Rocky Flats nuclear weapons plant, kicking off a week of such actions to commemorate the 45th anniversary of the dropping of the first atomic bomb.

The overwhelming response to the witness set organizers scrambling to find the needed buses. All told, more than 350 people spent nearly two hours in the prickly grass and cactus outside the fenced-in nuclear weapons facility, where the atomic "trigger" bombs for

Shawn Kirchner provides music at Rocky Flats while guards keep watch.

anointed during a 20-minute time of worshipful and reverent singing, reflection, and repentance. Participants tied bands of cloth around one arm and at the conclusion of the service a friend removed the band to signify the power of the body of Christ to free one another from wounds. The service concluded as Deanna and the chorus of clowns broke into seemingly spontaneous dance and celebration of the healing that had taken place that evening.

Shawn Zimmerman, from the Frederick (Md.) congregation, described the anointing service as "just great. I don't know how to describe it. Deanna was completely different from the other speakers we had." Joy Morgan, from the Pine Glen congregation, liked Deanna Brown the best. She described the anointing service as "terrific." "It was a really personal experience," she said.

Speaking at the concluding Monday morning service, denominational peace consultant David Radcliff drew parallels between what people might have predicted for young Jesus' future "before he made it big," and what expectations adults have for today's youth. He spoke of the difficulties Jesus might have faced from parents and friends as a young man who began to sense God's call to move beyond Nazareth.

Speaking of the way life experiences cause changes in young lives, David said, "You're taking a chance coming here. You never know what will come of a trip like this." He noted that it's easier to remain indifferent to the world's needs, but he challenged youth to "open their eyes to the needs of our neighbors" and allow God to lead them to the edge.

Pointing to young people all over the world who are bringing about change–in Tienanman Square, in Berlin, in South Africa–David urged the crowd: "Go ahead. Feel the touch of God in your

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the US nuclear arsenal are manufactured.

"As I stood at the fence, I questioned why I was there," reflected Lowell Layman, an adviser from the Dayton (Va.) congregation. "I came to the conclusion I was there because I believe that in God's world might does not make right."

Jon Meyer, of the York Center congregation, in Lombard, Ill., participated because "it helps me stay in touch with my own feelings and beliefs."

Armed guards kept close watch as the Brethren worshiped through song, speaking, meditation, and prayer. Craig Little, a radio-ecologist from the Grand Junction (Colo.) Church of the Brethren, provided the group with information on the environmental damage the plant has caused and could cause. He added, "Rocky Flats is a symbol of our lack of trust in each other and our lack of trust in God. This place is a colossal example of our inability to let God do what he will."

A highlight of the witness was a time of sharing ideas for how the 17-square-mile area could be better used. Ideas included converting the facility into "a really, really big cactus juice plantation," providing housing for the homeless, creating a memorial to the insanity of nuclear weapons, and giving the land to small farmers.

Eric Switzer, from the Hutchinson (Kan.) Church of the Brethren, noting a native American custom of purifying desecrated lands by dancing on them, stated, "Before any of these things can happen, this place should be danced on!"

The group refrained from dancing, but as the vigil came to a close they prayerfully filed out along the fence, singing "I Have Decided to Follow Jesus." As a symbol of their desire that the land be renewed and the weapons production cease, each participant scattered a handful of rock dust onto the grass. (When mixed with water, rock dust has a renewing effect on the soil.)

Jason Kinsey, of the Springfield congregation, in Akron, Ohio, especially appreciated the symbolism of the rock dust. "It was a very moving experience," he said. "I could feel God's hand coming to work. I knew that he was here with us."

As the group departed, leaving the rock dust behind, gentle rains began to fall, as if to say the renewal process was already beginning.–Don Fitzkee

Below: *Worshipers kneel for prayer during the Old Order service on Friday.* **Right:** *Melissa Conner, of the Waynesboro (Va.) church, exchanges a prayerful embrace with a neighbor as part of Gilbert Romero's message.*

life. Let it take you to the edge. Because the edge is the only place you can catch a glimpse of a whole new world.''

Mike Grubb, a member of the Elizabethtown (Pa.) congregation, felt good about the way he was ''finally challenged'' by the Church of the Brethren. ''All of the speakers were enthusiastic and challenging,'' he said. ''The kind of presentations they gave are things you don't get every Sunday.''

Michael Adams, of the Briery Branch congregation, in Dayton, Va., appreciated the variety in worship. ''It just wasn't all talking,'' he noted. Clowning, drama, liturgical movement, and upbeat music figured prominently in many of the services.

While many of the worship services challenged youth to make something of their future, three morning services took them back in time for a look at some unique aspects of Brethren heritage, including the love feast, simple worship, ''no force in religion,'' and peace.

Worship leader Scott Duffey, pastor of the Greensburg (Pa.) congregation, appeared several times during the week as ''Brother Scott,'' a bib overalls-clad grandfather figure who liked to reminisce about the way the Brethren used to do things. Scott grew a ''Brethren'' beard especially for the occasion. He shared worship leading responsibilities during the week with Karen Peterson Miller, Christy Jo Waltersdorff, and Jim Chinworth.

Thursday morning ''Brother Scott' described the way love feast was celebrated when he was a boy. He spoke of the love and unity that prevailed during the two-day feast. ''We just knew we were the people of God,'' he said, ''one in spirit, one in body.'' Noting a decline in the love feast and reluctance on the part of some Brethren to wash feet, he asked, ''Jesus did everything for those he loved. Why can't we?''

While contemporary worship idioms were used during much of the week, Friday morning's service was plain and simple. Going back in time, men and women were seated on opposite sides of the auditorium. Brother Scott reflected on the simple Brethren worship that used to take place in plain meetinghouses. Twice during the service NYCers were asked to humble themselves as they knelt for prayer.

Four stern ''visiting elders'' spoke during the service–Roger Schrock, Bob Faus, Sam Detwiler, and Jim Myer–on the topic of ''no force in religion.'' Roger emphasized that ''no force in religion does not give us the license to do what you and I want, but calls you and me to be accountable to the body of Christ.'' He emphasized that while the American culture glamorizes the rugged individual, ''that's not what we're about.''

Saturday morning's service used the acting skills of Ken and Paula Langdon, a video clip of M. R. Zigler, and music by Andy and Terry Murray to introduce youth to Brethren peacemakers John Kline, Zigler, and Anna Mow. Latin America and Caribbean representative

Yvonne Dilling and members of the Shalom! group appeared as contemporary peacemakers.

Reactions to the strong dose of Brethren heritage were mixed. Genee Martin, from the East Fairview congregation, near Manheim, Pa., didn't appreciate the heritage emphasis: "We are thinking about challenge in the '90s and they're stuck in the past," she said. But Aaron Baker, of the Wakeman's Grove congregation, in Edinburg, Va., felt differently. "A lot of that stuff I never heard before," he said. "I learned a lot." He especially appreciated the "Old Order" worship service. Joanna Achenbach, of the Akron (Pa.) congregation noted, "It was really interesting just to see how it's changed so much."

For some, the Andy and Terry Murray concert Friday evening was a more palatable way of learning about things Brethren. Youths enjoyed Murray folk favorites about John Kline, Ted Studebaker, Cyrus Bomberger, George Wolfe, and others.

But clearly, the musical highlights for many were the Ken Medema and David Parker concerts, Thursday and Saturday night. Ken shared his faith pilgrimage and concerns for the environment, peace, and social justice through his high-energy songs. David Parker, a repeat performer from the 1986 NYC, combined humor, sign language, and movement to popular songs into his unique and entertaining routine designed to promote deaf awareness.

Tammy Shannon of the Spring Run congregation, in McVeytown, Pa., described Ken Medema as "really decent." Caroline Kim, of Central Evangelical Church, in Los Angeles, called his performance "one of the most incredible things I've ever seen in my life." Angie Bradt, of the Laton congregation, appreciated the way both performers "really got everybody involved."

"Musically, this entire week was just great," said Mike Grubb, of the Elizabethtown congregation. In addition to the concerts, he appreciated the efforts of song leaders Carol Jean Kettering and Bruce Dillon, and enjoyed singing in the choir, under the direction of Jeff Parsons. Terry Murray served as conference pianist, and Alan Shull directed the band.

Despite the late nights, between 200 and 300 youth and advisers attended a 7 a.m. prayer time each morning, led by

(continued on page 23)

Hungering and thirsting for T-shirts

If today's Brethren youth hunger and thirst for righteousness even half as much as they did for T-shirts at NYC, the church's future is secure.

In addition to the thousands of official, blue-green NYC T-shirts worn throughout the week, NYCers snatched up all 400 Brethren Press "NYC '90" T-shirts in the first two days, and ordered another 300 during the week. The black or white shirts featured a splashy, neon green and hot pink design on the front.

Also popular were Colorado State University shirts and sweats. Waves of souvenir-hungry NYCers descended on the university store, leaving bare shelves and empty racks in their wake. "They have totally wiped me out," reported a store manager. "Almost all of the shipment intended for fall students is gone."

T-shirts were the preferred method of expressing district and congregational spirit. Western Pennsylvania youth stood out from the crowd in their pale, fluorescent green shirts, featuring the conference theme, an outline of Pennsylvania, a cross, and the denominational logo.

It was impossible to miss Sarah Carter and Heather Townsend, two of 35 youth from the Pleasant Dale congregation, Decatur, Ind., decked out in fluorescent orange. The shirts loudly proclaimed, "Pleasant Dale: We're Committed." As the *Pleasant* Dale girls stood chatting with Brian Hess, John Pudliner, Darren Thomas, and Matt Harrison, from the *Pleasant* Hill congregation, in Johnstown, Pa., the sight of their clashing orange and green shirts was anything but *pleasant*.

Shenandoah District youth had less trouble color coordinating in their friendly blue and white shirts. The Shenandoah shirts featured an outline of their region with the claim "A Place With a Big Heart" screened underneath.

Several other groups–including Mid-Atlantic District, and the Mill Creek (Port Republic, Va.), Roaring Spring (Pa.), and Lancaster (Pa.) congregations –also printed T-shirts for the occasion.
–Don Fitzkee

Strangers no more

NYC '90 was enriched by the presence of 31 youth from Latin America and Puerto Rico, and two Palestinians from Jerusalem.

But conferencegoers were saddened that five young people from the Church of the Brethren in Nigeria (EYN), who were to attend and lead a workshop, were denied visas by the US government. More than 500 NYCers expressed their disappointment by writing letters to government officials. Three from the Black Rock congregation in Southern Pennsylvania District–Audrey Osborne, Debbie Fleming, and Kim Walker –wrote a song of protest, which they performed Monday morning.

The Latin American youths–four from Nicaragua, four from Cuba, two from Ecuador, and one each from El Salvador and Brazil–talked during a workshop about how their lives differ from those of American youth and shared their faith through some of their favorite songs during Sunday morning's worship service. With Latin America and Caribbean staff Yvonne Dilling translating throughout the week, the Latin Americans were able to enjoy the conference and make new friends.

Among Latin American youth who shared music during the Sunday morning worship service were Carlos Avalos, Clisia Inhauser, Javier Orozco, and Marisol Bonilla.

"What we'll take back is the companionship we have had with the youth," noted William Chavarria, president of the youth cabinet of Misión Cristiana, the Church of the Brethren's sister church in Nicaragua. Javier Cortez, of the Vega Baja Church of the Brethren, in Puerto Rico, was glad for the opportunity to meet "new people with different ways to praise God." Youth from Atlantic Northeast District raised about $7,000 to help bring the 19 youth from Puerto Rico to NYC.

Latin American youth also noted some of the excesses of the American lifestyle. "It's too easy to be a Christian in the US," said Ruben Fonseca, a member of Iglesia Cristiana Pentecostal, in Cuba. "The American youth need to visit our world." Tabita Guana, of Ecuador, was deeply troubled by the amount of food wasted during the week. "Though people are dying in other countries, there is food enough here to waste," she said.

For Palestinian Christians Angela Kassissieh, 17, and Stifan Ateek, 14, NYC was just plain fun–a respite from the tense situation back home in Jerusalem. Angela listed bowling and playing tennis for the first time as highlights for her. Stifan enjoyed making new friends and experiencing the exhilaration of freedom.

Asked what he will share with his friends when he returns home, Stifan responded, "I'll tell them it's fun to feel free."

Brought to NYC by denominational peace consultant David Radcliff, Angela and Stifan provided in a daily workshop a firsthand account of the role youth are playing in the *intifada* in their homeland. They are strongly in favor of a Palestinian homeland, but it was clear that they felt that the *intifada* had placed them under a lot of pressure.

"They longed for a day when the conflict would be resolved, their people would have their own land, and they could go out to a party on a weekend night without fear of reprisal from the leaders of the uprising," said David Radcliff. "Far from being 'flaming radicals,' Stifan and Angela came across as young people caught in a situation which they did not create, yet which forced itself upon them every day of their lives."

NYC seemed to be a time of genuine faith renewal for Angela, David reflected. "As I walked with her out to the bus on the closing day, she said to me, 'I have felt a love here that is pure–not dirty, but *pure*. You know that song "Treasures for the Road"? I feel like I am taking treasures with me as I leave.' "–DON FITZKEE

(continued from page 21)

Bob Bowman, pastor of the Pleasant Valley congregation, in Weyers Cave, Va. After the first morning a new room was located to accommodate the larger than expected number of morning worshipers.

In addition to the worship opportunities and evening concerts, NYCers could choose among the nearly 100 workshops, offered on a wide range of topics.

During the afternoon NYCers took advantage of the many recreational opportunities available on the Colorado State University campus. In addition, 700 people a day were bused to Rocky Mountain National Park to hike in the Rockies. Staff for youth ministries Chris Michael described organizing the hikes as a "logistical nightmare."

The other logistical brainteaser for organizers was finding places for 200 small groups to meet each day to process and reflect on their NYC experiences. A strong call for small groups came in the evaluation forms from the 1986 NYC, said NYC coordinator Rhonda Pittman. Despite some problems, said small-group coordinator Allen Hansell, "I still think the concept is a good one." Wilbur Calderón, of the Brooklyn (N.Y.) First congregation, liked his small group. "We got to know each other really well," he said.

Also new this year were opportunities to participate in service projects Thursday, Friday, and Saturday. About 150 people sacrificed their free time to volunteer at a number of local agencies.

A generous spirit was demonstrated in other ways during the week as well. When they learned that an adviser from Pennsylvania had been unexpectedly hospitalized without health insurance, NYCers responded with an offering of $4,380. They also gave 2,439 pounds of canned goods during the Thursday evening worship service as an offering for a local food bank. Offerings taken for the Global Food Crisis Fund, the New Beginnings Fund, and the NYC Scholarship Fund totaled more than $10,000.

NYCers weren't giving all their money away to help others. Sales by Brethren Press and SERRV nearly doubled the totals from the 1986 NYC. Brethren Press recorded $28,788 in sales, while SERRV sales totaled $15,125. Business at the Colorado State University store was also brisk. Shirts and sweats were especially hot.

But by the end of the week, youth had more than T-shirts and other NYC memorabilia to take home with them. Tammy Shannon felt that she would return to the Spring Run congregation, in McVeytown, Pa., as a more confident person. "I feel like I have more friends who really care about me," she said. Audrey Osborne believed that NYC "has given us ways to show our congregations back home that change isn't always bad. Change can be good."

Kara Metzger, from the Manchester congregation, in North Manchester, Ind., described her week as "very spiritual." "The most spiritual thing for me," she said, "was the Rocky Flats Witness. It made me want to work for peace."

"NYC really helped me a lot in my Christian life," said Wilbur Calderón, of the Brooklyn (N.Y.) First congregation. "It gave me strength."

"I grew a lot more than I ever thought I would," summed up Joe Bowman, of the Pleasant Valley congregation, in Weyers Cave, Va. "I am ready to go home and make a difference and tell I've been changed."

Perhaps Andrew Schnepp, of the Beaverton (Mich.) congregation put it best: "It's all been good, really. Just being here is the best."

Freelance writer Don Fitzkee is a licensed minister in the Chiques Church of the Brethren, Manheim, Pa. He is a former editorial assistant with MESSENGER.

Why the first commandmen

by Vernard Eller

Read Mark 12:28-34.

A scribe approaches Jesus with a question. His question is quite deliberately worded: "Which commandment is the first of all?" The matter of priority is of critical importance to him.

Jesus understands what the scribe is getting at; his answer is carefully worded, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' "

At that point, Jesus goes beyond the scribe's question to talk about a second commandment. Jesus is explicit in calling this one "second," saying: "The second is this, 'You shall love your neighbor as yourself.' " The scribe then confirms that Jesus has the commandments right–and in the right order. And in his turn, Jesus recognizes that the scribe himself is not far from the kingdom of God in understanding the commandments as he does.

In this conversation, Jesus is not acting as an innovator. He is not introducing anything of "Christian newness," anything Christianly unique. No, both he and the scribe are simply voicing the common Hebrew tradition from which they spring. At most, Jesus might be doing something a bit new in linking the second commandment behind the first as clearly and explicitly as he does.

Yet in giving what he calls "the first commandment of all" Jesus is simply quoting (from Deuteronomy 6, the *Shema* passage, which still today is considered the very heart of the Jewish faith). And Jesus quotes what Moses there clearly presents as the prime, the first and greatest, commandment.

On the other hand, when Jesus gives what he calls the "second" commandment, he quotes directly from Leviticus 19:18–though it is found there simply as "a commandment," not as any sort of special "second commandment" given a priority right behind the first one.

The better-known "ten" commandments are actually built over the less familiar "two." The first four deal with the loving God; the last six with the loving of neighbor. Jesus did not himself *invent* any of these commandments. He fully endorsed them; but he did not in any sense invent them.

The Gospel of Matthew has it right in having Jesus say: "On these two commandments hang all the law and the prophets" (Matt. 22:40)–which is to say, "the whole of biblical teaching." So the question now to be raised is whether there is any significance to the fact that Jesus (following Old Testament precedence) specifies the first commandment as *first* and the second explicitly as *second*. Is that order necessary or only coincidental? Would the commandments have the same significance and work just as well if they were in reverse order? Or could they be treated as independent of each other–in effect simultaneous, giving you the choice as to which of the two you want to tackle when?

The matter of priority is critically important because the Church of the

nust be first

Brethren currently is muffing it so badly that we are in danger of losing our status as a *biblical* church, a church that claims the New Testament as our rule of faith and practice.

The Brethren are at their best in centering in and giving it all they've got regarding the second commandment about loving the neighbor—while giving little more than a passing glance to the first commandment about loving God. Our obedience to the double, first *and* second, commandment is completely out of whack.

There are several different ways in which we have gone about fouling up on Jesus' commanding of us.

A very, very small percentage of Brethren—the "ultra-liberals," as we might call them—have a concept of God whereby it has to be sheer nonsense to talk about a first-commandment "loving him"—with heart, soul, mind, and strength. In the first place, God, for them, is not a personal being with whom any sort of true love relationship is even conceivable. In the second place, it is wrong even to use personal pronouns in reference to God.

But the Bible's first commandment simply will not translate into: "The universe is permeated by one Principle, and you shall love it (love *it*?)—that principle, idea, concept, model, process, theory—with all your heart, soul, mind, and strength." Of necessity, these Brethren have to go all out simply with the second-commandment loving of neighbor—because they have no God to whom the first commandment could apply in any case.

Many more Brethren skew the commandments in a different way. They assume that doing a good job on the second commandment automatically takes care of the first commandment. "The way I give myself in the loving of neighbor is proof enough of how much I love God."

It's like a man saying to his wife: "Darling, all that attention I give to other women is actually incontrovertible proof of how much I love *you*." If doing a good job on commandment two automatically takes care of commandment one, then there is no point at all in the Bible's even giving us commandment one. Simply pushing commandment two would have sufficed for the fulfilling of the whole gospel.

A third way in which Brethren skew the matter is this: They take for granted that commandment one has already been cared for, that we have already given God as much love as he should ever expect. And having already done the first commandment as well as we have, that certainly should free us to give our total efforts to commandment two.

Again, it's like a husband saying: "Honey, in the wedding ceremony I told you that I loved you—and that should have settled the matter. So why do you keep after me about it? I've got more important things to do than spend my time telling you how much I love you."

But listen to Brethren sermons, hear Brethren hymn-singing, read MESSENGER articles and other mailings, attend Brethren conferences, follow Brethren talk and program promotion, just keep an eye on the Brethren generally. And then decide the proportions by which our time, attention, and resources are split between the first commandment and the second. The first and greatest commandment is being badly ignored.

So, it can happen and has happened that many people, both among the Brethren and among other Christians, have chosen to begin their Christian life by centering in on the second commandment. Consequently, many have hung up there and never come to the place of doing much about the first commandment.

The reverse approach of starting with commandment one has inherent safeguards against the same thing happening, with people hanging up on commandment one and never getting to commandment two.

Put it that, in obedience to the first commandment, we come to God to tell him how much we love him. What is his first response? It follows the pattern of Jesus' speaking to Peter on the seashore at the conclusion of the Gospel of John. Jesus really pushes Peter as to whether Peter truly loves him. Each time, Peter responds, "Yes, I really do love you." And each time, Jesus comes back, "Fine! So, now, feed my sheep"—which is to say, "Proceed to commandment two, for that is the best way of proving your first commandment love of the Lord." So, the second commandment does get into the picture either way. Yet, the action has an entirely different significance depending upon whether one comes to the second commandment *by way of* the first or whether one moves directly to the second as *an ignoring of* the first.

There is one compelling reason why coming by way of the first is the only move that will make the second workable at all. When the command is that one is to love the neighbor as oneself, if the neighbor happens also to be one's good friend, it might be within the realm of sheerly human possibility that we find ourselves able to love such a person as we love ourselves. However, as soon as the command is extended in asking us to love as ourselves that neighbor who is to us "the stranger," or even "the enemy"–well, then, the commandment is asking of us the impossible, asking of us that which runs totally against the grain of our human nature.

So, a first-commandment love relationship with God is absolutely essential as the one thing that might conceivably convert, transform, and empower us to the point that we have any chance of succeeding with the second. Without the first commandment, the second would spell nothing but our damnation and a grade of FLUNK.

Consequently, God is right in making the first commandment first and asking us to love him with all our hearts, soul, mind, and strength. Yet something more must be said. God has not made that first commandment for his own sake–as though he needs the ego-support of feeling himself loved, wanted, or needed. No, God in his wisdom knows that the first commandment is right and necessary *for our sakes*.

A father does not ask his little boy to "help" him on some home project because the job couldn't get done without help from the child. Obviously, the job could be done better and in half the time if the kid would stay clear out of it. No, it is solely for the child's benefit, as a learning experience for him, that the father asks for the child's "help."

And just so, God's first command is that we love him–knowing that it is only in our loving a God of truth, justice, righteousness, and goodness that we stand any chance of learning those moral distinctions for ourselves. The first commandment is there because we need the experience of loving God, not because God needs the experience of being loved.

If the first commandment *must* be first and if the Brethren need to get their priorities squared with that fact, how are we to define and describe what first-commandment "loving the Lord" is to look like? If, at baptism, the pastor asks whether you love the Lord and you say, "Sure"–is that adequate to the situation?

Almost everything we need to know about loving the Lord can be derived simply by observing the romantic attachment of a couple in the courting stage.

1) The lover always wants to know as much as can be known about his beloved; he wants to love everything about her. And a first-commandment loving of the Lord wants to know as much as possible about him. Accordingly, Lord-lovers will search the biblical accounts of God with something of the same passion that lovers search their love letters from one to the other.

2) Lovers want to enjoy each other's company for every minute possible. The girl's parents have a dickens of a time getting that guy to go home at night. Perhaps this is what Paul had in mind in calling us to pray without ceasing. In any case, God should be in our thoughts (and his name in our mouths) much more often than is the case.

3) The lover is eager to do anything (just name it!)–anything that would please his girl. It's a far-gone case of "thy will be done." And Jesus says that first-commandment love is just as eager that *God's* will be done on earth as it is in heaven.

4) The lover raves to anyone and everyone about how great his beloved is. And, for a fact, the instruction immediately following the Deuteronomic presentation of the first commandment is to the effect that lovers of God ought to be raving about him–first to their own children and, after that, to anyone who will listen.

5) Above all, the lover is eager for the day in which the romance can be consummated–so eager he can "taste it." And in the same way, first-commandment lovers are eager in their anticipation of the consummation of their love affair with God. And this, of course, is the "thy kingdom come" signaled by the return of Jesus–what the Revelator properly calls "the marriage supper of the Lamb" and describes as "the dwelling of God with men" (RSV) . . . and they live happily ever after.

Yet, the Brethren failure to give first attention to the first commandment has not been for any lack of understanding as to how one goes about loving God. No, we simply have been so caught up with ourselves that there has been a general laxity and sloppiness in paying attention to what God asks. And we can turn that matter around just as soon as we choose to.

Vernard Eller is professor of religion at the University of La Verne (Calif.).

mixed REVIEWS

'We have met the Simpsons, and they is us'

by Frank Ramirez

There is something seriously wrong with the Simpson family. I'm not talking about mother Marge's blue beehive hairdo, or son Bart's yellow complexion. The problems run much deeper.

Bart Simpson has a mouth that won't quit. Marge is submerging her identity in a series of saccharine sayings. Homer is willing to sacrifice his integrity to keep food on the table. Daughter Lisa, the one truly talented member of the family, suffers the consequences of displaying excellence when the herd demands mediocrity.

And they are not alone. Their hometown is a hotbed of hypocrisy and greed. Its citizens are likely to respond with a mob mentality if their televisions tell them to.

For this reason, there is something seriously right with this popular cartoon program on TV. Our country is full of broken, hurting, sinning people, some of good intentions, some frankly cynical and corrupt. The Simpsons are no different.

"The Simpsons" is a cartoon, and a comedy. These facts alone will turn off some viewers. Others will not be able to get past the language–son Bart's mouth in particular. But the program is brazenly moralistic. Sin has consequences.

In one situation (created in part by the moral vacuum of his father's attitude toward church) Bart succumbs to peer pressure and vandalizes a public monument. The act has disastrous results that are averted only when he openly confesses and repents.

In another program, Homer buys a bowling ball for his wife's birthday, knowing she does not bowl, hoping he will get to use the ball himself. This action nearly breaks up the marriage, and the brokenness sends the children into various stages of depression that are only too familiar to those who have experienced broken homes, while Marge nearly drifts into an affair.

Redemption is possible as well, but this is possible only through the recognition of error. In the latter episode, the marriage between Marge and Homer is patched up when Homer admits his errors and both make an honest effort to recommit themselves to each other.

Often the world of the Simpsons demands conformity for safety's sake. In my favorite episode of the first season, however, Lisa becomes severely depressed over the misery that exists throughout the world. Her mother repeats the advice *her* own mother gave her years ago, to suppress her feelings in order to become popular and "normal."

Lisa begins to follow this disastrous course of masking her feelings when Marge has a change of heart. She tells Lisa it is okay to be sad, and that no one needs to excuse or explain her feelings, as long as she is herself. The freedom to live authentically in itself lifts Lisa's spirits.

"The Simpsons" is *not* a Christian show, but it accurately reflects the world the Christian lives in. It points to the problem, but cannot always give an answer. Like the Pharisees, we often are tempted to ignore that world, or to moralistically dismiss the hurting and bleeding people out there as long as we can stay safe within our walls.

Jesus, on the other hand, made a point of leaving the synagogue and going directly to the turf of the sinners, the tax collectors, the prostitutes. If we turn our backs on the hurting, the sinners, we will not be able to let them know *we* have the answer to life's problems–Jesus the Messiah, who came at all costs to rescue us.

"Gee, Homer," says Bart, when he discovers his father is working a second job as a department store Santa, "you must really love us to sink so low." The same might be said adoringly as we contemplate the cross.

Or, to put it more succinctly, "All have sinned and fall short of the glory of God" (Rom. 3:23). Unless we adamantly blind ourselves to sin, and therefore to the possibility of glory, we have to echo that statement and admit, to paraphrase Pogo, "We have met the Simpsons, and they is us."

Frank Ramirez is pastor of the Elkhart Valley Church of the Brethren, near Elkhart, Ind.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith.

Letters

Feedback on new format

Thanks for the refreshing new banner and other design and format changes in MESSENGER. The magazine's enthusiasm for the varied work of the church is uplifting to us readers.

David S. Young
West Chester, Pa.

I want to express my affirmation for the new look and design. We have always had a high-quality church publication, but the new look and design is an even greater improvement, which I hope will encourage more people to read MESSENGER. I also want to affirm the inclusion of the section on new members.

Robert D. Kettering
Associate District Executive
Atlantic Northeast District

While the reorganization of features is pleasing and functional, one of the changes is deeply disturbing to my congregation and my town.

Month after month, year after year, we had turned first to the section called "Outlook," being proud to have a whole section of MESSENGER named after us. Somehow, "Close to Home" doesn't hit us close to home.

After deliberation, we decided that the only way to get our name back in each issue of MESSENGER is to have new members to announce each month. What a challenge.

Walt Fitzsimmons
Outlook Church of the Brethren
Outlook, Wash.

The opinions expressed in letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that directly respond to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

Mulling over Milwaukee

I am very upset with the adoption of the amendment to the Korean missions query at Annual Conference (not to mention the improper procedure and lack of clarity in dealing with this issue).

We as a Conference ignored the General Board's hours of research, the recommendations made by the delegations sent to Korea, and the wishes of the Korean Evangelical Church. I hope we will not continue to let our self-interests keep us from ignoring our policies. I also hope we will actively seek reconciliation with the KEC and not jeopardize our relationships with other Christian churches in the future.

Philip J. Weaver
North Manchester, Ind.

"Which Way to Macedonia?" (July) was helpful, stirring, well-done, and well-timed. With more light, what may seem like incompatible areas in two different ways may actually be complementary parts and balancing perspectives to be kept in mind as we press on.

Working with groups in Korea such as the Korean Evangelical Church and also intentionally moving with Christians in Korea and in the US to plant churches in Korea certainly are not mutually exclusive. One is wrong only when it leaves no room for the other. We can affirm both as viable and vitalizing witnesses. Both can model an ecumenical and dynamic spirit–and likely do so better when done together.

Roger Eberly
Milford, Ind.

Our delegate to Annual Conference just brought an excellent report of Conference, but a couple of things disturb me.

One was the report of a "lost generation" of youth in the church. Equally disturbing is a thoughtless response that many do not connect to it at all:

Four hymns were presented that likely will go into the new hymnal. Two of them used terminology familiar to our ancestors in the 1800s and familiar to many of today's grandparents, but a strange and foreign language to our grandchildren.

Can you imagine your teenage grandson getting thrilled over "marching to Zion," the hill that "yields a thousand sweets before we reach the heavenly fields or walk the golden streets"! Or will "His blood has washed our sins away" stir an enthusiastic, understanding response from an up-and-coming youth?

Why must we continue to hide simple, basic Christian truths in ancient, outworn jargon? Why don't we sing what we mean? Continue to hide the truth for old time's sake, and we shall see more lost generations of youth.

Lyle Milne Klotz
Olympia, Wash.

It was great to hear pastor Howard A. Miller, York, Pa., speak from the Conference floor and tell that the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) has been a valuable resource to him in his pastorate when working with gays and lesbians.

This year it was also a joy to have a few pastors stop by the drop-in center for extended periods of time and offer their time and support.

Being gay and lesbian at times has meant exclusion from the church community, and loss of family and friends and, occasionally, jobs. As pastors, ministers, and deacons were either a poor resource or poor support in time of need, BMC was founded in October 1976 and has since offered itself as a resource and support.

I am sure there are others (remaining silent) who, like Brother Miller, believe BMC is a valuable resource for the church, since the church itself doesn't have anything better to offer. Now I am waiting to hear others speak.

Name Withheld

A BVS witness

It is encouraging to see Brethren Volunteer Service expanding its goals and means of influence in our society and world. Within the Polish Agricultural/English Teaching Exchange Program, there has been a continual debate about whether this program meets the BVS goals. I found the solution to this from one of my students.

He went to the US this year to do seed-testing research. He just happened to be in the US during the invasion of Panama. It alarmed him to find his American co-workers constantly talking about the invasion and wholeheartedly supporting it.

At one lunch break, he summoned up the courage to tell his co-workers that he opposed the invasion, as he knows what it is like to be on the receiving end of superpower aggression.

When you are a foreigner, it takes a lot of courage to be critical of your host country; it's much easier to be silent. My student was not in the US for any sort of peacemaking, but he did take advantage of the situation to share his viewpoint. I do not know what kind of impression he made on his fellow workers, but he made a big impression on me.

It is not the program that is the goal, or the country; it is the person who is the peacemaker in any program, in any country.

Jennifer Drago Smith
Brethren Volunteer Service worker
in Radzikow, Poland

Concerned about the church

Thanks for printing "Our Salt Has Lost So Much Savor" (August/September Opinions). It was saying so much about the concerns I myself have for our church. I'm thankful that concerned leaders actually met together to discuss issues that so need to be discussed, acted upon, prayed over for the good of the church.

I was also impressed with what was portrayed in "Evangelicals at MECCA" (page 21). It seems right on track as to what a part of our Conference should be about. It makes me feel good to know they are praying for our denomination to be Christ-centered and biblically based, and gearing the evangelistic mission in the Anabaptist/Pietistic tradition.

Mary Anne Haller
Denver, Pa.

When were we saltier?

At a Winona Annual Conference when my hearing was much better than it now is, I sat at a table adjoining one where two couples obviously from the East were eating. The Brethren were discussing the trend in sisters' bonnets. After describing one of the smallest, which the brother assumed came from the far West, he exclaimed, "I like Mom's best."

When things don't go the way we like them to go, there is always the temptation to go back to the familiar, and I felt that way when I read the headline of an August/September Opinion article, "Our Salt Has Lost So Much Savor."

The report does not pin-point when the salt was at its best, but when I think of some of the sermons I listened to from men called to the ministry, but who only preached when they were compelled to, I appreciate the sermons of ministers who went through college and seminary and prepared for their work.

The findings of this group does not seem to take into account that there were almost as many Brethrenyoung people attending their national conference this summer as there were attending Annual Conference in Milwaukee. Or that retirement and nursing care provided for older people in such homes as Timbercrest in Indiana, Hillcrest in California, the Palms in Florida, and elsewhere, compares favorably with those built by commercial firms.

Was the saltier time when our missionaries went out to India and one brother who had supported them liberally quit doing that when he found out they wouldn't require them to wear the Brethren garb?

Was it the time before we had Brethren Service that has taken young people to so many parts of the world?

Just when was it when the salt was highly savored?

Whenever it was, it didn't provide us with a plan for building churches in cities. It didn't prepare little congregations for the time when there would no longer be free ministers. It didn't tell us why over half of our congregations would be under a hundred members. Nor did it contemplate that the time would come when ours and others larger would begin losing members and what we might do about it.

The report of the Concerned Brethren is well written and shows that a lot of work has gone into it. It seems to me that they might render a real service to the church if they would put in specific terms what more would be done if the church is able to meet the crisis it is now in.

Chauncey Shamberger
Boise, Idaho

Think about it

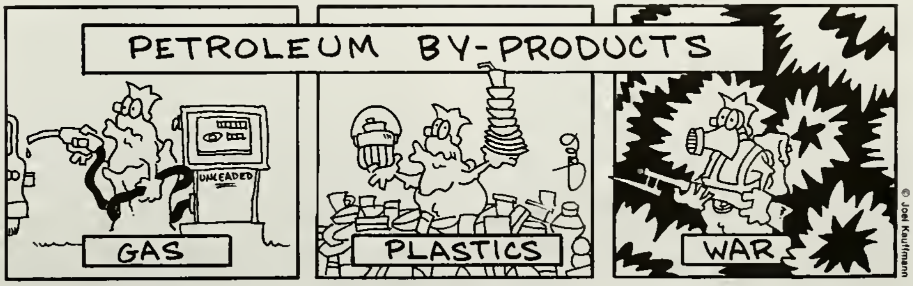
We are enjoying the magazine. Keep on printing the opposing ideas. That is the main reason we are still Brethren. We believe in freedom (especially of our minds) and truth.

If we do not think, how can we find truth, in Christ or anywhere else? Ever mindful that God by the Spirit of Truth will lead us.

Roger and Peggy Dick
Hollidaysburg, Pa.

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from Messenger *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*

Pontius' Puddle



On Conference, 'concerned Brethren'

Jay H. Steele

We are mired in mediocrity

Here are a few observations from one Annual Conference pewsitter who came away from this year's Conference feeling very uneasy about the condition of our denomination.

1) The preaching. I was not able to attend every worship service, but of the three services that I attended, the very best that could be said of the preaching was that it was uninspiring. I heard similar assessments from others about the services I missed. It would appear to me that preachers are chosen because they represent a particular interest group within the denomination, i.e., academicians, women, non-white minorities, white males, and that gifts have nothing to do with being chosen.

Should not those of us who attend the only national, denominational gathering of the year have the right to expect to hear only the very best preaching from preachers inside and outside the Church of the Brethren?

2) The business sessions. Two decisions on one day left me wondering if I was at the right conference. The first was the decision to take one percent from the pastor's pension to support the retired ministers. I am one of those pastors who will lose one percent, and I do not object to contributing to this fund.

But to call this a ministry of mutuality, as was done at the Conference by the committee proposing this solution, was an absolute farce. There is no mutuality when the only group that is being assessed is one small group of pastors who are at churches that participate in the pension plan.

At best I would say the committee "took the easy way out"; at worst it was an act of cowardice because it did not address the serious problem that exists in our fellowship where some churches have not in the past and still do not take adequate care of their pastors. These churches want the benefits of having set-apart ministers but are not willing to take care of them.

This decision was followed immediately by the recommendation from Standing Committee, in response to a query, that no study be done on the place of the American flag in the local church, but that decisions about the use of the flag be left to congregations.

Momentarily, I thought I was in the midst of Southern Baptists, or even the Assemblies of God. To think that our denomination, whose very heritage has been shaped in part by its strong peace witness and its call on Christians to put God before the country, would have nothing to say about the place of the flag in our congregations was a bombshell. What was going on here?

Well, I think what was going on was that the delegates were just feeling so far behind and so tired at the end of the day that they did not want to deal with these issues. And that was obviously the feeling of the moderator as he cut short debate on both issues.

And that leads me to my final observation. It seems to me that there is a common thread running through these events: We have a leadership problem, maybe even a leadership crisis.

Why else are we more interested in pleasing and appeasing the various groups in the church than in calling the best people to the tasks that need to be done? Why else are we stymied at business sessions year after year? Why else are we making decisions that are so far out of touch with our heritage?

What is missing from our leadership at Elgin and at Conference are the qualities of vision and courage. There is no one, it seems, who is able to articulate a vision for our denomination that will unite and excite the various groups in the church to mission and stewardship. There is no one with the courage to challenge us to make tough choices and creative decisions. Instead we are mired in mediocrity, adrift without a rudder. And our Annual Conference reflects that sorry state.

Maybe I am over-exaggerating the problem. But my observations are not based on just one Annual Conference, but on a number of different happenings over the last few years. Witness the fiasco of the mission paper and the way that was (mis-) handled by the leadership the last two Conferences. And I may be far from Elgin, but I hear constant rumors of resignations and dissatisfaction among staff there. Is it true? I would not be surprised.

As I said, I left Annual Conference feeling not too good about the state of our denominational ship. Maybe it was just the smell of hops in the Milwaukee air. I hope so.

Jay H. Steele is pastor of the Woodworth Church of the Brethren, Youngstown, Ohio.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Shawn M. Replogle

Korea decision may alienate

I was deeply disturbed by the way the Korea issue was debated and handled at Annual Conference.

With all the packets of information in front of me as a delegate, I was very surprised to see the Northern Indiana query pass. Not only had the main provision of the query (that a delegation including Korean Brethren pastors visit

Korea) been implemented and completed (I believe Brother Dan Kim was part of the delegation), but the query itself was approved and sent to Conference by the Northern Indiana District *board*, not the district *conference*, which is customary. I was surprised that Standing Committee had acted upon it and that delegates were even getting a chance to vote on it.

For many years I have admired Brother Jim Myer–as a moderator, as a speaker, and for his ability to communicate to youth. However, my admiration waned as I realized that on the Annual Conference floor it is not what you say that is important, but *how* and *when* you say it that is the key to passing your side of an issue.

Brother Myer's amendment was a clever way to begin the process of planting the Church of the Brethren in Korea, by making it look like a compromise between the Northern Indiana query and the General Board proposal. But it is obvious that they are in complete opposition to one another and that a bringing together of the two is impossible, since the Korean Evangelical Church has said it is not interested in working with the Church of the Brethren if we persist in our efforts to plant churches in Korea.

We learned that there are already 270 Christian denominations working in Korea and that many Christian Koreans have said that adding one more denomination will only further fracture an already very divided Christian society in Korea. So by passing the amendment and the Northern Indiana query, we have succeeded in alienating the KEC and many of our Korean sisters and brothers.

It seems to me that the Church of the Brethren should be working for unity (since we are supposedly a *peace* church), and that is reason enough not to plant churches in Korea.

But based on the relaxed and even joking speeches of Brother Myer, combined with the fact that delegates hate to be late for supper (no matter what business is in front of them), a major piece of program of the Church of the Brethren was passed despite its alienating effects.

I am not opposed to planting the Church of the Brethren. I support the 1989 Mission Theology and Guidelines Statement, which does promote the planting of churches. It does say, however, that "mission is not divisive or fragmenting, but upbuilding and unifying."

I do not feel an overwhelming call by God, or the Koreans, for the Church of the Brethren to be planted in Korea. We, and God, are better served to seek out other places to plant, places that need but are unaware of Christ.

Shawn M. Replogle is a student at Bridgewater (Va.) College.

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All materials due by deadline date: November 6, 1990

David K. Hendricks

Pharisees were 'concerned' too

It concerns me when our church magazine prints an Opinion with the subtitle "Concerned Brethren" ("Our Salt Has Lost its Savor," August/September Opinions).

What does that make the rest of us? Are we unconcerned? Are we the saltless? The savorless? Are we the disobedient Brethren who need to hear the word coming from those who "out of obedience . . . raise their voices to the church?" Given the content of the Opinion, I would have found it more palatable if it had been titled "Opinionated Brethren."

I'm sure the Pharisees in Jesus' day considered themselves to be concerned believers who only wanted to set this young rabbi straight. Yet Jesus had strong words for these wolves in sheep's clothing.

The charges that are listed in this statement, in my opinion, are unfounded.

Like the Pharisees long ago, these "Concerned Brethren" quote a great deal of scripture. However, in 2 Corinthians 3:6 the apostle Paul wrote that God "is the one who has given us the qualifications to be the administrators of this new covenant, which is not a covenant of written letters but of the Spirit: the written letters bring death, bu the Spirit gives life."

When they twist the Scriptures to mean what they want them to mean there should be no surprise that they are disappointed when their brothers and sisters disagree with their interpretation. Brethren should not seek to control each other's understanding of God's Word, but should seek to be "open to the

(continued on page 35)

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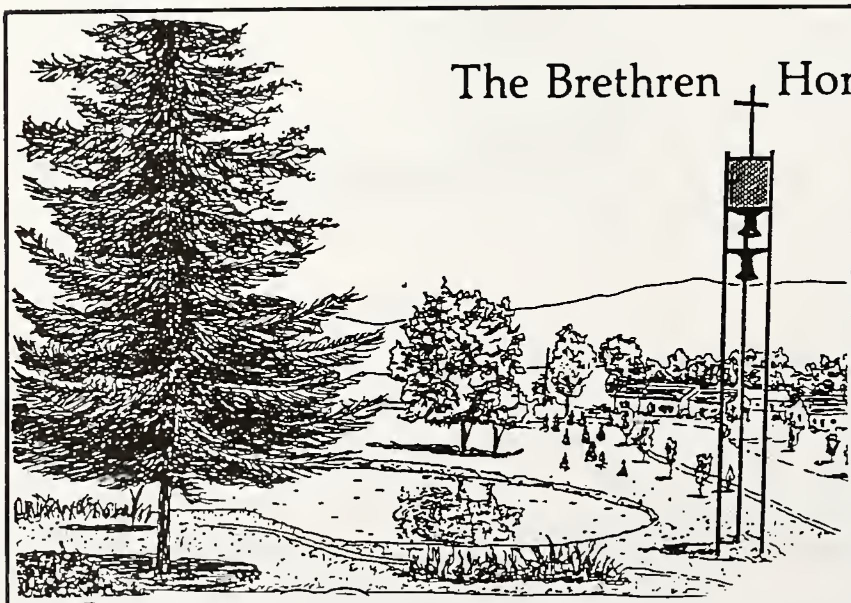

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Buffalo, S. Pa.: Roberta Dressler, Ben, Harriette, Mark, & Christy Van Horn
Cabool, S. Mo./Ark.: Oliver, Rochester & Wendy Jantz, Jeremy Hill, Nathan Ferree, Chad Frederick, Ben Estep
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Roaring Spring-First, M. Pa.: Joshua Harmon, Scott Walter, Randy Guyer, Daniel Hoover, Erika Smith, Jamie Dilling, Kristen Over, Travis Frye
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Tire Hill, W. Pa.: Melissa Griffin, Thomas Griffin, Jesse Green, Serena Henry, Albert Jenkinson, Pearl Jenkinson, Shonna Kaltenbaugh, Lynne Kepple, Lorraine Stahl
Wenatchee Brethren-Baptist, Ore./Wash.: Jennifer and Murya Hoffert
White Oak, Atl. N.E.: Michelle Fisher, Claudia Fahnestock
Williamsburg, M. Pa.: George Ann Corle, Toby Corle, Michael Rispoli, David White
Yellow Creek, Ill./Wis.: Michael Brinkmeier, Kevin Pierce, Bill Williams

193rd BVS Orientation Unit

(Orientation completed August 22, 1990)

Burner, Ralph and Evelyn, Edinburg, Va., to Habitat for Humanity, Americus, Ga.
Copenhaver, Bob and Nancy, Lebanon, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Derosier, Marc, Sabattus, Maine, to Habitat for Humanity, Americus, Ga.
Ebersole, Rhoda, Manheim, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Ferrence, Tim, Spring Grove, Pa., to Habitat for Humanity, Americus, Ga.
Harkins, Elizabeth, Lisbon Center, Maine, to Wayside Cross Rescue Mission, Aurora, Ill.
Hershey, Julie, Gap, Pa., to Habitat for Humanity, Americus, Ga.
Keller, Barry and Sonya, East Berlin, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Martin, Jerene, Greencastle, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Minnich, Kris, Auburn, Maine, to Habitat for Humanity, Americus, Ga.
Ocker, Marsha, Greencastle, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Patches, Denise, Manheim, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Russell, Craig, Lititz, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.

Licensing/ Ordination

Black, Larry, licensed, Jan. 18, 1990, Maple Grove, W. Pa.
Gilley, William Daniel, licensed Jul. 21, 1990, New Hope, Virlina
Gray, Reed Edward, licensed Jun. 16, 1990, Lewistown, M. Pa.
Baliles, Mark E., ordained, Jul. 21, 1990, Locust Grove, S/C Ind.
Boothe, Rodger L., ordained Jul. 21, 1990, Spruce Run, Virlina
Nalley, John A., ordained Jul. 21, 1990, Pittsburg, S/C Ind.
Reed, Paul P. Jr., ordained Jul. 21, 1990, Olean, Virlina
Roop, Calvin Mark, ordained Jul. 21, 1990, York Belvidere, S. Pa.
Dill, Gary A., ordination transferred Aug. 2, 1990, York Center, Ill./Wis.

Pastoral Placements

Carroll, Donald, from Blue River, N. Ind., to Pine Glen, M. Pa.
Crotinger, Frank, from secular to Poplar Grove, S. Ohio
Flora, Sylvus, from District Executive, W. Marva, to Linville Creek, Shen.
Hall, Claude, from Pine Glen, M. Pa., to Bedford, M. Pa.
Keegan, Gerald P., from Good Shepherd, S. Mo./Ark., to Danville, N. Bend, N. Ohio
Kessler, Phil, from Curryville, M. Pa., interim, to Curryville, M. Pa.
Klaus, Gerald, from Brooklyn, N. Plains, to Antelope Valley, S. Plains
Kunselman, Dorothy, from other denomination to Oakdale, W. Pa.
Monn, Timothy, from secular to Cumberland, Living Stone, W. Marva
Paterson, Harry J., from Raven Run, M. Pa., to Mount Joy, W. Pa.
Wagstaff, Donald, from Emmanuel, S. Ohio, to Piqua, S. Ohio
Witmer, Richard C., from East Chippewa, N. Ohio, to South Waterloo, N. Plains

Note: We are running out of room! Beginning with the January issue we will print only selected wedding anniversaries: 50, 60, 65, 70, and anything after 70. Please remember to include both names, town, state, and the number of the anniversary.

Wedding Anniversaries

Adler, Lester and Evelyn, Monroe, Ind., 51
Ainley, Dave and Esther, Waterloo, Iowa, 55
Aldinger, Herman and Miriam, Elizabethtown, Pa., 53
Anderson, Charles and Bernice, Uniontown, Pa., 56
Angel, Edgar and Ora, Rocky Mount, Va., 50
Anstine, Charles and Lela, Hartville, Ohio, 62
Baile, Salome, and Harold, Warrensburg, Mo., 61
Ballard, Earl and Maude, Mount Morris, Ill., 69
Barger, Harold and Sara, Decatur, Ind., 60
Bechtold, Jay and Mary Alice, Mount Morris, Ill., 61
Beckman, Wade and Mary, Morgantown, W. Va., 50
Belser, Julius and Florence, Evanston, Ill., 52
Bickel, Harry and Frances, Pottstown, Pa., 53
Bishop, Milton and Gareldine, Peru, Ind., 57
Boittnot, John and Nell, Bridgewater, Va., 65
Bollinger, John and Mary, Ephrata, Pa., 53
Bosserman, Curtis and Rhoda, Gettysburg, Pa., 54
Bowman, Carl and Vera, Mount Crawford, Va., 55
Bowman, Jay and Marie, Port Republic, Va., 51
Brandt, Harold and Miriam, Elizabethtown, Pa., 50
Brandt, Jacob and Mabel, Elizabethtown, Pa., 55
Brandt, Amos and Ellen, Annville, Pa., 61
Brown, Walter and Mary, Elizabethtown, Pa., 57
Brubaker, Fred and Naomi, Lititz, Pa., 50
Brumbaugh, Dan and Ruth, Saxton, Pa., 55
Burket, Herman and Mae, Martinsburg, Pa., 57
Buterbaugh, Galen and Esther, Dallas Center, Iowa, 50
Chrispyn, Paul and Fern, Goshen, Ind., 51
Corbett, Howard and Olive, Mount Morris, Ill., 56
Crabtree, Ed and Lillian, Everett, Pa., 50
Cunningham, Kenneth and Louella, Uniontown, Pa., 53
Dagon, Edward and Mattilee, Lititz, Pa., 58
Diehl, Norman and Frances, Elizabethtown, Pa., 50
Diehl, Vernon and Pauline, McGaheysville, Va., 52
Dimmig, Burton and Esther, Quakertown, Pa., 51
Eisenbise, Eugene and Edith, Elizabethtown, Pa., 50
Elder, Jacob and Beulah, Lawrenceville, Ill., 55
Evans, Willard and Grace, Hartville, Ohio, 50
Fay, Earl and Iva, Waterloo, Iowa, 53
Fisher, Kenneth and Blanche, Flat Rock, Ill., 50
Fisher, Leo and Wilma, Clarence, Iowa, 50
Fleishman, Dewey and Grace, Bridgewater, Va., 50
Flory, Raymond and Rowena, McPherson, Kan., 50
Flory, Dana and Eva, Lawn, Pa., 50
Foltz, Clarence and Helen, Annville, Pa., 50
Forney, Paul and Mary, Palmyra, Pa., 61
Foulke, Harvey and Hazel, Quakertown, Pa., 53
Frederick, Donald and Faye, McPherson, Kan., 50
Garber, Casper and Helen, Staunton, Va., 60
Gardner, John and Ressie, Bridgewater, Va., 50
Ginder, Martin and Tekla, Elizabethtown, Pa., 58
Gingrich, John and Ada, Lebanon, Pa., 53
Good, Orville and Ruby, McGaheysville, Va., 51
Good, Ira and Mildred, Middletown, Pa., 58
Good, Clifford and Virginia, Port Republic, Va., 55
Good, Herman and Alice, Elizabethtown, Pa., 50
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Goodwin, Arthur and Augusta, Uniontown, Pa., 59
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Grove, Paul and Ruby, Waynesboro, Va., 56
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Hallman, George and Dorothy, Mont Clare, Pa., 52
Harmon, Harry and Esther, Gettysburg, Pa., 53
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Heisey, Samuel and Dorothy, Ephrata, Pa., 50
Henschen, Harold and Alice, Decatur, Ind., 50
Hess, Robert and Floy, Manheim, Pa., 50
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Hoffman, Galen and Mary, Johntown, Pa., 51
Houser, George and Anna Lou, North Liberty, Ind., 51

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Kauffman, J. Clair and Dorothy, Goshen, Ind., 51
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Kennedy, Harold and Virginia, New Carlisle, Ohio, 50
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Krehmeyer, August and Earlene, Haxtun, Colo., 50
Kurtz, Earl and Esther, Elizabethtown, Pa., 50
Lambert, Mervin and Janet, Harrisonburg, Va., 50
Landes, Olen and Alice, Harrisonburg, Va., 53
Lawson, Lamoin and Ruth, Peru, Ind., 64
Lehman, John and Frances, Palmyra, Pa., 50
Love, Robert and Bernice, Pottstown, Pa., 52
Lutz, John and Anna, Rothsville, Pa., 54
Mann, Wilson and Anoli, Monroe, Ind., 50
Marshall, Ralph and Maxie, Church Hill, Ind., 50
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Martin, Robert and Vivian, Mount Morris, Ill., 59
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Millar, Glenn and Helen, Gettysburg, Pa., 53
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Mosholder, Charles and Alice, Everett, Pa., 55
Myers, John and Rachel, Port Republic, Va., 50
Naff, Joel and Nanny, Boones Mill, Va., 50
Neff, Wilmer and Pauline, Mount Crawford, Va., 53
Niner, Bill and Grace, Star City, W. Va., 62
Ortolami, Kathleen and John, Quakertown, Pa., 51
Oxender, Harry and Myrtle, Sturgis, Mich., 60
Pennington, Asa and Grace, Dry Fork, W. Va., 57
Petry, Earl and Lizzie, Eaton, Ohio, 77
Petry, Elden and Ruth, Anderson, Ind., 55
Phillips, William and Mary, Windber, Pa., 52
Rainey, Horace and Elizabeth, Portland, Ore., 53
Reed, Alvis and Mary, Bel Air, Md., 50
Ressler, Luke and Susie, Leola, Pa., 50
Ritter, John and Freda, Uniontown, Pa., 55
Rittle, Walter and Minnetta, Palmyra, Pa., 55
Roth, Darrell and Marie, Morgantown, W. Va., 50
Schultz, Albert and Helen, Uniontown, Pa., 53
Sembower, Maynard and Edna, Rockwood, Pa., 57
Shaffer, Wilbur and Bernice, Uniontown, Pa., 56
Sherer, Robert and Dollie, Phoenix, Ariz., 50
Shupp, Ralph and Evelyn, Denver, Pa., 50
Simon, John and Bette, Parker Ford, Pa., 50
Slaubaugh, Melvin and Helen, Bridgewater, Va., 57
Smith, Arthur and Katherine, Ashland, Ohio, 50
Snare, Elvin and Florence, Everett, Pa., 66
Snyder, Don and Gladie, Waynesboro, Va., 53
Sowers, Covy and Elverna, Willis, Va., 50
Staub, Lawrence and Kathryn, Palmyra, Pa., 64
Steele, Grant and Anna, Walkerton, Ind., 62
Thomas, Nettie and Herbert, Warrensburg, Mo., 53
Uhl, Charles and Edna, Coopersburg, Pa., 50
Utz, Harley and Sylvia, Arcanum, Ohio, 72
Vanlandeghem, Conrad and Dorothy, Norristown, Pa., 62
Wade, Dalton and Hattie, Floyd, Va., 69
Walker, Albert and Dorothy, Windber, Pa., 54
Weaver, Wilbur and Leona, Elizabethtown, Pa., 51
Weber, Michael and Barbara, East Wenatchee, Wash., 50
Weller, David and Ethel, Windber, Pa., 55
West, Guy and Naomi, Bridgewater, Va., 53
Wharton, Carroll and Velam, North Liberty, Ind., 53
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Wise, Roy and Dorothy, North Canton, Ohio, 52
Wolfe, Hugh and June, Glen Burnie, Md., 50
Wright, Roy and Lois, Bridgewater, Va., 60
Yake, Noah and Martha, Craigville, Ind., 50
Yeager, Paul and Frances, Harleysville, Pa., 57
Zellers, Ken and Lucille, Mount Morris, Ill., 55

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Bard, E. Bruce, 72, Chambersburg, Pa., Mar. 14, 1990
Barkman, Oscar, 83, Tyrone, Pa., May 5, 1990
Baughman, Warren, 72, Bremen, Ind., Aug. 9, 1990
Baughman, Margaret, 72, Walkerton, Ind., Aug. 10, 1990
Biddle, Charles, 63, Roaring Spring, Pa., Jan. 3, 1990
Binner, Ester, 86, Lebanon, Pa., Sep, 8, 1990
Blickenstaff, Una, 86, Norcatur, Kan., Jul. 27, 1990
Bondurant, Bertha, 79, Martinsville, Va., Jul. 20, 1990
Brandt, Lawrence A., 85, New Carlisle, Ohio, Sep. 5, 1990
Brownsberger, Milton, 84, La Verne, Calif., Aug. 15, 1990
Bush, Amanda, 79, Roaring Spring, Pa., Apr. 2, 1990
Carey, John, 91, New Oxford, Pa., Sep. 12, 1990
Carner, Berniece, 93, Martinsburg, Pa., Jul. 4, 1990
Chronister, Nora, 74, Ft. Wayne, Ind., Feb. 15, 1990
Claar, Clarence, 73, Roaring Spring, Pa., Mar. 16, 1990
Clar, Flossie, 82, Ashland, Ohio, Jun. 4, 1990
Coble, Anna, 77, Middletown, Pa., Sep. 14, 1990
Cornwell, Jay D., 67, Dallas Center, Iowa, Aug. 18, 1990
Crumpacker, Mary, 55, Tehachapi, Calif., May 25, 1990
Culver, Leo F., 76, Kalamazoo, Mich., Jun. 5, 1990
Darding, Ruth, 87, Greenville, Ohio, Sep. 9, 1990
Dick, Enoch, 76, Gettysburg, Pa., Jul. 25, 1990
Dicks, Marjorie, 75, Ottumwa, Iowa, Aug. 27, 1990
Dotterer, Philip, 80, Lititz, Pa., Jul. 17, 1990
Eavers, Melvin, 80, Stuarts Draft, Va., Aug. 2, 1990
Ebersole, Effie, 77, Palmyra, Pa., Sep. 2, 1990
Eby, Ruth, 83, Mount Joy, Pa., May 31, 1990
Enoch, Dick, 76, Gettysburg, Pa., Jul. 25, 1990
Fisher, Robert, 39, Lower Swatara Twp., Pa., Aug. 25, 1990
Forrer, Grace, 82, Bridgewater, Va., Jul. 22, 1990
Fraley, Plummer T., 96, Thurmont, Md., Aug. 23, 1990
Frederick, Jacob, 84, Martinsburg, Pa., Jun. 1, 1990
Freels, Ralph, 82, Decatur, Ind., Jul. 21, 1990
Garber, William, 85, Ashland, Ohio, Jan. 22, 1990
Garman, Ernest, 75, Ashland, Ohio, Jun. 14, 1990
Garvick, Ruth, 71, East Berlin, Pa., Aug. 18, 1990
Ginder, Herman, 79, Mount Joy, Pa., Jun. 6, 1990
Hartman, Kenneth, 80, Ft. Wayne, Ind., Feb. 15, 1990
Heminger, Russell, 89, Wenatchee, Wash., Aug. 11, 1990
Hiller, Fred, 61, Elizabethtown, Pa., Aug. 8, 1990
Hiller, Golda, 84, Ashland, Ohio, Aug. 21, 1990
Hillstrom, Lulu, 84, Hastings, Okla., Aug. 17, 1990
Home, Cone, 79, Martinsburg, Pa., Aug. 18, 1990
Huffman, Agnes, 79, Seffner, Fla., Aug. 20, 1990
Irvin, Willis, 67, Tyrone, Pa., Apr. 5, 1990
Jones, Nevin, 69, Westminster, Md., Jul. 10, 1990
Kahl, Russell, 79, Uniontown, Pa., Aug. 2, 1990
Kaylor, Roy, 88, Manheim, Pa., Jun. 7, 1990
King, Ethel, 76, Phoenix, Ariz., Jun. 26, 1990
Kline, Galen, 91, Carlisle, Pa., Aug. 7, 1990
Kline, Mary S., 86, Chambersburg, Pa., May 13, 1990
Knott, Walter, 58, Palmyra, Pa., Aug. 16, 1990
Landis, Harvey, 70, Decatur, Ind., Aug. 20, 1990
Lehman, Claudia, 95, Cross Keys, Pa., Jul. 23, 1990
Lehman, Harry, 88, Canton, Ill., Jul. 23, 1990
Lichty, Marie, 70, Waterloo, Iowa, Jul. 19, 1990
Longenecker, Olive, 87, Roaring Spring, Pa., Jul. 8, 1990
Luster, Sarah, 84, Roanoke, Va., Sep. 16, 1990
Lyter, Jean, 72, Middletown, Pa., Jul. 25, 1990
McCormick, John, 74, Elkhart, Ind., Aug. 13, 1990
Madeira, Bertha, 99, New Oxford, Pa., Aug. 10, 1990
May, Mary, 64, New Windsor, Md., Aug. 4, 1990
Mellors, Helen, 66, Gettysburg, Pa., Jul. 19, 1990
Miller, Grace, 92, East Berlin, Pa., Sep. 2, 1990
Miller, Howard W., 70, Harrisonburg, Va., May 9, 1990
Morgan, Irene, 67, New Windsor, Md., Jul. 22, 1990
Moss, Barbara, 56, Ottumwa, Iowa, Jul. 29, 1990
Motter, Don, 54, Ashland, Ohio, Jun. 9, 1990
Mummert, Edith, 82, York, Pa., Jul. 29, 1990
Myer, Ruth, 63, Akron, Pa., Jul. 31, 1990
Myers, James, 64, Dallastown, Pa., Aug. 16, 1990
Nicholas, Harry, 81, New Oxford, Pa., Aug. 17, 1990
Ober, May, 79, Goshen, Ind., Sep. 3, 1990
Patches, Arlene, 52, Lebanon, Pa., Sep. 6, 1990
Price, Pearl, 96, Plymouth, Ind., Aug. 12, 1990
Reader, Dena, 86, Tyrone, Pa., Feb. 5, 1990
Replogle, Elsie, 77, Altoona, Pa., May 31, 1990
Sargent, Galen, 63, Lakeland, Fla., Jun. 23, 1990
Saylor, Earl, 86, Waterloo, Iowa, Sep. 13, 1990
Schlag, Sara, 73, York, Pa., Aug. 21, 1990
Scott, Lawrence, 76, Sabetha, Kan., Dec. 5, 1989
Scott, Marian, 75, Sabetha, Kan., Oct. 2, 1989
Sensebaugh, Melvin, 89, Nanty Glo, Pa., Jul. 6, 1990
Sincox, Leda, 84, Ottumwa, Iowa, Jul. 11, 1990
Snowberger, Walter, 94, Quincy, Pa., May 22, 1990
Snyder, Carol, 44, Russiaville, Ind., Aug. 27, 1990
Snyder, James P., 68, Tyrone, Pa., Jun. 29, 1990
Stoner, Altis, 88, Goshen, Ind., Sep. 9, 1990
Stott, Barry, 42, Audubon, Pa., Aug. 27, 1990
Stott, Clara M., 79, Audubon, Pa., Sep. 9, 1990
Studebaker, Thomas, 66, New Carlisle, Ohio, Aug. 8, 1990
Swoope, James, 53, Northborough, Mass., Jan. 29, 1990
Taylor, Clyde J., 63, New Carlisle, Ohio, Sep. 10, 1990
Tombaugh, Ronald, 42, Las Vegas, Nev., Aug. 5, 1990
Troyer, Larry, 66, Stanley, Wis., Aug. 27, 1990
Valentine, Lawrence, 74, Ashland, Ohio, May 1, 1990
Wagenhals, Miriam, 76, Ashland, Ohio, Jul. 7, 1990
Wagenhals, Joe, 74, Ashland, Ohio, Jan. 9, 1990
Wallace, Glenn, 97, Plymouth, Ind., Jul. 13, 1990
Wantz, Marie, 64, Westminster, Md., Jul. 31, 1990
Weigle, George, 75, Gardners, Pa., Sep. 2, 1990
Weist, Samuel, 94, Ephrata, Pa., Sep. 8, 1990
Whitmore, Irma, 92, Sun City, Ariz., Aug. 4, 1990
Whittle, Earl, 94, Lancaster, Pa., Jun. 19, 1990
Wilt, Alden Parker, 57, Eglon, W. Va., Jul. 30, 1990
Wise, Orpha, 92, Dallas Center, Iowa, Mar. 21, 1990
Wise, John H., 89, Dallas Center, Iowa, Mar. 13, 1990
Withrow, Charley, 52, Mount Vernon, Mo., Aug. 3, 1990
Witmer, Catherine, 94, Ashland, Ohio, Feb. 22, 1990
Witmer, Norman, 58, Pasadena, Texas, Apr. 24, 1990
Witter, Alvin, 93, Mercersburg, Pa., Jul. 1, 1990
Woodward, Charlotte, 99, Wenatchee, Wash., Sep. 10, 1990
Wright, Joanne W., 65, Kalamazoo, Mich., Aug. 18, 1990
Yoder, F. Carl, 76, Goshen, Ind., Apr. 23, 1990
Zimmerman, L. Henry, 73, Lancaster, Pa., Jul. 28, 1990

Mary S. Selders, of Newark, Del., was mistakenly listed in this column in the August/September issue. She is alive and well, and celebrated her 90th birthday on August 21, 1990.

(continued from page 32)

leading of the Spirit who draws all members of Christ's church together'' (1979 Annual Conference paper on Biblical Inspiration and Authority).

These ''troubled Brethren'' charge that the church is becoming like the fallen world. And then they claim to have a spirit of humility. Who do these people think they are? Do they not know that God is in control?

When I read the opinion of these ''troubled Brethren'' I wondered, why are they causing trouble? Why can't they ever say something positive about the church? Why are they constantly tearing down the body of Christ? Why must I read statements in MESSENGER that draw such a negative picture of the church?

Oh you Pharisees, fools, and hypocrites. You want to live in a perfect world, and belong to the perfect church. You strive after perfection, failing to see the damage you do with your words and your actions. ''Alas, you who travel over sea and land to make a single convert, and when you have him you make him twice as fit for hell as you are'' (Matt. 23:15).

I don't feel any less salty today than I did 27 years ago when I was baptized. In fact, the Church of the Brethren has nurtured me and encouraged me to be responsive to the will of God. It's my opinion that she continues to be ''the light in the world'' that guides people toward an open relationship with God, myself, and other persons. In that August/September Opinion, it must be some other church they're talking about. It sure wasn't the Church of the Brethren.

David K. Hendricks is pastor of the Quinter (Kan.) Church of the Brethren.

CLASSIFIED ADS

BOOK GIVEAWAY–Free books: *The New Testament Commentary* by Lewis W. Teeter, first two vol. (Brethren Publishing House, Mt. Morris, Ill., 1894). *The Popular and Critical Bible Encyclopedia and Scriptural Dictionary*, edited by Rt. Rev. Samuel Fellows, first two vol. (Howard-Severance Co., Chicago, Ill., 1902). *An Illustrated History of The Holy Bible: The Old and New Testaments, Life of Christ and His Apostles*, by John Kitts, (Henry Bill Publishers Col., 1873). No charge. Send inquiries to Wilbur J. Stump, Timbercrest Home, P. O. Box 501, North Manchester, IN 46962.

WANTED–Professor of Biology, beginning Aug. 1991. Must be interested in teaching broadly in field, e.g., genetics, physiology, vertebrate biology, ecology, but specific assignment subject to discussion. Completed or nearly completed doctorate preferred. Contact: Dr. Dale Goldsmith, Vice President for Academic Services, McPherson College, McPherson, KS 67460. Tel. (316) 241-0731.

WANTED–Youth. National Christian Citizenship Seminar will accept up to 150 Church of the Brethren youth for week of April 7-12, 1991. Theme--*Racism*. Explore this issue, ways Christian faith empowers faithful discipleship, and ways Christians can change current public policies and racism in the church. Intense study times, worship, Bible study, and fellowship. For brochure or free slide show describing seminar, write: Chris Michael, Youth Ministry Office, 1451 Dundee Ave., Elgin, IL 60120.

FOR SALE–*The Merkey Family of Bethel and Tulpehocken Townships*, by Sandra Kauffman. Hard-cover book traces descendants of Hans David Merkey, incl. brief history of Little Swatara Church of the Brethren. Merkey family descendants include Brethren such as Balsbaugh, Ebling, Frantz, Gibble, Longenecker, Kline and Ziegler. $30 plus $3/shipping and $1.80/Pa. sales tax. Send orders to Sandra Kauffman, Rt. 1, Box 1146, Bethel, PA 19507.

FOR SALE–Commemorative and customized church plates, mugs, T-shirts and sportswear made special for your church by Brethren family. Use for gifts, fund-raisers. Contact Dodd Studios, 2841 Belair Drive, Bowie, MD 20715. Tel. (301) 262-4135.

FOR SALE–Church Bytes: Church Computing Magazine, $1 for trial issue. Sixth year of publication. 1,200 subscribers. Every 6 weeks. $18 intro. 1 year subscription: reviews, church administration software, accounting, Bible concordances, Christian education, Bible learning and games, news, helps to computerize. Official magazine for interdenominational Church Computer Users Network. Also available: Software Guide to PC church administrative software with features comparison charts, PC Church Book with collections of back articles and reviews, First Church Learns DOS, PC Christian Education theory and reviews, The Macintosh Church Book for church office and Bible study with comparison charts, Apple II Church Book, and C-64/128 Church Book. Contact: Church Bytes, Inc., 562V Brightleaf Square No. 9, 905 West Main Street, Durham, NC 27701. Tel. (919) 479-5242.

FOR SALE–Lorida, Fla., 3 bedroom, 2 1/2 bath ranch-style, c.b. house. Two blocks from Lorida Church of the Brethren. 6 yrs. old. Dbl. lot, citrus trees,, landscaped. Fenced. Storage barn. Attached garage. Large family rm. Central A/C. Great bass fishing. $75,000. Call (813) 655-3913 or (414) 473-4285.

FOR SALE–Desirable house trailer with attachments. Glass enclosed cabana, attached bedroom 12x10. Aluminum carport. Fully furnished throughout. In Sebring, Fla. Close to churches and shopping. Price negotiable. Contact: Paul M. Forney, 200 Cottage Drive, Apt. 109, Palmyra, PA 17078.

FOR SALE–Our Family Books by Mason: *Ziegler Family Record* (revised), 1990; Va. residents, $33.50; others $32.50. *John Mason and Mary Ann Miller*, 1986; Va. residents, $32.50; others $31.50. *Michael Miller of 1692* (in process). (Miller m. 1 Susanna Agnes Bechtol; m. 2 Elizabeth Garber, widow of Nicholas Garber.) Desire more information. Write: Floyd R. Mason, 4409 Park Rd., Alexandria, VA 22312.

TRAVEL–With a purpose with Wendell and Joan Bohrer to Alaska following Annual Conference next year. Beginning July 9 in Portland. For information concerning this cruise/tour write: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL–Juniata College Alumni Tours. Christmas Time in Bavaria: Dec. 10-18, 1990, hosted by Dr. Robert and Mrs. Neff. Great Britain. England, Wales, Scotland: Aug. 11-28, 1991, hosted by Dottie and Rex Hershberger, '50. Alaska trip: July 7-21, 1991, hosted by Dr. Clayton and Mrs. Judith Pheasant, '65, '65. For info. and reservations contact: Volker K. Molt, Gateway Travel Center, Inc., 606 Mifflin St., Huntingdon, Pa. 16652. Tel. 1-800-322-5080.

TRAVEL–The British Isles and Ireland Tour: June 14-July 6, 1991. 22 days or 17 days w/o Ireland. Carefully chosen itinerary will give you great experiences that Isles can offer. Congenial group, reasonable rates, right time to see them. Knowledgeable, experienced leaders. New Zealand and Australia Tour: Nov. 20-Dec. 7, 1991. Carefully selected itinerary fr. experience and study. New Zealand--best of both islands incld. home stay. Australia--Melbourne, Canberra, Sydney and Cairns. Once in lifetime--spring down under. Write for brochure: Rothrock Tours, 502 N. Charles, McPherson, KS 67460.

RETIREMENT–Consider living at The Palms Estates in Lorida, Fla., a caring independent-living community on Lake Istokpoga. 15 miles s.e. of Sebring, near Lorida Church of the Brethren. Access to large lake via canal. Citrus groves, volunteer service opportunities, pool, many activities. Lots for lease to construct cottages or place single or double-wide mobile homes. Sponsored by C.O.B. Atl. S.E. District. Camp in RV park while deciding whether this is the place in the sun for you. Limited number mobile home rentals for 4-month renting period. Write: Walter C. Gingrich, P.O. Box 364, Lorida, FL 33857. Tel. (813) 655-1909.

RETIREMENT–Retiring? Chestnut Village at The Brethren's Home offers independent living in quality constructed cottage units. 3 floor plans, each with 2 bedrms., dining rm., living rm., kitchen with appliances, bath(s), garage. If you want secure and peaceful environment and active and vibrant lifestyle, then Chestnut Village is for you! Near Dayton, Cincinnati, Indianapolis. Presently planning Phase III of building program. Call (513) 547-8000 or write Mike Leiter, 750 Chestnut St., Greenville, OH 45331, for complete info. Complete Christian Retirement Community serving over 500 residents.

INVITATION–In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 985-1360 or John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404) 448-9092.

Management by query

As I've heard Brethren reflect on Annual Conference this year, they seem to be either thrilled about the decisions made by the delegate body or disillusioned.

Some believe the Conference showed unusual vitality and a new sense of direction. Others believe Conference was characterized more by distrust, lack of familiarity with issues, or even mishandling of business items.

What disturbs *me* about this Conference, and the last, is an increasing fuzziness about what exactly the Annual Conference is.

Some delegates seem to believe Annual Conference is the place to launch new church programs, complete with instructions on staffing and budget. In 1988 Conference called for a full-time youth ministries staff person. This year it called for specifics in young adult ministries, as well as several other expensive propositions.

This is not to say that these concerns are not important ones. But when did management by query become the best way to run programs? What is the purpose of the exhaustive process of developing churchwide goals, approved just two years ago, when each year they must be thrown out or rearranged to fit the current Annual Conference's interests and mandates?

At what Annual Conference will delegates vote on the programs they *don't* want anymore? At what Annual Conference will delegates fill out pledge cards to fund the new programs they mandate with their votes?

It's fine to use Annual Conference to raise concerns such as the needs of a certain ethnic group, to endorse priorities such as young adults, and even to encourage the General Board to consider expanding its budget or staffing in specific areas. But our pattern of organization says it is not okay to tell the General Board how much of the budget pie to use for any particular program.

There's a good reason to assign the nitty-gritty of budget and program development to a group smaller than a thousand delegates. It's only those who wrestle with the entire work of the General Board who can know how much staff a church our size can afford for each program. Those who decide how much staff time goes to youth or young adult ministry also know the pinch over at the Asia desk or in Hispanic ministries.

While each of us might wish we could get more denominational attention for our special needs and concerns, a church the size of the Church of the Brethren must choose a few things to do well. Annual Conference should not become the place where special-interest groups set the denominational agenda.

The Annual Conference sets the overall policies of the Church of the Brethren. It chooses the church's priorities. It elects General Board members to carry out the church's ministries.

The General Board's 25 members oversee those ministries, keeping an eye to total balance as they have heard the needs expressed by the church and reporting back to Annual Conference.

The General Board, while elected by Annual Conference, cannot create the polity and policies that are the responsibility of Annual Conference. Nor should Annual Conference, even though it is the parent of the General Board, begin to do the work of the General Board and its staff.

If we want it some other way, we must rewrite the rules. If what we've got is pretty good, it's time to rule some items of business out of order.
—Wendy Chamberlain McFadden

Give someone a shirt off our backs

You have just enough time to order Messenger T-shirts for friends and family at Christmas. These are the bold neon T-shirts you saw at Annual Conference. Now they're available by mail. For $5.50, what a deal! Buy them for everyone on your Christmas list.

Payment must be included with order. Use order form below or write out complete order information on a separate sheet. Price shown includes postage and handling. Only those orders received by December 7 will be guaranteed for arrival by Christmas.

Name______________________________

Shipping address (no box numbers)________________________

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Sizes and colors available (shirt color is listed first; ink colors are neon green and neon pink):

Adult

large and extra large: black/green, black/pink, white/green, white/pink, raspberry/green, royal blue/pink.
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Children

2-4: white/pink, royal blue/green, royal blue/pink.
6-8: black/pink, black/green, raspberry/green, royal blue/pink.
10-12: black/green, black/pink, white/pink, white/green, raspberry/green, royal blue/pink.

Quantity	*Size*	*Shirt color*	*Ink color*	*Price*

Total enclosed:____________
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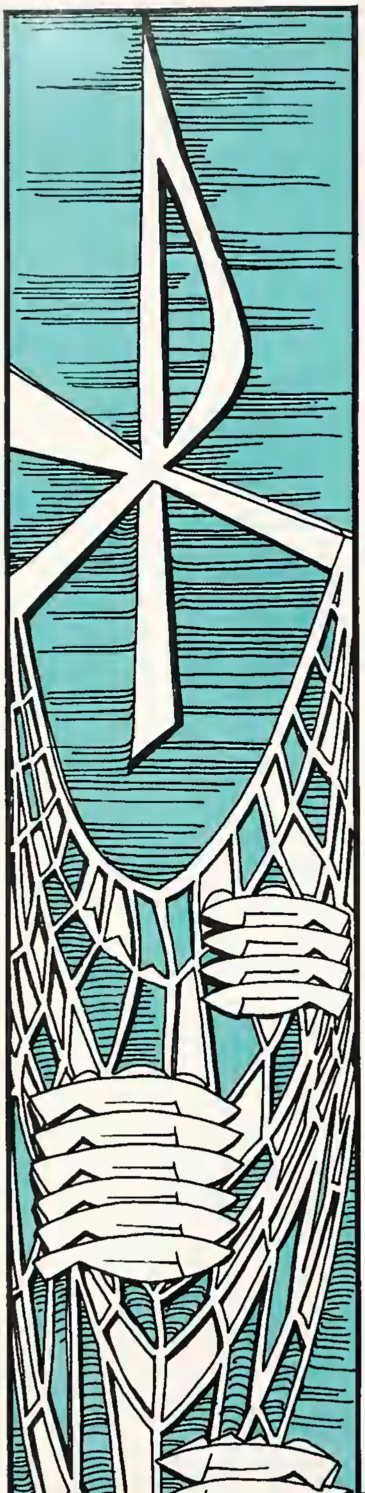
Send order form and check to Messenger T-shirts, 1451 Dundee Ave., Elgin, IL 60120 (800-323-8039.



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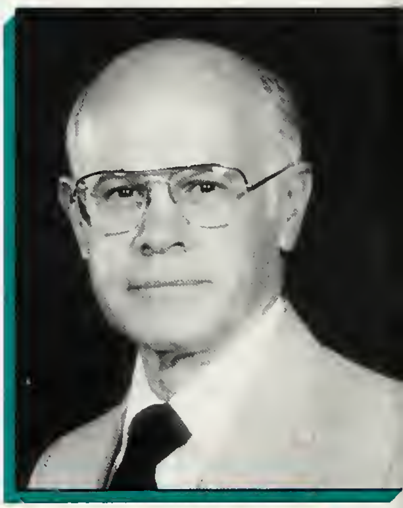
- ○ **To Christian Ministry**
- ○ **To Congregational Leadership**
- ○ **To Peacemaking & Service**
- ○ **To Provide Financial Support**
- ○ **To Study Scripture**
- ○ **To Encourage Others**
- ○ **To Upbuild the Church of the Brethren**



Wayne Miller, President
Bethany Theological Seminary

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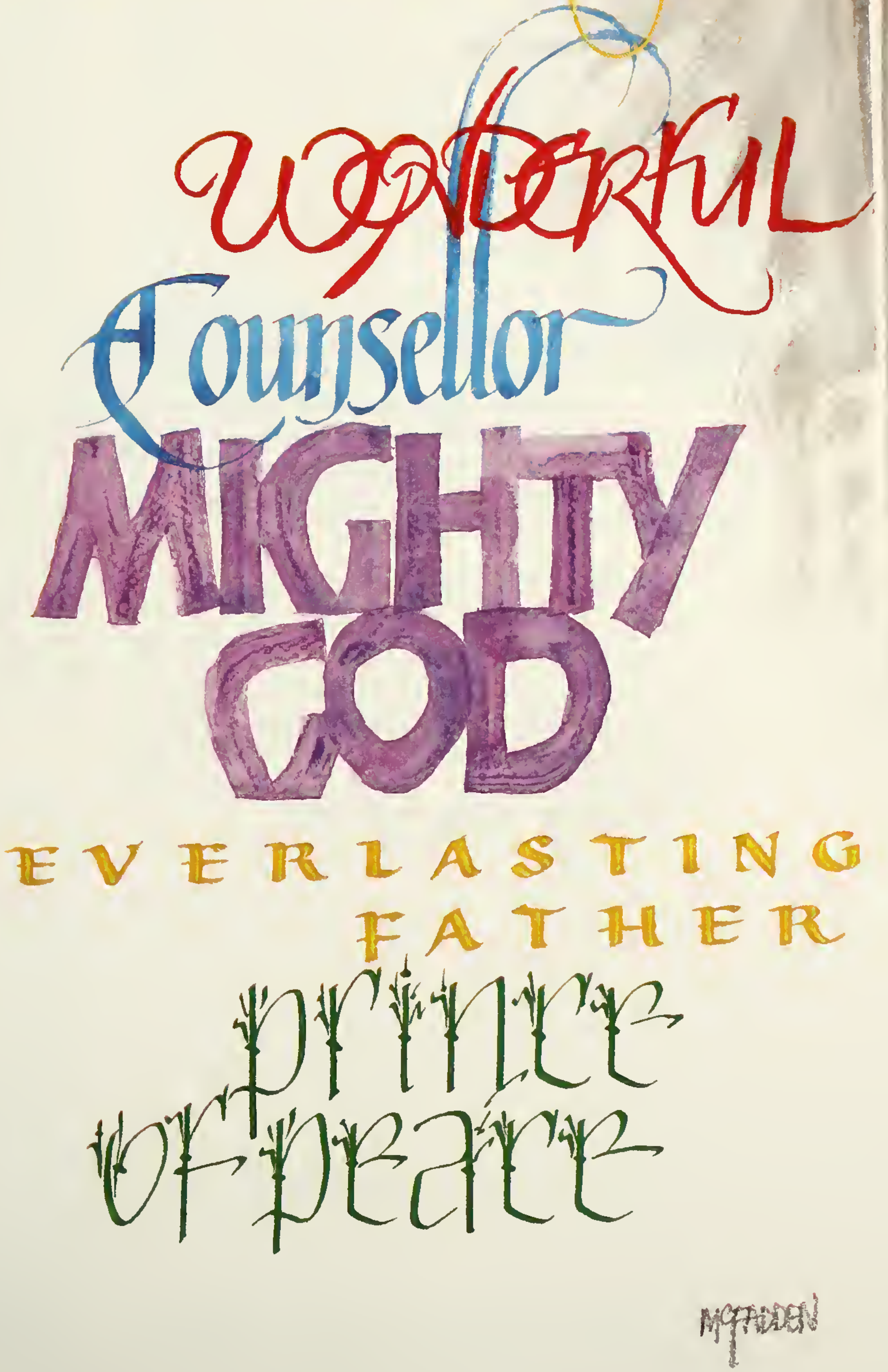
Messenger

Church of the Brethren

December 1990


Wonderful
Counsellor
MIGHTY
GOD
EVERLASTING
FATHER
prince
of peace
McFADDEN

From the Editor

MESSENGER operates with a pretty small staff, and that's possible because of Brethren Volunteer Service. Each year we take on a volunteer staff member, a BVSer who serves as editorial assistant. In early October we were pleased to welcome Karla Boyers.

A 1989 graduate of Messiah College, Karla hails from Harrisonburg, Va., and the Garbers Church of the Brethren, where her father has been part-time pastor. (He's also full-time professor of education at Eastern Mennonite College.) Karla spent the last year as office manager for a literary and publicity services agency in Philadelphia.

Karla Boyers

BVS felt like a natural direction for her, since she'd heard about it as she grew up. And now seemed like the right time to give a year of service to the church. One of the unique things about BVS, she says, is entering an orientation unit without knowing what the assignment will be. "It gets you started thinking about the whole approach to service."

Karla was drawn to MESSENGER because of her interest in writing. The internship will give her an opportunity to learn more about communication, a broad field that can leave her "overwhelmed with what to do. I see continuing the exploration of where I fit in, of which avenue I enjoy most," she says.

Look for Karla's first byline in the January issue.

Wendy McFadden

COMING NEXT MONTH: Clusters of articles on couples in ministry and on why pastors leave the ministry.

Messenger Vol. 139, No. 11 December 1990

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: adapted by Ken Stanley from
a design by Sacred Design
: Jeane Healy
: Wendy McFadden

In Touch

Reverend sergeant

Joe Routh's careers have led him to deliver a sermon one day and a citation the next. Joe is a police officer in Orville, Ohio, a licensed minister, and a member of the East Chippewa church.

Some might think "Reverend Sergeant" an odd combination, but Joe, named Orville's "Officer of the Year" for the second time in a row, sees ample opportunity to serve God in both pursuits.

POLICE
ORRVILLE

As a police officer, the important thing is "trying to treat everyone with respect and not be judgmental," Joe explains. "Often you're going into a crisis situation, where a husband and wife might be fighting, and your role is to keep things under control. Sometimes all you can do is put a Band-Aid on the situation, and find them someone who can help them work things out."

Joe became interested in law enforcement while taking college courses. "Part of my social work curriculum was a class in criminal justice," Joe remembers. "We had to ride with a local police officer. The one I was with happened to be Christian. When I was getting started, I thought, 'If I needed a police officer to respond to a problem, I'd sure like that person to be Christian.' "

Joe has become involved in the Drug Abuse Resistance Education (DARE) program, in which police officers spend a semester in a local school teaching children the dangers of drugs. "I'm really excited about it," he says. "We reach all the kids from kindergarten to the sixth grade. I also eat lunch with them and play with them on the playground."

As a licensed minister, Joe draws a parallel between the calls he gets on the job and God's calling. "When a police officer gets a call, he or she must respond. You can't say, 'Well, I'll get to it later.' When God calls us, we sometimes want to say, 'I really don't feel like it,' but we too must answer the call."

Father of the year

Last Father's Day, **Jeff Crosby** received a special gift from his family—a wheelchair. For some the idea of being in a wheelchair may be negative, but for Jeff it is liberating. Jeff, a member of the Lititz (Pa.) church, has multiple sclerosis (MS).

In high school and college, Jeff spent much of his energy and time in sports. "There's so much self-image wrapped up in being a jock" that many athletes with debilitating illnesses such as MS fight the things that can help them, he said. "But I willingly accept the use of my cane and the wheelchair so that I can still do for myself."

Jeff's attitude, along with his caring and his willingness to help others, has earned him a "Father of the Year" award from the Lancaster County chapter of the National Multiple Sclerosis Society. Concerned with "preserving the quality of life" for himself, his wife, Beth, and his children, Kristen and Colin, Jeff advocates focusing on the "well spouse."

"The effects of chronic illness on the family, especially for the well spouse, is often not addressed," he explained. "It's the least understood and least thought-about area of concern when people talk about long-term illness.

"People are always asking Beth, 'How is Jeff?' Since she's not the one with MS, seldom do they ask how she is doing. But she has her

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

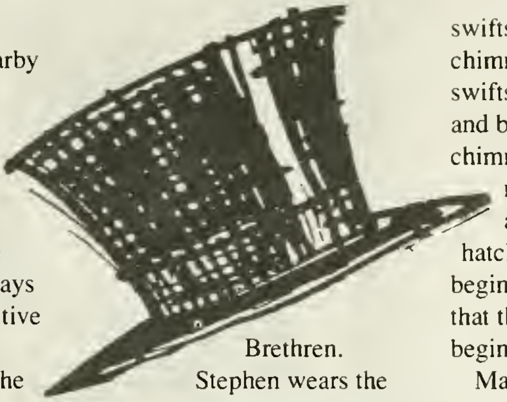
problems just as I do."

Jeff is a lawyer in nearby Lancaster and uses his skills to help others with MS. "Jeff has become known as a compassionate advocate for MS people with legal problems," says Elizabeth Brown, executive director of the local MS chapter. "He is one of the few attorneys locally who will represent children and their legal rights."

This wheelie-popping Father of the Year has learned the value of giving, receiving, and making the best of every situation. "If I can tell anyone who has MS anything it would be, 'Don't let aids seem like negatives. Accept them. Take advantage of them right away. Don't wait.' "—PAT JOHNSON

Pat Johnson is a staff writer for the Sunday News, *Lancaster, Pa., from which this story was excerpted with permission.*

Soots me!



Wide open spaces . . . and the chimneys beckoned **Stephen Lewis** to move to Kansas. He and his wife, Lorel, were teaching in Chicago when he was offered a job as English instructor in Rossville, Kan.

To supplement his income, Stephen bought a top hat and a set of brushes and in 1978 launched a part-time service, "Soots Me Chimneysweeping." He purchased "Piccadilly Chimneysweeping" in Lawrence and became one of the state's few full-time sweepers. The family, including daughters Molly and Elizabeth, moved to the Washington Creek area and joined the Church of the Brethren.

Stephen wears the top hat, a tradition in some European countries, mainly for public relations. "Supposedly chimney sweeps were low-class citizens who accepted the cast-off top hats and tails from professional mourners. But a felt top hat really doesn't work well on a Kansas roof in 105-degree temperatures," he says.

Stephen lives with the concern of hitting a power line with a ladder or falling off a roof. So far a broken thumb, smashed fingers, and occasional soot in the eye are the extent of his injuries. "Since I began 13 years ago, I've seen chimney sweeping become more acceptable as a needed maintenance chore," he says with satisfaction. The work is seasonal—heavy from September through December.

He enjoys doing a dirty job that other people neglect. Stephen checks out each new job from the rooftop, but contends that the real work is done from in front of the fireplace. "Chimney sweeping is hard on both knees and the back. The most difficult part is cleaning out the smoke chamber," he says. "A lazy sweep can get by not doing that very well because it is almost impossible to inspect."

He has "swept" toys, dishes, animals such as squirrels and raccoons, and birds, especially chimney swifts, out of his customers' chimneys. Although chimney swifts migrate north in May and build their nests in chimneys in late spring, it is not until July or August, after the eggs have hatched and the baby swifts begin screeching for food, that the Lewis telephone begins to ring.

Many customers complain, " 'There are bats in my chimney.' But they are confusing the noises and the black birds that circle around the chimney before darting in to hang on the flue liner, with bats," Stephen explains.

He brings home the swifts he captures. "I believe they have a right to their freedom, so we have chimney swifts flying all around our place," he says with a chuckle.
—IRENE S. REYNOLDS

Across cultures

David Malafa's presence as a visiting pastor at the Mount Wilson church in Lebanon, Pa., was "enlightening," says one of the church's co-pastors, Kirby Dubble.

Pastor of the Lassa church in Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria), David served at Mount Wilson from May to September. He preached, led Bible studies, did visitation, and helped at vacation Bible school. He also "met the larger church," Kirby says—at Annual Conference, an Evangelism Leaders Academy, Bethany extension school, and the Brethren Bible Institute.

"It took a little bit of time until David knew the folks at church," Kirby says, but he fit in well. "Especially in small group work he became close to our members." A high point was David's leadership at love feast. He said he wanted to return to Nigeria and re-teach observance of love feast there.

Support for the visitor was overwhelming—members provided a car and housing and paid for the educational experiences and travel expenses.

At a time when Mount Wilson is paying for a building project, David's presence has kept people and mission in the forefront, Kirby says. For him, David is "a concrete example of how to bond with people of other lands."

Remembered

Carl Patterson, Illinois and Wisconsin District disaster coordinator (see November, page 5) died October 6. He and his wife, Marian, were heavily involved in the Brethren clean-up and child care work following tornados in northern Illinois in August.

Elizabeth Evans Baker died June 21. She and her husband, John, endowed peace studies programs at Juniata College and Bethany Theological Seminary.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Single support

Single parents living in Hatfield, Pa., have learned that it helps to get together and support one another through tough times. Last year, 30 single parents attended meetings led by pastor Dale Hylton at the **Hatfield** church. A group was later formed and now meets twice a month.

"We work on getting through the bitterness associated with a divorce or separation," Dale said. "We also work on developing higher self-esteem, managing budgets, and searching for jobs." He reported that the group members,who come from a variety of backgrounds in the community, also cope with a variety of problems. "Many of them have been shunned by their local churches. Others have financial problems, and we try to address those with a food bank and some help with rent."

Single parents occasionally find further support within the church itself. "We invite them to join, but don't force it on them," Dale said, "and we find that some do join."

¡No problema!

First church in Harrisburg, Pa., doesn't let a little thing like language get in the way. When Hispanic ministries consultant Roy Jimenez challenged First church to increase its outreach to Hispanics, the congregation responded by laying the groundwork for conversational English classes and a Bible study in Spanish.

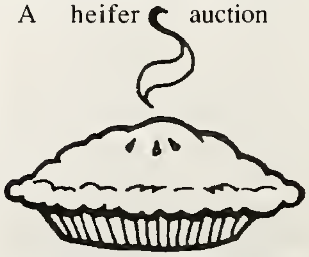
The church, which is in the heart of a Hispanic community, has held English classes in the past that primarily drew Asians. Food and blanket distribution efforts reached some Hispanic families, but opportunities for worshiping together had not materialized.

"It's a simple thing," says Roy, "but when you open your eyes to small things, you find very good things emerging."

Stained glass Christmas figurines *made by Janet Graybill Preston decorated the altar in the sanctuary of the Sunnyslope church in Wenatchee, Wash., last year. The stained glass window in the background was also made several years ago by members of the congregation.*

Going . . . going . . .

The 14th Annual Brethren Disaster Relief Auction at the Lebanon County (Pa.) Fairgrounds raised more than $310,000 September 21-22.



A heifer auction raised $88,602, 115 quilts and wall hangings and a variety of other new and used items—including an autographed Phillies baseball—were auctioned, 75 craft vendors sold their wares, and 800 pies were among the homemade food and homegrown produce sold to the 10,000 people who attended.

A quilt made by Lizzie Longenecker, of Manheim, Pa., raised the most money at the quilt auction, bringing in $6,300, a little more than half the earnings of Lizzie's prize quilt last year—$10,500 (see December, page 3).

The auction is sponsored by 112 churches in **Atlantic Northeast** and **Southern Pennsylvania Districts**.

Face to face

Members of the **Lafayette** (Ind.) Church of the Brethren and the Lafayette Mennonite Fellowship are bringing victims and offenders together to work out their differences.

The Victim Offender Reconciliation Program (VORP) is an alternative process made available to judges, police, and probation officers in handling criminal offenses. After a referral is received, a volunteer media-tor arranges a meeting at which the victim and offender have a chance to express their feelings. "This kind of reconciliation is good for a church with our peace heritage," says program director Mark A. Roy.

Mark and his staff of 12 volunteers hope to expand the program and increase their base of referrals, but Mark has already witnessed some miraculous transformations. "We had two women in here who had had a conflict for about two years, and it had led to some pretty serious property damage," he remembers. "When they left our reconciliation center, they were hugging."

Rejected

When 62 refugees of Iraq's invasion of Kuwait refused temporary housing at the **New Windsor** (Md.) **Service Center** in September, many area residents were indignant.

Immigration officials "say they've received dozens of calls from people complaining about the refugees' refusal to stay," Hagerstown's *Daily Mail* reported.

"They're used to a pretty high standard of living," explained Susan Chase, of the center's refugee office. Refugees said the center's dormitory housing and cafeteria meals lacked privacy, and that the center lacked access to transportation and schools. Most left Maryland, planning to find their own places to stay or to stay with family or friends, officials said.

"We believe (the New Windsor center) is not really suitable for our families," one refugee told the *Carroll County Times.*

The staff of the center, which has housed some 10,000 refugees in the last 10 years, was not offended by the rejection, director Miller Davis said.

Ties that bind

The **Germantown** church in Philadelphia, Pa., has added an impressive 23 members this summer. Pastor Richard Kyerematen emphasizes "it's not just in the numbers."

Located in a struggling urban environment, Germantown has been determined to develop strong roots in the community.

"Attendance before Richard came, about a year-and-a-half ago, was down to about six," says Dean Crouse, president of the Germantown Trust. Attendance is up to 100 or 125, he says, although it "keeps increasing. Many are people from the community. . . . The church can no longer meet in the original meeting house, but must move pews to the main hall adjacent."

"Our main goal is to establish a strong worshiping congregation which will be able to survive all the changes and hardships that come with living in a large city," says Richard. "We want to see people come to know God while at the same time helping them to better their lives."

What's happening

Worship services at **Chicago** (Ill.) First church were featured November 25 and December 2 on a local television show, "Heritage of Faith." The first service focused on the church in the community, and the second, on the first Sunday of Advent, focused on the church's peace position. Pastor Orlando Redekopp preached at both services.

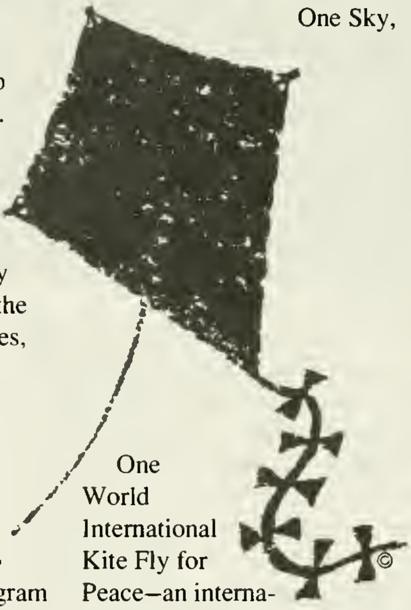
Five mental health workers from the Soviet Union visited the **Annville** (Pa.) church October 20. Sponsored by an exchange program of the Mennonite Health Services, the Soviets met Annville members and friends at a special breakfast.

The Ohio Council of Churches has started a peace book covers program, **Southern Ohio District** reports. The program provides book covers featuring the dove of peace. "Every year the US armed forces provide thousands of free book jackets to Ohio's school children," explains Carlton Weber, council director. "We would like to see a similar program to promote peace."

The **Brethren Housing Association**, a coalition of five churches providing housing for low-income families in the Harrisburg, Pa., area, has bought three new apartments for "bridge" housing–temporary housing for up to a year, which gives families a chance to become independent. The program includes counseling and other assistance. The churches involved are **First** and **Ridgeway Community** churches in Harrisburg, the **Hanoverdale** church in Hummelstown, the **Spring Creek** church in Hershey, and the **West Green Tree** church in Elizabethtown.

Campus comments

Kites were flown on the campus mall at **Bridgewater** (Va.) **College** October 14 as part of the Fifth Annual One Sky, One World International Kite Fly for Peace—an international festival promoting global friendship.



Manchester College, in North Manchester, Ind., hosted a Church Leaders Conference November 5-7 on the theme, "Spirituality: Bid Thou Our Clamor Cease."

The GTE Lectureship Series on "Technology and Ethics" at **Bridgewater** began October 1 with a presentation by Linwood Holton, president of the Center for Innovative Technology and former governor of Virginia.

Milestones

The **Olivet** church in Thornville, Ohio, celebrated its 135th anniversary in September, not its 13th, as printed in the October issue.

The **Smith River** church, near Stuart, Va., held a centennial celebration October 6.

General Board receives call to spiritual renewal

Those who attended General Board meetings made a point of walking to the Sunday morning session to observe "Oil-Free Sunday," a peace initiative aimed at the Gulf crisis. For most, it meant a short walk to the General Offices from a nearby hotel.

"This body, for a few brief and shining moments, became a spiritual body," said board member Eric Switzer.

In what seemed a Spirit-filled time of sharing during its October 20-23 meeting, the General Board unexpectedly discussed spirituality and the state of the church—"bridging the gap between the real and the ideal with the spiritual," as Switzer said in his closing devotion.

The discussion began with the findings of the ad hoc Improving Relationships Study Committee, which prompted an almost despairing statement by board member Wayne Fralin. Referring to the committee's observation that Brethren "are in too many places experiencing a lack of trust, both in the institution and the people who they feel are running it," Fralin said the report only "cracks the door" on larger issues such as aging and declining membership, "flat" budgets, and the need for continual fundraising. "We are presiding over a dying organization," he said.

But the Spirit is moving to "energize the church," answered Annual Conference moderator Phillip Stone, acknowledging Fralin's analysis but not content to "leave it there." Lives are changed by moments of prayer and hope that occur in the church. It is only through God's power that the people and the church are saved, he said.

The exchange, which some characterized as Spirit-influenced, prompted Stone to unveil plans for a church wide call for spiritual renewal, already in progress before the meeting. With moderator-elect Phyllis Carter, board chairwoman Joan Hershey, and general secretary Donald Miller, Stone called the church to a time of "spiritual renewal."

He announced a commitment by the four church leaders to pray each Monday morning at 7:30 Eastern standard time for the spiritual renewal of the denomination, and invited all Brethren to join the effort through prayer, worship, Bible study, and fasting. (Later, two more church leaders, Conference secretary Anne Myers and Bethany Seminary president Wayne Miller, signed on to the call for spiritual renewal.)

Business was postponed for the rest of the afternoon, and board, staff, and visitors broke into small groups to share their dreams and visions for the church. Ideas included creating more of a balance between worship and service, more emphasis on social justice, more focus on the Spirit, the possibility of a "Jubilee year" at Annual Conference, relating faith to public policy and politics, and recognizing that Christ is the glue that holds the church together.

Among other business:

—A "Resolution on the Gulf Crisis" was made, urging the government to "seek a negotiated peace," withdraw all troops, and end arms shipments to the Middle East, among other measures. Brethren were also urged to pray, study, and fast.

—The board heard reports on "Oil-Free Sunday" events and viewed a video clip from a television news report on an "Oil-Free Sunday" service October 21 at First church in Chicago.

—Pacific Southwest District asked the board to develop an Urban Peace Center in the Los Angeles area to address substance abuse, gang violence, and other urban violence. The request was assigned to staff for study.

—Updates were heard on work in Korea, the Dominican Republic, and Sudan, and in the areas of young adult ministries, deaf ministries, multi-cultur ministries, urban ministries, the Rural Church Study Committee, the Hymnal Project, the Face of Mission program, and a conflict resolution program.

—The Parish Ministries Commission considered proposed loan guidelines fo new church projects and passed new guidelines for US domestic Korean ministries, presented by the Korean Consultation Continuation Committee.

PMC gave permission for the Korean program to seek to raise approximately $36,000 from specified sources. The KCCC had asked to raise $96,200 in designated funds. A request for an additional $50,000 will be discussed at the board's meeting in March. PMC expressed concerns related to such "attracted income" in general and aske the Goals and Budget Committee to develop guidelines.

—The board heard updates on responses to Annual Conference actions, including a query on the love feast that went to Standing Committee in July. Council of District Executives chairman John Tomlonson and general secretary Miller will study the issue.

—A budget of $5,912,000 was approved for 1991. Financial officers said that although congregational giving has increased three percent so far in 1990— opposed to a slight drop in 1989—that percentage of increase will not offset inflation over the next several years.

—Cheryl Cayford

CWS ends clothing program at New Windsor Center

Church World Service, the relief agency of the National Council of Churches, has ended its program to collect used clothing for needy people overseas. The CWS program to collect health, school, and sewing kits, layettes, and blankets continues.

The used clothing was processed and shipped from the Church of the Brethren New Windsor (Md.) Service Center.

Major factors causing the discontinuation included "less demand for clothing from our partner agencies, more purchasing of the clothing needed in countries being assisted, and vastly reduced ocean freight funding from the US government," CWS said. The center continues to process used clothing and blankets for Lutheran World Relief, which has not indicated a lack of demand, said director of center operations Miller Davis.

The center will now process and ship 1.5 million pounds of materials per year, instead of the current 2.5 million pounds. Six center employees have been let go from the clothing program. "We will continue to use volunteers in somewhat a reduced force," Davis said.

The cutbacks will result in "a reduced cash flow of between $200-225,000," Davis estimated.

Chicago's Bethany Hospital losing money, may be sold

Evangelical Health Systems has applied to the Association of Brethren Caregivers for permission to sell Bethany Hospital, on Chicago's West Side.

"It's clear that something will have to be done," reported Bethany board member Graydon Snyder, of First Church of the Brethren in Chicago. The hospital is "losing over $1 million per month."

Officials of Illinois' Cook County have entered negotiations to buy Bethany, the *Chicago Tribune* reported in July, but the county has made no move to acquire the hospital, Snyder said.

The grand opening *of the New York SERRV store took place September 24-26. The shop is located in the Interchurch Center at 475 Riverside Drive, which houses offices of the National Council of Churches. "We've had a huge success" since the store opened in June, said manager Barbara Walburn (shown above with SERRV director Bob Chase). SERRV promotes social and economic progress for Third World people by distributing craft items made in developing countries.*

If the county makes a good offer, EHS will sell, Snyder said, adding that "asking permission (to sell) does not mean they're going to do it." He had no doubt that ABC would give permission to sell.

ABC received the request at its October board meeting, but no decision was made.

Founded by the Church of the Brethren in 1920, Bethany Hospital became part of EHS in 1982. The present facility was built in 1984 with $2 million from the Brethren as seed money, on the site of the old Bethany Theological Seminary, and the hospital has since received substantial support from Brethren members and congregations. A Brethren-owned Human Development Center, also connected with the hospital, is located at First church.

Greatest membership decline experienced by Brethren

In the newly released *Yearbook of American and Canadian Churches 1990*, which reports membership gains and losses, the Church of the Brethren showed the highest percentage decrease, down 1.88 percent from 154,067 members in 1987 to 151,169 in 1988.

Larger churches also show significant decline—the Presbyterian Church (USA) lost 38,173 members in 1987-88, a 1.25-percent decrease.

Statistics from the evangelism office reveal that the Brethren decrease is smaller for 1989—1.27 percent—with membership capping at 149,684. "Between 1958 and 1988, the Church of the Brethren has experienced a membership decline of striking and unprecedented proportions, losing 49,182 members—a reduction of 25 percent," says staff for evangelism Paul Mundey. The loss "is equivalent to closing one church of 137 members every month for 30 years."

The decline is "beyond what is acceptable," Mundey said, and is an outcome of "mixed signals" toward evangelism from leadership over the past 30 years. "Unless our theological belief systems support, embrace, and confidently advocate evangelism and growth, it will not happen."

Joan Deeter, Parish Ministries Commission executive, says that although the figures are disturbing, she is encouraged that the membership drop-off is lower for 1989 than in recent years, and believes the church is beginning to turn around.

Deeter cites the Goals for the '90s emphasis on evangelism and hopes Brethren will "not just be worried about numbers, but be concerned, as well, with reaching out to new peoples, looking to the new life they can bring to us."

Record numbers of Americans say they have made a commitment to Jesus Christ, according to a Gallup Poll. Of 1,236 adults contacted by telephone, 74 percent answered affirmatively to the question, "Would you say you have made a commitment to Jesus Christ, or not?"–as opposed to 66 percent in 1988 and 60 percent in 1978. "The findings are based on what people say about themselves and do not necessarily indicate a deep and lived-out commitment," Gallup commented.

Christian Peacemaker Teams, a Brethren-Mennonite peace group, has been involved in efforts to reduce tensions between Mohawk Indians and Canadian officials near Montreal. The group also helped Innu Indians in Labrador, Canada, protest a NATO low-level flight training center at Goose Bay. NATO decided not to build the base, but Innu consultant Peter Armitage said that, even without the center, low-level flights could increase to 18,000 per year by 1996. "In addition, more camera targets and one other bombing range would be built in Innu hunting territory," he said.

A "freedom of conscience law" has been passed by the Soviet Union and hailed as a historic turning point, according to Religious News Service. Only one member of the Supreme Soviet voted against "Freedom of Conscience and Religious Organizations," enacted September 25. The law legalizes freedom of worship, proselytizing, and education, and ends official support of atheism. A number of US religious leaders and scholars "pointed to the significance of the public acknowledgment by Soviet leader Mikhail Gorbachev that he was baptized in the Orthodox Church as a child and that his mother has always been a practicing member of the church," RNS said. "Such an admission has helped banish the official stigma attached to religious belief in the Soviet Union."

AIDS *continues to take its toll. Here Ugandan Berenadetta Nalubowa, who is blind, does her best to care for her grandchildren. Their father has AIDS, and their mother was chased away, accused of bewitching her husband. Church and humanitarian groups struggle to provide help.*

The new "NC-17" film rating ("not for children under 17") has been condemned by communication staff of the National Council of Churches and the US Catholic Conference. The new category, officially adopted by the Motion Picture Association of America in September, replaces the unofficial "X" rating for explicit movies with artistic merit. The MPAA "has caved in to the commercial interests of those who are attempting to get sexually exploitative material into general theatrical release," a joint statement said. "Changing the name of the X category does not change the nature of the material."

A record $19.4 million was received by the National Council of Churches' Church World Service last year–the most in its 44-year history. CROP Walks raised 4.5 percent more funds than last year, and the blanket appeal set a new record with $2.34 million in gifts.

New Call to Peacemaking revived by peace churches

At an October meeting, Brethren, Quaker, and Mennonite representatives decided to revive New Call to Peacemaking, a cross-denominational peace effort also connected with the Fellowship of Reconciliation.

The group "clearly recognized that the peace churches continue to have an important witness," said Brethren peace consultant David Radcliff.

New Call was active from 1978 to 1988, and "enabled us to speak with something of a united voice on matters such as militarism and taxation," Radcliff said. In 1989 the program was "laid to rest," he said. "Some at the consultation saw this as a mistake."

A committee of six, including Radcliff and Bridgewater College student Darla Kay Bowman, has taken responsibility for the next steps in the process. Brethren at the October meeting included Radcliff, Bowman, general secretary Donald Miller, staff for peace and international affairs Lamar Gibble, Louise Rieman, Anita Smith Buckwalter, Dale Brown, and Tim Crouse.

General Board announces two staff resignations

David Eberly has announced his resignation from the Brethren World Peace Academy, a program of the On Earth Peace Assembly. Before beginning as program coordinator in 1984, he spent 25 years as a teacher and administrator in Montgomery County, Md.

David Eberly

Julie Warrington

Julie Warrington, administrative secretary in the Washington office since June 1988, has resigned effective December 31 to return to college as a full-time student.

Brethren give $11,000 through Emergency Disaster Fund

In response to the crisis in Nicaragua due to war, floods, and the repatriation of refugees, the Brethren donated $5,000 toward basic survival needs.

Severe floods in Korea have left 30,000 families homeless and at least 0 people dead or missing. The Brethren ave given $2,000 for relief.

An additional $4,000 has been given o assist in long-term rebuilding following the May earthquake in Peru.

Christian Citizenship Seminar or youth to be held in April

The National Christian Citizenship Seminar to be held April 7-12, 1991, will focus on racism. The seminar is open to up to 150 Church of the Brethren youth.

"We will explore the issues of racism in our world," reported Chris Michael, staff for youth ministry. "We will also look at ways our Christian faith can empower us to faithful discipleship. We'll study ways Christians can make changes in current public policies as well as racism in the church."

For brochures, a slide show about the seminar, or more information, contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120.

World Council of Churches assembly may be 'sober'

The World Council of Churches assembly in Canberra, Australia, February 7-20, may be one of "the most sober" in its history, according to the head of the planning committee, Avery Post. Concerns include the crisis in the Middle East, the economic unification of Europe in 1992, the reunification of the Germanys, the environment, and the situation of indigenous peoples.

The Brethren delegates are general secretary Donald Miller and Peggy Reiff Miller, of the Skyridge church in Kalamazoo, Mich. Judith Georges, pastor of the Ivy Farms church in Newport News, Va., is a delegate-at-large.

Other Brethren attending include Southern Pennsylvania District executive Warren Eshbach, Bethany Seminary academic dean Fumitaka Matsuoka, General Board member Ingrid Rogers, Modesto (Calif.) pastor Bonnie Kline Smeltzer, E. Paul Weaver, and General Board staff Howard Royer, Paul Mundey, and Chris Michael. Brethren volunteers Rhonda Pittman and Alicia Calderón, and Juniata College student Joel Meyer will go as stewards.

John Guli, general secretary of the Church of the Brethren in Nigeria, may also attend.

BVS Unit 194 starts service

Brethren Volunteer Service Unit 194 held its orientation at Camp Swatara (Bethel, Pa.), September 16-October 6. **First row:** Angie Zakrzewski, Ulla Schafer, Erika Vogele, Ulrike Gluer, Angie Breidenstine (orientation assistant), Albrecht Kustermann. **Second row:** Debbie Eisenbise (orientation coordinator), Kimberly Conner, Karla Boyers, Hannah Wilson, Scott Custer, Eloise Lichty, Eugene Lichty. **Third row:** Maureen McAndrews, Kent Leininger, Lisa Hewitt, Crista Moyer, Shelley Mowery, Kathy Helme, Glenn Helme, Buffy Heisey, Holly Zimmerman, Barbra Davis (orientation assistant). **Fourth row:** Lisa Long, Christopher Miller, Jim Borkholder, Molly Youngkin, Ingeborg Hoffs, Kim Cecil, Kara Hooper, Andrew Brunk, Dayna Long.

General Board staff produce new books

General secretary Donald Miller has co-edited a new book, *Theological Approaches to Christian Education*, with Jack L. Seymour. Published by Abingdon November 1, it is a sequel to the two editors' bestseller of 10 years ago, *Contemporary Approaches to Christian Education.*

Miller and Seymour present the theology behind each of the approaches in their first book. Authors include Melanie May, executive of the Office of Human Resources, and Fumitaka Matsuoka, academic dean of Bethany Seminary.

Melanie May has edited two books recently, *Women and Church: The Challenge of Solidarity in a Time of Turmoil*, part of the World Council of churches' "Ecumenical Decade in Solidarity with Women," to be released by Friendship Press and Eerdmans in February, and *For All the Saints: The Practice of Ministry in the Church*, presenting the results of the 1988-89 study of leadership in the Church of the Brethren (see February, page 5), published by Brethren Press in September.

Brethren Press has also released *Servants of the Word*, containing the papers presented at the 1987 study conference on "Ministry in the Believers' Churches"; *Please Pray With Me* by Earl Fike Jr.; a paperback version of *Pragmatic Prophet*, a biography of M. R. Zigler by Donald F. Durnbaugh; *Love and Justice: A Biblical Understanding* by Eva O'Diam, as part of the "Covenant Bible Series"; and *Invitation to the Journey* about membership in the Church of the Brethren, by John David Bowman.

A call to spiritual renewal

We urgently call the Church of the Brethren and its members to spiritual renewal. As a denomination and as individual members, we are to be ''living stones built into a spiritual house'' (1 Peter 2:5).

Throughout much of our history, the Brethren practiced the spiritual disciplines of Bible study, prayer, fasting, and worship, usually in community with each other. We appeal for a renewal of the practice of those disciplines.

The Brethren were known as ''People of the Book.'' We urge a return to serious, regular, searching study of the Scriptures.

We were people who prayed on our knees. We appeal to the Brethren to become again people who pray to receive strength and guidance from the inner word.

We recommend fasting as a biblical and historical way of centering our attention on Christ and disciplining ourselves for spiritual insights.

We call for worship—free of lethargy and empty repetition, but filled with awe, reverence, and energy.

The weight of scripture, the models of Christ and the first-century church, and the practices of the early Church of the Brethren all lift up these spiritual disciplines. The call of the church through the Goals for the '90s includes spiritual renewal as a major concern. And the 1991 Annual Conference will focus on the spirituality of worshiping in the wonder of God's presence.

As the Church of the Brethren is called to be God's people in this age, we urge the church to:

Affirm the call. Members of the congregations, the Annual Conference, the General Board, national and district staffs, Bethany Seminary are asked to acknowledge this call for renewed spirituality and immediately seek ways the call can be embraced.

Respond with commitment. Every Brethren, as an individual and as part of a group, is urged to respond to this call by committing to the following specific spiritual disciplines leading up to the 1991 Annual Conference:

—serious Bible study
—regular and intensive prayer
—fasting
—meaningful worship

Become a spiritual community. The entire church is asked to set aside three Sundays to focus on and practice these four spiritual disciplines as God's people. Spend the entire day in Bible study, prayer, fasting, and worship.

—*February 17, 1991:* In the spirit of Lent, focus on personal repentance.

—*April 7, 1991:* Following the celebration of the resurrection of the Christ, focus on your own needs and the needs of your family, congregation, and immediate community.

—*June 23, 1991:* On the last Sunday before Annual Conference, focus on the Church of the Brethren, its programs, its leadership, the Conference, and the various organizations within the church.

The 1991 Annual Conference will bring together a body that is called to be God's people—to worship and work in the context of renewed spirituality.

While many youth have never been introduced to these spiritual disciplines, we invite youth to be full participants in this call to spiritual renewal. A new generation of spiritually energized Brethren can radically change the church.

We appeal to all church leaders to commit themselves to the call, to encourage others to do the same, and to be available to lead spiritual retreats.

As persons called from among you to lead at this time, we who have signed below commit to you that:

—we will seek faithfully and regularly to practice the spiritual disciplines that we recommend to you;

—we will commit a designated time every week until Annual Conference when we will all be in prayer at the same time for each other, for you, and for the Church of the Brethren;

—we will plan a time together before Annual Conference for the purpose of studying scripture, praying, fasting, and worshiping together;

—we will each be available to attend prayer retreats for pastors or others to work together at strengthening spiritual discipline.

Now is the time so urgent!

Phyllis J Carter
Phyllis J. Carter, Annual Conference Moderator-elect

S. Joan Hershey
S. Joan Hershey, General Board Chair

Donald E. Miller
Donald E. Miller, General Secretary

Wayne Miller
Wayne Miller, Bethany Seminary President

Anne M. Myers
Anne M. Myers, Annual Conference Secretary

Phillip C. Stone, Annual Conference Moderator

Christmas means we'll get picked up

by Michael A. King

As much part of Christmas as tinsel and holly, silver bells and Rudolph and Santa, too much shopping and too much food and too little time, is the required moaning about our corruption of Christmas. We listen, each year, as preachers tell us we've debased Christmas. We yield to grubby greed instead of to the true meaning of Christmas, which is love and generosity and maybe even, for a few old-fashioned ones among us, Jesus.

The preachers are right. It's a terrible spectacle, this orgy of sensuous and sinful indulgence. The stores count on it before Christmas to stay solvent. The landfills count on it after Christmas to feed their hunger for torn wrappers and broken trinkets. Then in January the counselors and undertakers bandage and bury the casualties, those turned morose and suicidal by Christmas hopes raises too high, then dashed.

Right as we are to bemoan this, I'm not satisfied to just bewail Christmas depravity. I wonder why we're so driven to act this way. Might our behavior, though terrible, mask sadness deserving Gilead's balm?

It's dangerous to diagnose social ills by comparing them to personal experience, but I'll risk it. There are times I've yearned for toys and trinkets, for things to fill my tear-filled soul. While such times can still afflict me, I most clearly remember the woes of 1969.

I remember the year because Apollo 11 flew to the moon that summer. I, a lover of science fiction and space adventure, lived and ate and breathed preparations for the moonshot for months. I was 14 that year, living in Mexico City with my missionary parents and going to high school by correspondence. I spent my days alone in my room, studying a little and reading novels a lot. I was shy and lonely. I wished I knew how to be comfortable around people but didn't, so preferred to be alone.

I fell, that year, into the first wave of nearly clinical depressions that were to afflict me into my 20s and occasionally even now. Grief and loss, chemical imbalance, and poor family interactions are among depression's causes. All may have helped trigger mine. But what I felt most deeply was the fear that life was meaningless.

I was like a certain woman who remembered the pain of being in kindergarten. For a few weeks she managed to suppress the panic caused by a strange place, a new teacher, new classmates. Then the panic surfaced as a persistent terror: No one, she feared, would come to pick her up. There she would stay, forever, abandoned in that alien place. For months she worried, no matter how often she heard, "We won't forget you today." On the worst days tears would spill on the way into kindergarten and again at day's end.

What *I* feared was that life was a kindergarten that would remain ever strange. At the end of life no one would have picked me up. I would die, there in kindergarten, and find that death led either to nothing or to one huge and endless kindergarten.

So I cast about desperately for things to help me forget, for a moment, both kindergarten and my fears. The moonshot was one thing. I loved that week, when the Saturn V rocket thrust, so mighty and so alive, up into the sky. I took one small step for a man and one giant step for mankind with Neil Armstrong. I soared along when the lunar module shot back to Michael Collins, waiting lonely up in lunar orbit.

Then Apollo 11 splashed down and so did my spirits. It was over. Now I truly had nothing to distract me. I could feel my eyes turn into pools of misery. How to go on?

I found one small release. Shopping. Especially shopping for science fiction books. I would get on the subway and ride to a

shopping center or bookstore and walk the aisles and handle the books. Eventually I would buy. Between anticipating shopping, doing it, and briefly enjoying my purchase, I could sometimes make a whole day bearable.

And that, I'm suspecting, gives us a clue to our Christmas emptiness. We're a depressed and frightened people. I don't know all the reasons. But I do think we act so frenzied at Christmas not finally because we're so terrible but because we're so sad and so scared. Because we and our culture have somehow lost our way, we're afraid life is meaningless. We're afraid we have no heavenly parent. We fear no one will pick us up. So we shop.

But there's an odd story in an odd book called the Gospel of Luke. This story says that once there was a census, and all the people had to travel to their home towns to register their names. That way the government would know how many of them there were, I guess. This would tell it how much tax money to expect and therefore how high to raise the salaries of the members of Congress.

One of these people was Joseph. He went to Bethlehem to register. He went there because that was where King David had been born, and Joseph was a descendant of the king. Now King David meant a lot to Joseph and his people. Although David had reigned almost a thousand years before, they still remembered his reign (not always accurately) as a time when life was good and safe and joyful. In David's time, they thought, you could count on being picked up from kindergarten.

Joseph was married to Mary. She went with him to Bethlehem. She was pregnant. Now as any parent knows, babies don't come when you want them and do come when you don't want them. I doubt Mary wanted her baby to come at this time. All the motels were full. They found only a stable for shelter. This, the baby of course decided, was the moment. Mary delivered him. She wrapped him in some cloths to help his body grow straight. Then she put him in the only crib she had, a feeding trough.

The scene shifts. "There were some shepherds in that part of the country who were spending the night in the fields, taking care of their flocks." Shepherds. Did life feel to them like one sad and endless kindergarten day? Maybe. Theirs was a lowly, dead-end life. If a heavenly parent picked anyone up, they would certainly be the last. Shepherds would be the kid sitting in the corner, after all the other kids were gone, tears and snot mingling. But what happened? The kindergarten door opened. The heartbroken child looked up, afraid to let hope revive. And then. . . .

> *An angel of the Lord appeared to them, and the glory of the Lord shone over them. They were terribly afraid, but the angel said to them, "Don't be afraid! I am here with good news for you, which will bring great joy to all people. This very day in David's town your Savior was born—Christ the Lord!* (Luke 2:8-11 TEV).

That very baby in the feeding trough, the angel meant, would bring days like the people thought David had brought, days when maybe you not only got picked up at kindergarten but Christmas vacation lasted forever. That baby was and is God opening the world's door and saying, "I'm here. I didn't forget. How was your day? I'm sorry you were scared. Here. Let me dry the tears."

Exactly how do we trust this is anything but a pretty story? How do we let it stir joy in our lives? I don't know. At 14 I was too doubt-filled, fearful, and sad to let the story heal me. We're each 14, or 5, or literally 90 but feeling 3. Life has torn us. How do we trust that above, despite, and through it all, God lives and sends a Savior?

I'm not sure. But over years and through many depressions I've discovered this: The time always comes when I feel, at least briefly, that I've been picked up at kindergarten.

It came when I realized that, despite my shy and awkward loneliness, my parents loved me, imperfectly but truly. It came in those college years when, instead of shopping my depressions away, I learned to share them with friends. They then shared their pain with me. In the sharing we found joy.

It comes as in hindsight I see God has turned meaningful each seemingly meaningless time. Precisely in those hard teen years, for example, God was helping me store the words and pains and passions I would later put into articles and sermons.

So when I hear the story of that baby, his birth accompanied by heaven's angels, it sends shivers up my spine. Because I believe it now. I believe there was born that day in the city of David a Savior, which is Christ the Lord. No one can prove this. We each have to fumble our way toward believing it. But if we did, if we and our lonely culture ever did truly believe this, our Christmas frenzy might ease.

We sit by the kindergarten door. We busy ourselves to forget the hurt. We shop. We scurry. We smile. As that kindergarten woman said, "I fill up my mind with happy thoughts so I'll forget I'm scared." Other times she said, "But sometimes I'm just too sad. Then I cry very quietly so no one will notice."

Into the quiet crying underlying so many of our Christmas celebrations, God sends a baby to be born. "And this is what will prove it to you," Luke says. "You will find a baby wrapped in cloths and lying in a manger." What sign proves it to us today is for each of us to discover. But for each of us the sign is there, waiting for the day we see it and can then rejoice, "I see Mom. I see Dad. Oh, I see God! I've been picked up, and now I can go home!"

Michael A. King, of Philadelphia, Pa., is a freelance writer and book editor for Herald Press.

Brown-eyed angels

by Robin Wentworth App

When I was little I was never selected to be an angel in the Christmas program. I've been Mary, I've been a shepherd, I've been a wiseman, seems like one year I was even the back half of a camel.

But the angels' roles were usually reserved for the little girls with blonde curls, fair skin, and blue eyes. I can remember drooling with envy over the tinsel halos and chiffon wings they got to wear while I trudged around in somebody's bathrobe. I also remember feeling unlucky, unspecial, unfavored . . . in a word, unworthy.

The experiences of childhood make their mark. Nobody set out to hurt me; mine was just one of many situations where stereotypes were left unquestioned and consequently feelings were overlooked. And while this was undoubtedly not the only factor hampering the development of my self-esteem, it left an indelible impression.

Today as I read a Christmas book to my son, or look at a nativity scene, I still cringe if there are no dark-haired, brown-eyed angels represented among the heavenly host. Not surprisingly, in my favorite Christmas stories the one who isn't "good enough" gets chosen as the very best—you know, like "Rudolph the Red-Nosed Reindeer" and Tazewell's "Littlest Angel."

Those who know me well can wearily attest to the fact that I am a hopeless champion of the underdog. And yes, all this certainly influenced the line of work I chose. It has nothing to do with pity or duty—it has to do with *identification.*

Likewise, it is this same sense of identification that brought God to Bethlehem. You see, he *could* have burst into our stratosphere on a lightning bolt, swooped through like Superman, beamed down like Captain Kirk, or exploded in like Rambo. And had God penetrated the space/time continuum in such dramatic fashion, he *still* could have accomplished his primary objectives.

But then God would have bypassed the kinds of life experiences that cause him to understand what it's like to be the one on the playground the other kids make fun of—the last one chosen for backyard basketball, the only one without a date for the school dance, the one turned down for graduate school, the one passed over for a promotion, or the one not selected as an angel in the Christmas play. If it weren't for Bethlehem, Jesus could not *identify* with our inadequacies, with our hang-ups, with our rejections, with all the things past, present, and future that make us feel we don't quite measure up.

The manger is a mystery with many messages. But the one that speaks to me most clearly is that Jesus *identifies* with all of us who know what it is like to be second choice, second string, and second fiddle.

Yes, he atoned for sin. Yes, he fulfilled the law. Yes, he defeated Satan. Yes, he made possible eternal life. And yes, he did many other theological things that none of us understand as well as we think we do. But in addition to all of that, his coming at Christmas also brings the promise of value to the worthless, purpose to the aimless, confidence to the confused, and significance to the obscure. For those willing to believe, there are no further qualifications, no prerequisites, no auditions, no screenings, and—thank God—no cuts.

I wish you good things for Christmas. I hope you're going to surround yourself with people who love you, eat heavenly confections, talk over old times, watch sentimental movies on television, sing, laugh, and cry.

And this year as you look into the faces of your friends, neighbors, and children—perhaps even as you look at the one gazing back in your mirror—keep in mind that *some* angels have brown eyes.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

When?

by Emily Sargent Councilman

The Herods of this world,
fearful for their power,
send soldiers
to slaughter
innocents.
The Caesars of the earth
dispatch armies
to implement decrees
for conquest
and taxes.

But the God
above all governors
came in human form,
armor and purpose:
love.
We have read the pages
of centuries. When
will we dare
to write
peace?

Emily Sargent Councilman is a poet living in Burlington, N.C.

The irrational season

This is the irrational season
When love blooms bright and wild.
Had Mary been filled with reason
There'd have been no room for the child.

by Kenneth L. Gibble

This poem by Madeleine L'Engle startled me. It's a Christmas poem, obviously. The irrational season is Christmas, says the poet, and I was startled because I had never thought of it that way.

Christmas has too often been for me the hectic season, the more-things-to-do-than-I-have-time-to-do-them-in season. It's symbolized by the last-minute Christmas crush at K mart. I've gotten caught in it more than once, and I've learned there is a good deal of the beast left in us.

But Madeleine L'Engle is not referring to this kind of madness. Instead she says that the birthday of Christ is irrational because "love blooms bright and wild."

A far different kind of irrationality is at issue here, the kind that would draw us to itself with possibilities for healing, for salvation.

Yet there is something that makes me hold back, shrink from it. The word *irrational* is not a pleasing word to modern ears. Irrational behavior, for instance, usually describes bizarre actions. The TV newscaster reports about a man who takes a rifle and opens fire into a crowded store. That's irrational behavior. It's unreasonable, out of control. Life in a complex society like ours can't be that way. We need lots of controls. We need order and reason for survival.

And yet, if life is only and always rational, it is a poor and colorless thing. The Christian faith goes a step further; it declares that reason alone cannot save us. With nothing but reason, the human spirit withers. And so the gospel invites openness to a kind of irrationality that is not *against* reason, but *beyond* reason.

No better illustration can be found than the irrationality of the mother of Jesus. Who was this Mary? We know very little about her, even from Luke's Gospel. We are told only that she was "a virgin betrothed to a man whose name was Joseph." The first time we see her, she is listening to the angel Gabriel greet her with the words: "Hail, O favored one, the Lord is with you!" The scripture tells us she was greatly troubled at this, and considered in her mind what sort of greeting this might be.

And I say: good for her! This Mary is no empty-headed sweet young thing. She doesn't jump up and down and clap her hands in delight when the angel appears. Nor does she fall face-downwards in mindless adoration. Instead, her skeptical instincts are aroused. Mary knew her religious history well enough to be suspicious of hearty hellos from divine beings.

Remembering that people like Sarah and Moses and Samuel all got in pretty deep after receiving a pastoral visit from the Lord, Mary is immediately on her guard. When the angel makes the astounding announcement that she will bear a child who "will be called the Son of the Most High," that "of his kingdom there will be no end," what does Mary say? "Hallelujah, praise the Lord"? No. Instead, she asks a logical, reasonable, rational, very practical question. "How can this be, since I have no husband?"

I love that question! The most incredible, earth-shattering announcement of all time has just come from the lips of an angel of God, and Mary coolly asks a question about procedure. What a woman! What a God who would choose her to bear the Savior of the world!

So the angel has to check his notes and explain exactly how all this will happen. He concludes by reminding Mary that her cousin Elizabeth is six months pregnant, and everyone had been saying for years that Elizabeth couldn't have children. And then he adds: "For with God nothing will be impossible." And I quickly assume that the "impossible" thing the angel is talking about is Elizabeth's pregnancy, or Mary's. And no doubt it was.

But just possibly Mary may have been considering other impossibilities. The impossibility of God choosing *her*, the impossibility that the Son of God would even be born into the cold, harsh world she knew. These were the impossibilities Mary pondered.

We ponder them still, you and I. And we say to ourselves: This cannot be. The Creator of all life come to us as helpless child? Improbable. Unreasonable, surely. Beyond rationality. Impossible. But, says the angel, "with God nothing will be impossible."

And Mary said, "Behold." Most people overlook that word. They go right past it to what follows: "I am the handmaid of the Lord; let it be to me according to your word." But note "behold." It's used here in the imperative sense. It's an order: "Now see here!"

Where on earth did people ever come by the notion that Mary was sweet and mild? Here she is, barely past girlhood, giving orders to an angel. You would expect her to have been intimidated to the point of unquestioning obedience:

''Well, oh dear, if you really think the Lord wants to go ahead with this; well then . . . all right.''

That's not the way Luke tells it. Mary says, ''Behold.'' She's a clear-headed, rational woman who has considered both the possibilities and the impossibilities. And she has come to a firm decision. It's a decision to allow for the impossible, to move beyond what is purely reasonable. To say ''yes'' to the God of faith, to say ''yes'' to love, to say ''yes'' to a child.

The marvel of Christianity, it has been said, is in its particularity. Christmas is as particular as you can get. Once upon a particular time, on a particular night, there was born a particular child to a particular woman and her husband. The divine Word became particular flesh and blood.

Let me tell you about a particular Christmas I remember.

It happened more than a decade ago. My father had come through the fall fighting his second battle against cancer and, by December, we all knew there would be a different winner this time. My sister and brother and I decided we would have our Christmas dinner at Mother and Dad's house. The past few years we had had Christmas at one of our homes, but Dad was very weak by now; and anyway, it seemed right to go there.

By the time we had all arrived, it was late evening. The house didn't look much like Christmas. Always, when we were kids, there had been a tree. This year there was no tree. What with caring for Dad, Mother hadn't had time to get out but a few tokens of the gay decorations so familiar to us. Missing also were the plates of Christmas cookies Mother used to make. It didn't feel much like Christmas.

Time for the dinner came. Dad couldn't come to the table. He was confined to his bedroom now, so the rest of us gathered around the dining room table my parents had bought when they had first ''set up housekeeping,'' to use the phrase my mother always used. What with in-laws and grandchildren, there were 12 of us at the table.

Time came to say the grace. On such holiday occasions, Dad had always asked the blessing. But now, when we bowed our heads, my older brother began to pray.

I don't remember his exact words, but they went something like this: ''Dear God, we have mixed feelings. We know we should be joyful because it is the day of Christ's birth. But we can't be joyful tonight.'' There was weeping then, but we needed to do it, and my brother's prayer allowed it to happen. Surrounded by memories of other, happier Christmases we had spent together, we began to eat and drink and talk. And there were moments of laughter that penetrated our sadness.

Then we went to Dad's room and exchanged gifts. The children helped us through it. My sister's kids were very small, and their excitement with gifts to unwrap helped take our minds off the poignancy of the event.

You're invited . . .

You're invited to send us your story of a memorable Christmas experience. We are looking for brief, well-written accounts of personal experiences where Christmas became especially real, where your faith was strengthened.

Articles should be typed double-spaced. Include name, address, telephone number, and congregation. Length: 200-500 words. Deadline: February 28.

From articles submitted we will consider a selection to appear in next year's Christmas issue. Writers of any articles chosen will receive $50 each.

Address your manuscripts to MESSENGER Christmas stories, 1451 Dundee Ave., Elgin, IL 60120.

Sometime during that evening, I snapped a picture of the group. It is, I think, the last photo taken of my father. If you look at the picture closely, you can see that our gaiety is forced, that beneath the surface, our faces wear a stricken look. But if you look even more closely, you will see that love is in that room, and love will do that to your face sometimes.

Looking back on it, I know there was nothing I wouldn't rather have been doing that night than going through all that. But I also know there is no place I would have chosen to be than there. And love will do *that* to you, too.

Love is the irrational season. Sometimes love blooms bright and wild, and sometimes it bears the fruit of sorrow's tears.

It's that same love that was such a risk for Joseph who dared to love a peasant girl, for Mary herself who dared to say ''yes'' to a child, for God who, daring greatly, came to the human family as a particular child on that first Christmas. And no, God's love was not a reasonable, a rational thing. Nor is it ever.

It's love that makes Christmas the irrational season. It's why, suddenly, and for no good reason you can think of, you will sometimes at this time of year be startled to find your eyes misting over. You see a candle burning in a church, or hear a brass choir playing a carol, or see a child fast asleep with arm clutched around a stuffed animal. Or you see colored lights blinking in someone's window.

It's love at work in you. It's the Holy Child trying to be born in you.

For Christ's sake, and for your own . . . *let* him.

Kenneth L. Gibble is co-pastor of the Arlington (Va.) Church of the Brethren and promotion consultant for MESSENGER.

Friendship

by Lou DeWitt

"You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven'' (Matt. 5:14-16).

About 17 years ago my circle, the Friendship Circle of the Bridgewater (Va.) Church of the Brethren, held its first auction of many to come to raise money for the treasury. Over the years we gave our money to charity, the needy, any benevolence we thought worthy. Sometimes we bought fuel oil for an adopted grandmother's furnace in the winter so that she could be warm.

The items we brought were baked goods, crafts we had made, and white elephants–any salable, useful items that we no longer wanted ourselves. The baked goods were delicious, the crafts exceptional and beautiful. The white elephants? Well, as the saying goes, ''Your trash may be someone else's treasure.'' And . . . sometimes the white elephant went back home with the original owner.

That first year, after numerous items were sold, Mary Ann, our skillful auctioneer, held up a candle–a fluffy, white candle with a sprinkling of glitter that sparkled and danced in the light. It was about six inches tall and four inches square. Was it a craft or was it a white elephant?

Our circle sister, Doris, explained that it was a special Christmas project she had shared with her children. It was her contribution to the auction. Craft or white elephant? Did we decide? We smiled. The bidding began, and soon it sold for three dollars and fifty cents.

The auction was a grand success and the fellowship was so wonderful that we decided to have another the next year. It was held at the November meeting as before, and the suggested categories for items were the same. We could hardly wait for the business meeting to be over so that we could enjoy our fundraiser.

The treasures were held up and bid upon and bought. Some members found they were getting some Christmas shopping done. Then to everyone's surprise and glee, the fluffy, white, sparkling candle was presented for bid–again. What fun! We laughed! Was it a craft or was it a white elephant? Did we decide? The bidding took place, and this time five dollars was added to our funds.

Thus, a two-fold tradition was born and is still a special event in our circle program. We raise dollars for our outreach projects, and the candle enhances the fellowship. Each new owner takes home with pride the crafty white elephant, and puts it in a special place until the next year. We have named it the Friendship Candle.

As the flame of a candle represents Jesus, the light of the world, the Friendship Candle symbolizes the love and friendship that the circle members share with each other and with others through their outreach projects. Certainly, the donor of the hunk of wax did not imagine how significant her contribution would be to the circle.

When I moved from Bridgewater to Naperville, Ill., my Friendship sisters gave me a surprise dinner at a local restaurant. Twenty-some of us filled the middle of the dining room, enjoying our meal and even playing the juke box. We practically raised the roof with our talk and laughter. When I was presented with gifts, I began opening the one on top.

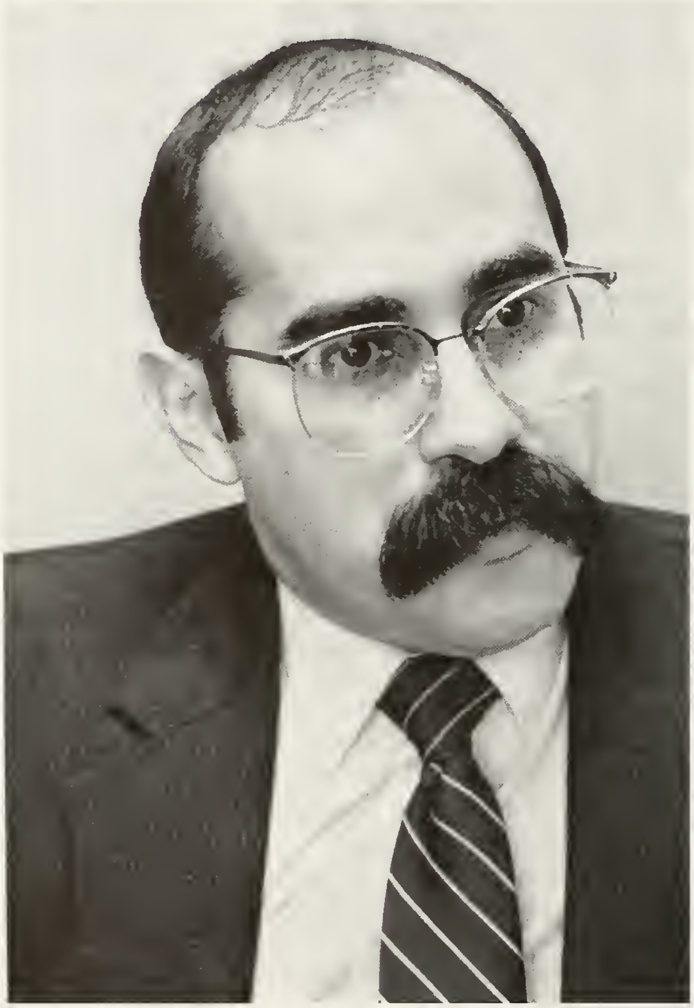
Everyone smiled in anticipation as I removed the tissue paper. There it was–that crafty white elephant, the fluffy, white candle that sparkles in the light! I was given the candle that Doris got rid of, that passed from member to member, that we had fun with, that we gave a name, that became the symbol of our sisterhood. I felt blessed.

With chills running up and down my spine, I asked, ''Do you realize that you are making a five-dollar-a-year sacrifice?'' They laughed. Then, even as I was thinking it, someone jokingly said, ''You can send us the five dollars at auction-time each year!''

And I will. I will always be a member of the Friendship Circle. M.

Lou DeWitt, formerly of the Bridgewater (Va.) Church of the Brethren, lives in Naperville, Ill.

'I see Jesus in the village'



'I don't see in the scripture that you have the church inside an office. I see Jesus all the time in the village, or in the hospital. . . . I think that's the gospel.'

by Cheryl Cayford

"We started to visit the people in the town. We visited first and made some friends. Then in the afternoon we had a worship service together. Federico played the guitar and we started to praise the Lord and make noise. The people came to hear what was happening. It was something new for them. I remember I preached that afternoon, and every time I preach I want to minister the word I'm preaching. About 28 persons came to accept Jesus, and I prayed for them and some of them cried. It really was the start of the work in that place."

"That place" was Las Yayas Viajamas, in the Dominican Republic. The time was about 10 years ago.

In an October interview in Elgin, Ill., Jorge Toledo, a Puerto Rican and newly elected member of the General Board, told about his work to spread the gospel and the Church of the Brethren in the Dominican Republic.

An accountant for Warner-Lambert Pharmaceutical in Vega Baja, P.R., Jorge had had experience in evangelism in Central American countries and was inspired to go to the Dominican Republic by the suffering that Hurricane David had caused on the Caribbean island. He knew a Dominican evangelist, Federico Duarte, who pastored a church in the capital city of Santo Domingo. Together they traveled to the small village of Viajamas (population 3,500) because a member of Federico's church lived there.

"When I returned to Puerto Rico," Jorge remembered, "every time I was praying in church I thought that those people (in Viajamas) needed me more. So I started to travel."

In a second trip to Viajamas, another 50 to 70 people wanted to pray with the two preachers. "That moved me to do something else–not only preaching but to raise funds in Puerto Rico to buy a piece of land and start a building. One of the people who accepted Jesus was the man in charge of the town, so he said okay.

"For $50 I bought a piece of land. I then raised funds and started with $1,000 to buy materials. I started to construct the church. There it is now. From the beginning a lot of the townspeople attended. About 40 percent of the people are children.

"I started to plan more activities. My work was maybe to start an evangelistic campaign, maybe a music group, so that the church would start to grow. I saw that the people enjoyed it.

"When we dedicated that building, all the town was there, inside and outside, to see what was happening. That was a blessing. The people enjoyed it. We put a pastor there who had helped me construct the building. I said to him, 'Maybe you are the man that God wants to work here with these people.' He was from the capital, and he said, 'Okay, I'm going to do it.' So we started."

Since then, Jorge has traveled to the Dominican Republic every two to three months, and has helped to start churches in other small towns. "Every time I went there I saw the people hungry for the gospel, hungry for interrelationships, and I started to dream. I wanted to start churches in small villages where there are no churches."

He began a new evangelistic campaign, using groups from established churches to go to new places with him to begin new churches. In one weekend in a place called Los Toros, 85 people accepted Jesus, Jorge said. He rented space for $60 for the new group to worship on a nearby ranch.

The group in Los Toros has now finished a church building of its own, Jorge reported. It was dedicated in November.

The work has not been without difficulties, Jorge admitted. The man he recruited to pastor the Viajamas church needed a house for himself and his family, so Jorge had to raise another $300 to buy a little house, and worried about how the family was to survive in such a poor place. "I brought him some clothes for his children and a lot of things, but I have five children too, so sometimes it was really difficult for me," he said.

An attempt was also made to send Brethren workers from the United States to Viajamas, through the General Board, but the project did not work out.

"It's difficult," he said, "because the people who live there are very poor." Most work on farms, he explained, and must work all day, every day, to survive. "The children and the young people have to go so far to study. It's difficult to find jobs. Right now, it's difficult for a lot of families.

"A lot of people came from the States to see what I am doing," Jorge said. "Every time somebody goes with me, they have a new idea for a different kind of ministry. My only ministry is making noise, establishing churches—because the people respond. I saw the fruits," he said.

But much more needs to be done. "Women don't have control for making children. Children don't have a lot of food. They don't have a drug store to buy some pills for sickness. Some of the young people don't go to school because they have to work the land to help their families eat. There are a lot of things we can do."

Jorge has brought clothing, medicine, and vitamins with him from Puerto Rico. "We don't know with how little a thing we can make a lot of people and children happy."

Leaders for the new churches come from other, established churches, or from the villages in which the new churches are starting. "I try to do the best" in choosing leadership, Jorge said. "I don't have a warehouse full of leaders. Maybe now I can do better because I know where I can find resources, different kinds of resources to use."

Puerto Rican friends and colleagues regularly travel with him to the Dominican Republic, including Victor Rosario and Castor Sanchez. Victor buys candy for the village children. "You see the smile on the faces. He enjoys that," Jorge said.

Jorge's next project will probably be with a worshiping group in Santo Domingo. "It's a mixed group, Haitian and Dominican. I was there with Yvonne Dilling (the General Board's Latin America/Caribbean representative) about two weeks ago. I think it would be a large group if I support them," he said. "I talked with the pastor, who is working right now for us, for the Church of the Brethren. How I am going to work with it I don't know yet, but that's my feeling that I have to do it this next year. I know that that is my ministry."

This next year, however, is going to be a busy one. Jorge sits on four church-related boards: the General Board in the US, the group writing the constitution for the new Church of the Brethren in the Dominican Republic, the board for the Dominican Republic, and the board of Atlantic Southeast District. "I don't know what's going to happen with me.

"Another thing is my large family. I have five children and that's the first church I have to attend. My sense is that they support me and they know what I am doing, and they trust me. It is a blessing, really."

Jorge has also been active in establishing the Vega Baja church in Puerto Rico. The church started in his home, and recently he acted as interim pastor for four months. ''For me, it was difficult to establish the church of Vega Baja. Puerto Rico is like the States in many things. In the Dominican you don't see a television, you don't see a radio. They spend their time working on the farm for the family. And I think that is one of the things that moved me to help the Dominican people, because the situation they live in is very different.

''I think all the people in the world have a blessing. If you have a new car, a Mercedes Benz, a big house, it's a blessing. But if you put those things first in your life, instead of loving people, it's something that is maybe not part of life.

''I am not a rich man. Maybe if I was a rich man I wouldn't do the work I do,'' Jorge said. But being able to give a gift to a Dominican pastor ''is a blessing. I am learning that every people in this world have the same door open.''

The culture in the Dominican Republic is also different from that in Puerto Rico. ''Because they work during the day, Dominicans have their services at night, maybe starting at 8, up through 10 or 11. That's the way they live. You don't change it because they live in that way and they spend their time in the church. They don't have movies to go see, they don't have places to go to have entertainment. The children don't have toys. So they only enjoy being together singing.

''They meet every night during the week. And they enjoy it. That's something that when I come down with some Americans, they like the style. The Americans like the way the Dominicans are worshiping, but they don't support worshiping all day.

''The Dominicans wake up at 3, early in the morning, to praise. They all go to church early in the morning to praise before they go to work.''

What did the villagers do before they had churches to worship in? ''Most of them are involved in politics,'' Jorge answered. ''And most of them really spend most of their time working. But when you try to emphasize the gospel and the necessity for the people to look for God,'' they respond, Jorge said.

''When we preached in one of the night services'' in Las Yayas, he remembered, ''somebody was sick, and a group of people came to receive prayers, and I prayed for healing. God started to make miracles in some of them. I remember one was young. She had lost her parents and family and she was so crazy. She was in a situation, really, of disaster. But she told me that when she started to hear the word of God, and to see the people singing, something came in and started to change her life. Then she was so happy, and she started to tell the town what happened to her.

‘That was something like you find in Scripture. I think God made the miracle to let the village know that the gospel is true. The gospel is something that the people need, rich and poor people.

''Maybe if you have a headache you open a drawer and take a Tylenol, and that's your faith. But if you don't have Tylenol, if you don't have a drug store, if you don't have a doctor, what do you do? You have to look for your happiness, and the world can do that because I think that is what Jesus wants for us.''

In another ''miracle,'' 3,500 people came to a worship service Jorge and others held during an evangelistic campaign last September. Former Atlantic Northeast District executive Earl Ziegler, who has been very interested in Jorge's work, did not believe the figure, Jorge said. But a member of the music group that performed during the worship made a videotape of the crowd, and Jorge sent Earl a copy. ''When he looked at it, he said, 'We have to help you,' '' Jorge remembered.

''You know, I think God is pushing the heart of the people who want to do something,'' Jorge said. ''The only thing that maybe separates us is the language. I expect that someday we will only speak one language.''

Now that the General Board has become a partner in the work in the Dominican Republic, ''I feel that I am not alone,'' Jorge said. ''I really have been patient waiting for this time, because I believe that the gospel of the denomination, the Church of the Brethren, should be recognized in the Dominican Republic. The church is going to grow even more now than when I was alone.

''Sometimes I have been afraid because of the things that have happened to me. I don't want to stop (working with) the churches, but when I see the lack of food, I have to do something. I don't know what you would do in my position, but if you go in and preach and you see people hungry for the gospel, what are you going to do? You have to do something more. It is a challenge, a blessing, an opportunity to serve.

''And I think that is the church, really. I don't see in the scripture that you have the church inside an office. I see Jesus all the time in the village, or in the hospital, healing sickness. I think that's the gospel.

''I know that we have to organize, that we have to be like we are now, but that depends really on how you see it. I know that every person is different, and has a different kind of experience. But if we put them together, maybe we can move the church in the way God wants to.''

Brethren facing the future

The magnificent future

by T. Wayne Rieman

This is the last in a year-long series in which T. Wayne Rieman looks to the future and tells Brethren what to be mindful of as they move into it.

What of the future? What are its possibilities and probabilities? Where are we going?

Must we cringe fearfully before the realities of "wars and rumors of wars"? Must we continue to spend half of the US budget on military preparedness? Must Christians pay income taxes knowing that half of the taxes go for poison gas, napalm, nuclear bombs, machine guns, and Trident submarines? Is a nuclear Armageddon the bright and ugly horizon facing us?

Are oppression and exploitation inevitable? Must half the world live in poverty, malnutrition, preventable disease, illiteracy, and ignorance? Some take consolation in misquoting "The poor you have with you always," as if poverty is the will of God.

To all of these we must say a resolute "No." The Christian faith leads into a vastly different future. The hymn phrase is proper: "Strength for today and bright hope for tomorrow." A Christian is always hopeful. Always.

Let's look at the vision of the future described so brilliantly by the greatest interpreter of Jesus–Paul. He says that "what we are going through now is less than nothing compared to the magnificent future God has planned for us." Exuberantly he says that the "whole creation is on tip-toe" to see the children of God come into their own, or become mature.

Furthermore, all created life has been given hope that it may be rescued from the tyranny of change and decay. We are saved by hope. God's Spirit maintains that hope and helps us with our limitations. Through it all, God always works for good (Rom. 8:19-39).

The biblical faith posits a magnificent future. Let us claim it. It is our heritage. Jesus was hopeful. In his best known prayer he expressed to God this bold hope: "Your kingdom come, your will be done on earth. . ." (Matt. 6:10). And in Jesus' manifesto (Luke 4:16-30), he declared the central facets of his salvation ministry. He would give his life to overcome the obstacles to the kingdom: poverty, blindness, bondage, and oppression. This he did.

What Christians think about the future is terribly important. How we view the future determines how we live and what we do. It behooves us, then, to do what we can do. Jesus pushes us into the seemingly impossible (Matt. 17:20).

Here is the good news: We can make the world work. God loves the world. So, too, we should work for its redemption. God has given us the ministry of reconciliation (2 Cor. 5:17 ff.).

Poverty, war, illiteracy, and the spread of contagious disease are not inevitable. We have the know-how to eliminate them. Infant mortality can be reduced greatly. AIDS, though not yet curable, is preventable. Economic booms and busts, depressions and unemployment can be controlled in large part. The world can produce enough food for all. Planetary resources are enormous. Adam Smith's dream of the wealth of the nations with a high standard of living for all is possible.

Environmental exploitation, pollution, poisoning, and degradation are not necessary. We can control them. We are in charge.

Our economic order is in painful disorder. Neither communism nor capitalism is working well. Though communism provides basic human rights of food, medical care, and education for all, it is often repressive and impinges upon personal freedom. And capitalism has little of which to boast. Though the standard of living is high for upper and middle classes, poverty and exploitation abound under capitalism. Though human rights are guaranteed, freedom from want, unemployment, and illiteracy are not assured. Indeed, most starvation, malnutrition, and nutritionally related diseases occur under capitalism.

Our own version of capitalism is not working well. We are an affluent society, but we are not paying our bills. It is a fool's paradise. For a decade we borrowed about $200 billion annually. Our national debt is about $3.2 trillion. About 15 percent of our national budget is used to pay the interest on our debt. We are the world's biggest debtor nation.

We can make the world work. We can create economic and political orders with "liberty and justice for all."

Jesus was committed to transforming the world. He attacked the monarchy, priestly structures, and the sacrificial system. He was a social and religious revolutionary. We are his followers. This involves holding the magnificent view of the future described by the apostle Paul. This view of the future transforms our self-understanding. It leads us into a new role. We are Christ's body. We are the "completion of him" (Eph. 1:23 TEV). Jesus proclaimed the Kingdom and prayed for its coming. He gave himself for its establishment. Since it is not fully come, we are the completion of Christ. This is our high calling.

The Kingdom is here; it is coming, and it is yet to come. We have a crucial role in its complete establishment.

If we don't have hope, we don't have much of anything. Pessimism never befits Christians.

T. Wayne Rieman, of North Manchester, Ind., is a retired Manchester College professor and a leader of workshops on a variety of topics.

The Mennonite world family

by Clyde E. Weaver

The largest gathering of Mennonite people the world has ever seen descended on Winnipeg, Canada, at the end of July. Driving through its well manicured streets and observing its numerous businesses with Mennonite names, you begin to sense that, indeed, this is the Mennonite capital of the world. There are 47 churches, with 20,000 Mennonites living in the city and 40,000 in the surrounding area.

We cannot understand our Anabaptist cousins until we get a view of their diverse character and worldwide involvement. Through centuries of migrations, they have planted their faith in over 70 countries–68 of which were represented at this event.

Here are some observations of a kindred Anabaptist in the heartland of the North American Russian Mennonites:

1) A rural bent found its way into presentations and observations, from the ''living stones'' of 1 Peter 2:5 to ''Tending God's farm.'' An African speaker referred to ''communion in the corn patch of the Lord.''

2) The numerous workshops, art events, readings, and so forth provided a very tempting menu. To present a holistic theology, which I found permeating the convention, four different categories were used for the workshops: 1) community/neighborhood, 2) congregational life, 3) global issues, 4) personal wholeness/family.

3) I was not aware of the size and diversity of the Mennonite family. Each registrant was given a colorful map illustrating the whereabouts of 856,600 members. Seventy-three percent reside in the United States, Canada, Zaire, India, and Indonesia. Canada and Indonesia are almost tied for second place. Seventy-eight languages are used. Growth is most rapid in Africa and Asia.

4) Although participants were somewhat self-conscious about Mennonite ethnicity, many references were made to a more open, inclusive faith. The mood seemed to be: Let's affirm our basic biblical principles but not get hung up on styles of expression. Paul Kraybill, the outgoing MWC executive of 17 years said, ''Something is changing in our people. . . . We no longer need to be preoccupied with our ethnicity . . . and can focus on our faith which unites all races and cultures.''

5) This was a ''listening to each other'' and not a debating convention. There was no official business, no resolutions, no Robert's Rules of Order, and no elections. One of the leaders said, ''This is not a delegated body, but when the people of God get together, there is some authority in that.''

However, for the first time since 1972, a ''Faith and Life'' statement emerged. It was the outgrowth of a ''Listening Post'' that was staffed throughout the week. This 500-word statement contained six ''send us forth'' statements embodying fundamentals of an Anabaptist vision we can all affirm. It concluded with, ''We make our commitment this day, as a worldwide family of God, united in our witness to Jesus Christ, through whom the love of God is made known to us and to all the world.''

6) All conferences have problems. Projected program and performed program are rarely the same. It's difficult to know how to proclaim the good news in a large arena before a congregation of 12 to 17 thousand people. To keep the faithful involved and inspired in such settings necessitates communication and homiletical skills that go beyond proper grammar and excellent content.

7) High points for me were the faith stories presented as a part of each evening worship experience and the great music (with the use of an international songbook in four languages and dozens of choirs) filling the stadium with ''joy and gladness.''

8) A thorough study had been made of the ''faith and practice'' of 121 Mennonite conferences prior to the convention. One interesting set of statistics related to the mode of baptism: 71 practice immersion, 67 pouring and 29 sprinkling. The compiler then added that ''immersion is gaining in prominence.''

9) The Bible played a prominent role throughout the week. There were 32 Bible study sessions and 22 scriptures were a part of the plenary sessions. The Mennonites are truly a New Testament church. All 32 Bible studies were from the New Testament and I found only 3 references to the Old Testament in the 22 other scriptures.

If there ever was a time when the Anabaptist work ethic demonstrated its creativity, it was the 12th Mennonite World Conference in Winnipeg, Canada. I have never rubbed shoulders with more people I knew so little personally and so much historically. It was a significant event for me and helped me to affirm and be enriched by the Mennonite side of my own family.

A choir from Cleveland put it all together in a enthusiastic spiritual: ''When all God's children get together, what a time! What a time!''

Clyde E. Weaver, a member of the Highland Avenue (Ill.) Church of the Brethren, is consultant to New Call to Peacemaking on US/USSR relations. New Call to Peacemaking is a cooperative effort of the Church of the Brethren, Friends, and Mennonites.

Border crossing in China

A big "thank you" to the General Board and staff for their challenging and inspiring audiovisual presentation at Milwaukee's Annual Conference. Our church has been working on breaking barriers and crossing boundaries for decades–in India, Africa, Poland, USSR, Central and South America. And we are again on the cutting edge in China.

Having served under the church as English teachers in China during 1988-89, we feel we were able to make a real Christian witness in a country whose people live in a faith vacuum. The churches there are growing by leaps and bounds. We witnessed 120 being baptized at one time.

The agricultural researchers, ages 25-45, at our Brethren center in Nanjing know practically nothing about Christ and the church. A number of them were eager to hear and discuss Christianity. What an opportunity!

It took eight years of Lamar Gibble's work to start this exchange. But, because of the Church of the Brethren's highly regarded work in Poland, one of China's top agricultural leaders trusted his Polish friend's recommendation. And we now have an ongoing, viable program in China.

Some of the upfront, visible results of the work in China are the five to six Chinese agricultural researchers coming each year to the US. Another is having Ji Qiu Min from Nanjing studying at Bethany Seminary. She also served as summer pastor at the Beacon Heights church in Fort Wayne, Ind. This 1990-91 year we have Dai Ming Sheng, the director of teachers at the English Language Center (our Brethren program) in Nanjing, studying for one year at Manchester College.

It is exciting to be part of a church that is on such a cutting edge.

Ivan and Dorotha Fry
Larwill, Ind.

Church on the move

Please allow me the opportunity to respond to "Pioneer Church" in the Annual Conference reporting (August / September, page 24), and say to pastor Anet Satvedi: "You have not changed; your thrilling sermons have not changed."

Anet Satvedi was my chemistry teacher in Waka Secondary School in 1973. He was also my photographic club master. Most importantly, he was my FCS patron and senior advisor.

FCS means Fellowship of Christian Students, the largest Christian youth group in the northern states of Nigeria. Its aims include building students to become responsible church members, after winning them to Christ. The Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria) area is well covered by the FCS.

It is surely a sort of "pioneer church . . . always on the move, risking, bearing the scars of the journey," and pastor Anet Satvedi has not forgotten it. We still miss his thrilling messages.

Yusufu H. Mshelia
Maiduguri, Nigeria

Witnessing for peace

We are thrilled with the October Messenger. We congratulate you on this excellent issue which portrays so well our years of witness to peace and reconciliation. We as peacemakers and peace lovers must continue our witness so needed in our warring world. So keep up this good work.

It has been a glorious privilege through nearly 50 years of pastoral ministry to witness in each parish and community for peace. Now in retirement, we have established at Manchester College a Peacemaker Fund, through the Peace Studies Institute. It will bring to campus outstanding persons who have been active in their communities in peace witness. At our deaths, the Peacemaker Fund will become a memorial fund to continue this witness.

Charles and Cleda Zunkel
North Manchester, Ind.

From the Office of Human Resources

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- recruit participants

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- program planning & implementation experience
- written & oral communication skills
- commitment to peace & non-violence
- ability to manage many projects at one time
- computer familiarity
- working knowledge of a wide variety of peace agencies preferred

Interested and qualified persons may make application by sending a letter of interest, a resume, and 4 reference letters to: Eleanor Rowe, P.O. Box 188, New Windsor, MD 21776.

All materials due by deadline date: November 25, 1990

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

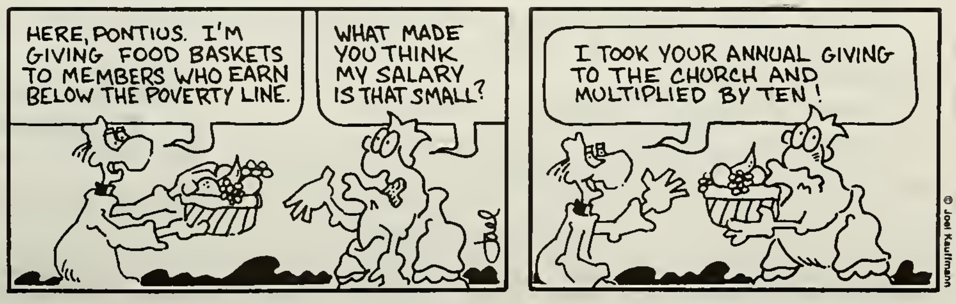
Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to Messenger *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from Messenger *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*

Pontius' Puddle


HERE, PONTIUS. I'M GIVING FOOD BASKETS TO MEMBERS WHO EARN BELOW THE POVERTY LINE.
WHAT MADE YOU THINK MY SALARY IS THAT SMALL?
I TOOK YOUR ANNUAL GIVING TO THE CHURCH AND MULTIPLIED BY TEN!
Joel
© Joel Kauffmann

On accessibility at Annual Conference

Denise D. Gabbert

Conference was not inclusive

The Annual Conference delegate body's calling seemed to be to move the Church of the Brethren toward a level of greater inclusiveness into our once traditionally German church community. Unfortunately, this inclusiveness at Annual Conference was not extended to all believers.

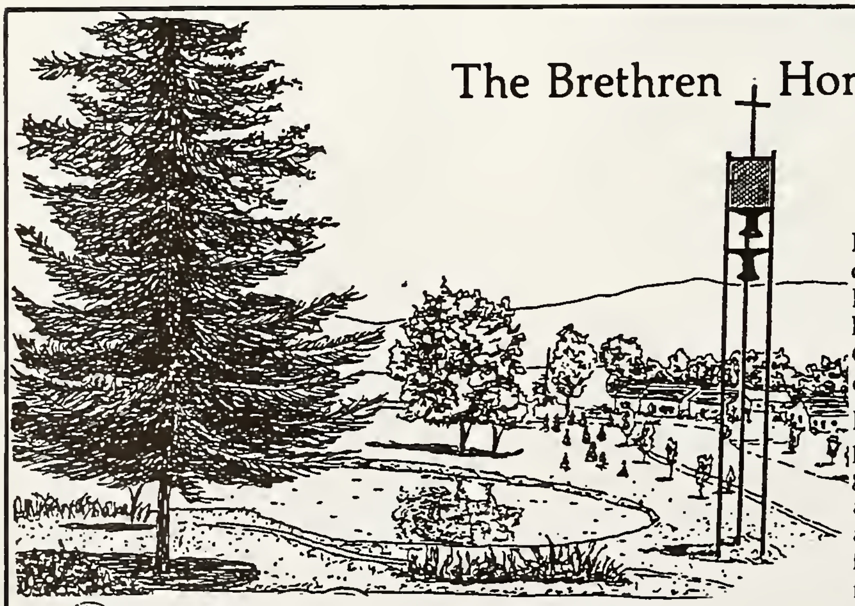
To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

First, all activities that involved the use of the worship platform were denied to persons with mobility impairments. This included participation in choir, orchestra, instrumental groups, and other activities such as reports and ceremonies that use the stage. The worship platform must be accessible for all events, not a selected few. This means that we must take into account all types of assistive equipment used by persons with mobility impairments and the needs of persons who use no assistive equipment. This is called inclusiveness.

Accessibility to the worship platform must be provided, even if there appear to be no planned ceremonies in which a person with mobility impairment is involved. It is impossible to be an active member of a denomination when entrance and participation are denied due to attitudinal or architectural barriers. This was apparent at the 1990 Conference when a contact person from a new church was denied access to the stage for a recognition ceremony for the new churches of the Brotherhood.

There are three solutions to the lack o accessibility of the worship platform. First, the use of a stage could be discontinued, thereby having all activities which were traditionally on the worship platform at ground level. Images of the conference participants could be projected onto a large suspended screen, like the equipment used during the



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Carl E. Herr, President

MES 90

The Brethren Home

General Board report. A second option would be to rent or buy an electric lift. This option gets complicated since there are few portable lifts available to accommodate all types of assistive equipment. Also, local building codes vary as to what type of portable lifts, if any, can be used.

The most highly recommended option is to require that if a platform is provided by the convention center then a ramp must also be provided. A ramp is an excellent solution, as it will accommodate all persons with mobility impairments. Generally, this is no problem for a convention center since many conferences now require all facilities to be totally accessible.

I have heard the argument that a ramp is too costly. I must disagree. First, my local church recently built a ramp which is very similar to what could have been used at Conference for less than $150. Second, the 1990 Conference booklet states that $8,000 was spent on decorator service for Annual Conference. As a church community that claims to live simply, one must question whether some of that money could have been used to provide a ramp to the worship platform.

A second accessibility concern at Conference was the lack of accessibility of activities for children and youth with disabilities. Activities planned for preschool to young adults must provide for the inclusion of children and youth with disabilities. This is called program access.

This does not mean that Annual Conference activity planners must eliminate all physical activities and games, such as helping Habitat for Humanity or playing volleyball. Program accessibility does mean that outings should include a variety of activities and that accessible transportation should be provided so that all children and youth can have an opportunity to participate to the best of their abilities.

Everyone has gifts to bring to the church family. Our church family needs to be aware that this includes persons with disabilities. Excluding persons from participation in our churches is not living in obedience to God's calling.

I encourage the Annual Conference Central Committee to use the expertise of the many brothers and sisters in our church that have knowledge in the area of disabilities. There are many of us who would gladly volunteer our consulting abilities to help our church attain a greater level of inclusiveness.

Denise D. Gabbert is a social worker and member of the Columbia (Mo.) Mennonite and Church of the Brethren Fellowship. She is a member of the Church and Persons with Disabilities Task Force.

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Turning Points

New Members

To help us compile this feature, periodically send us a list of new members of your congregation. Just give names of new members ond the congreation. Only send nomes of persons who have joined since January 1, 1990. Send to MESSENGER, *Turning Points, 1451 Dundee Ave., Elgin, IL 60120.*

Bear Creek, S. Ohio: Kara Adams, Joshua Patterson, Bethany Sizemore, Jordan Speers, Vanessa Brown, Marvin Erbaugh, Kathy Lundquist-Miller

Champaign, Ill./Wis.: Huy Tran, Linda Tran, Nguyen Vo, April Jones, Shannon Marriner, Roger Gabel, Rex Richardson

Christian Church Uniting, Virlina: Bruce MacCullagh, Marianne MacCullagh, John Williams, Carole Williams, Duane Eggert, Kathy Eggert

Libertyville, N. Plains: Rick & Lynn Gingrich

Sangerville, Shen.: Marsha Redifer, Bonita Johnson, William Johnson, Juanita, Richard T., & Randy Michael, Fern Propst, Jerry Ridgeway, Doyle Rigney, Mildred Rigney, Dean & Kim Withers

Thurmont, Mid-Atl.: Barbara Coolidge, Alice Warner, Donna Lambert, Franklin Lambert

194th BVS Orientation Unit

(Orientation completed October 6, 1990)

Borkholder, Jim, Centreville, Mich., to Camp Myrtlewood, Myrtle Point, Ore.

Boyers, Karla, Harrisonburg, Va., to MESSENGER, Elgin, Ill.

Brunk, Andrew, Weyers Cave, Va., to Kentucky Mountain Housing, Manchester, Ky.

Cecil, Kim, Elgin, Ill., to Community Crisis Center, Elgin, Ill.

Conner, Kim, Vineland, N. J., to Eco-Justice Network, Ithaca, N. Y.

Custer, Scott, Elgin, Ill., to SERRV, New Windsor, Md.

Gluer, Ulrike, Stuttgart, West Germany, to Fifth Street Shelter Ministries, Statesville, N. C.

Heisey, Buffy, Lebanon, Pa., to INFACT, S. Pasadena, Calif.

Helme, Glenn and Kathy, Baltimore, Md., to Comfort House/Casa del Consuelo, Edinburg, Texas

Hewitt, Lisa, Arvada, Colo., to PLASE, Baltimore, Md.

Hoffs, Ingeborg, Neuss, West Germany, to Casa de Esperanza de los Niños, Houston, Texas

Hooper, Kara, Cordova, Tenn., to International Childcare, Port-au-Prince, Haiti

Kustermann, Albrecht, Westfalen, West Germany, to Campaign for Nuclear Disarmament, Des Moines, Iowa

Leininger, Kent, Lititz, Pa., to Washington Office on Haiti, Washington, D. C.

Lichty, Eugene and Eloise, McPherson, Kan., to World Friendship Center, Hiroshima, Japan

Long, Dayna, Mohnton, Pa., to Washington City Church of the Brethren Soup Kitchen, Washington, D. C.

Long, Lisa, Basking Ridge, N. J., to Ulster Quaker Service, Belfast, N. Ireland

McAndrews, Maureen, Omaha, Neb., to Fifth Street Shelter Ministries, Statesville, N. C.

Miller, Chris, Huntingdon, Pa., to The Palms, Sebring, Fla.

Mowery, Shelley, Midland, Mich., to Washington City Church of the Brethren Soup Kitchen, Washington, D. C.

Moyer, Christa, Gilbertsville, Pa., to The Palms, Sebring, Fla.

Shafer, Ulla, Vallendar, West Germany, to Jubilee Partners, Comer, Ga.

Vogele, Erika, Breisach, West Germany, to Unity House Chicago, Chicago, Ill.

Wilson, Hannah, Clarks Summit, to Ulster Quaker Service, Belfast, N. Ireland

Youngkin, Molly, Dayton, Ohio, to Iowa Peace Network, Des Moines, Iowa

Zakrzewski, Angie, Mobile, Ala., to PLASE, Baltimore, Md.

Zimmerman, Holly, Pine Grove, Pa., to Lend-a-Hand, Walker, Ky.

Licensing/ Ordination

Button-Harrison, Timothy, ordained Jul. 27, 1990, Ivester, N. Plains

Button-Harrison, Mary Jane, licensed Jul. 27, 1990, Ivester, N. Plains

Campbell, Harold, licensed May 10, 1990, Staunton, Shen.

Cloyd, Gary Lynn, licensed Mar. 23, 1990, Beech Grove, S. Ohio

Finney, Ronald D., ordained Jul. 21, 1990, Plymouth, N. Ind.

Hill, Brian Keith, licensed Sep. 22, 1990, Salkum, Ore./Wash.

Hyre, Greg, licensed Aug. 28, 1990, Beech Grove, S. Ohio

Kwon, Soon Bo, ordained Sep. 22, 1990, Seattle Peace, Ore./ Wash.

Longenecker, Richard Sam, licensed Jul. 21, 1990, Arcadia, Atl. S.E.

Persons, Helen D., ordained Jul. 27, 1990, Peace, N. Plains

Peters, Donald Brian, ordination received Apr. 21, 1990, White Branch, S/C Ind.

Shrope, Francis, ordained Jul. 27, 1990, Robins, N. Plains

Shumaker, Sheila Dianne, licensed Aug. 28, 1990, Bear Creek, S. Ohio

Waltersdorff, Christy Jo, ordained Sep. 15, 1990, Codorus, S. Pa.

Young, Sarah Marie, ordained Aug. 28, 1990, Belefontaine, S. Ohio

Pastoral Placements

Bermosk, Geoffrey J., from Johnstown, Morrelville, W. Pa., to Sugar Creek, West, N. Ohio

Bowman, Dale, from Tire Hill, W. Pa., to Covington, S. Ohio

Hall, James A., from Root River, N. Plains, to Twin Falls, Idaho

Liggett, Julie, from secular to Northern Colorado, W. Plains

Wedding Anniversaries

Luper, Fred and Mary, Rossville, Ind., 70

Neff, Charles and Laveta, Goshen, Ind., 50

Remaley, Claude and Thelma, Rossville, Ind., 60

Stoevsand, Ervin and Eva, Ludington, Mich., 57

Wampler, David and Betty, Bridgewater, Va., 58

Waybright, Noah and Wilma, Aurora, W. Va., 59

Wettschurack, Dick and Emma, Rossville, Ind., 55

Note: We are running out of room! Beginning with the January issue we will print only selected wedding anniversaries: 50, 60, 65, 70, and anything after 70. Please remember to include both names, town, state, and the number of the anniversary.

CLASSIFIED ADS

WANTED–Medical Technologist or Medical Laboratory Technician for progressive rural hospital, Quinter, Kan. Strong Church of the Brethren community. Assist with moving, locating housing, providing new church home. Full-time staff day position, call every fourth day and wknd. Rotate all lab areas and cross-train into x-ray, EKG, pulmonary function testing. We offer competitive salary and benefits package. For more info. contact Winfred Inloes, Moderator, Quinter Church of the Brethren at 913-754-3404 or Paul Davis, Administrator, 913-754-3341 or send resume to: Gove County Hospital, P. O. Box 129, Quinter, KS 67752.

WANTED–One person called by your congregation to serve through Brethren Volunteer Service in 1990s. Requirements: min. age 18; sound physical, mental health; willingness to share God's love through acts of service. For free list of service opportunities & promotional materials call BVS office (708) 742-5100 or (800) 323-8039.

SINGLES–Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join? For information write to Crossroads, Box 32, N. Tonawanda, NY 14120.

FOR SALE–Lorida, Fla., 3 bedroom, 2 1/2 bath ranch-style, c.b. house. Two blocks from Lorida Church of the Brethren. 6 yrs. old. Dbl. lot, citrus trees, landscaped. Fenced. Storage barn. Attached garage. Large family rm. Central A/C. Great bass fishing. $75,000. Call (813) 655-3913 or (414) 473-4285.

FOR SALE–Desirable house trailer with attachments. Glass enclosed cabana, attached bedroom 12x10. Aluminum carport. Fully furnished throughout. In Sebring, Fla. Close to churches and shopping. Price negotiable. Contact: Paul M. Forney, 200 Cottage Drive, Apt. 109, Palmyra, PA 17078.

FOR SALE–Our Family Books by Mason: *Ziegler Family Record* (revised), 1990; Va. residents, $33.50; others $32.50. *John Mason and Mary Ann Miller*, 1986; Va. residents, $32.50; others $31.50. *Michael Miller of 1692* (in process). (Miller m. 1 Susanna Agnes Bechtol; m. 2 Elizabeth Garber, widow of Nicholas Garber.) For information SASE. Write: Floyd R. Mason, 4409 Park Rd., Alexandria, VA 22312.

FOR SALE–*The Merkey Family of Bethel and Tulpehocken Townships*, by Sandra Kauffman. Hard-cover book traces descendants of Hans David Merkey, incl. brief history of Little Swatara Church of Brethren. Merkey family descendants include Brethren such as Balsbaugh, Ebling, Frantz, Gibble, Longenecker, Kline and Ziegler. $30 plus $3/shipping and $1.80/Pa. sales tax. Send orders to: Sandra Kauffman, Rt. 1, Box 1146, Bethel, PA 19507.

TRAVEL–With a purpose with Wendell and Joan Bohrer to Alaska following Annual Conference next year. Beginning July 9 in Portland. For information concerning this cruise/tour write: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

RETIREMENT–Consider living at The Palms Estates in Lorida, Fla., a caring independent-living community on Lake Istokpoga. 15 miles s.e. of Sebring, near Lorida Church o the Brethren. Access to large lake via canal. Citrus groves volunteer service opportunities, pool, many activities. Lots for lease to construct cottages or place single or doublewide mobile homes. Sponsored by C.O.B. Atl. S.E. District Camp in RV park while deciding whether this is the place in the sun for you. Limited number mobile home rentals for 4-month renting period. Write: Walter C. Gingrich, P.O. Box 364, Lorida, FL 33857. Tel. (813) 655-1909.

RETIREMENT–Retiring? Chestnut Village at The Brethren's Home offers independent living in quality constructed cottage units. 3 floor plans, each with 2 bedrms., dining rm. living rm., kitchen with appliances, bath(s), garage. If you want secure and peaceful environment and active and vibrant lifestyle, then Chestnut Village is for you! Near Dayton, Cincinnati, Indianapolis. Presently planning Phase III of building program. Call (513) 547-8000 or write Mike Leiter, 750 Chestnut St., Greenville, OH 45331, for complete info. Complete Christian Retirement Community serving over 500 residents.

INVITATION–In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 985-1360 or John and Debbie Hammer, 5584 Wilmer Dr. Norcross, GA 30092. Tel. (404) 448-9092.

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It's time for a jubilee

If you wanted to feel the winds of the Spirit, you might choose to go on a spiritual retreat, or attend an inspirational conference, or head outdoors for personal devotions. Frankly, one place you probably would not look for a spiritual experience would be a church business meeting.

But that's exactly what happened at the October General Board meeting. These sessions are normally crammed full of budget presentations, goals and objectives, discussions of bylaws, and endless other necessary but often tedious details of an organization. There are always high moments of worship and celebration, as well as important moments overseeing the various ministries of the church. But the agendas are always full and tiring.

But somehow on the last afternoon of business we were an hour ahead of schedule. The board was discussing the conclusions of the Improving Relations Study Committee, an ad hoc group appointed by the General Board's Goals and Budget Committee. The discussion hadn't really gotten substantive until board member Wayne Fralin delivered a lengthy and gloomy speech that compared the Church of the Brethren to a dying savings and loan institution.

It was Annual Conference moderator Phil Stone who moved us out of our gloom. He listed several experiences that convince him that things are happening to energize the church. "I don't believe 148,000 Brethren can do much with this church," he concluded. "But I do believe God could take two or three persons in Sodom or eight persons baptized in Germany to save the world."

The moment seemed right, then, for the moderator to unveil plans for a churchwide call to spiritual renewal, which has now been mailed to all the congregations (see text on page 10). And the moment seemed right to divide up into small groups to dream of the Church of the Brethren's future. Board members, staff, district executives, visitors gathered knee to knee in tight circles to dream about what God might be calling the church to do and be.

Out of the many ideas surfacing from those conversations was one particularly intriguing proposal—that of a "Jubilee year" at Annual Conference. This would be an Annual Conference with no business. The exact descriptions varied, but at least three groups proposed the idea.

This is *my* idea of a jubilee:

A Jubilee Annual Conference would take place about every four years, something like a National Youth Conference for the whole church. It would combine great preaching and inspiring worship, spiritual renewal and physical recreation.

There would be workshops in which to explore worship and the arts, spiritual disciplines, and other issues of faith, both personal and corporate.

Young people of all ages would have their own activities, all designed to be both fun and educational. Instead of trips to museums and zoos, this conference would introduce them to the joy of life in the family of faith. It would be like summer camp or vacation Bible school, but even better.

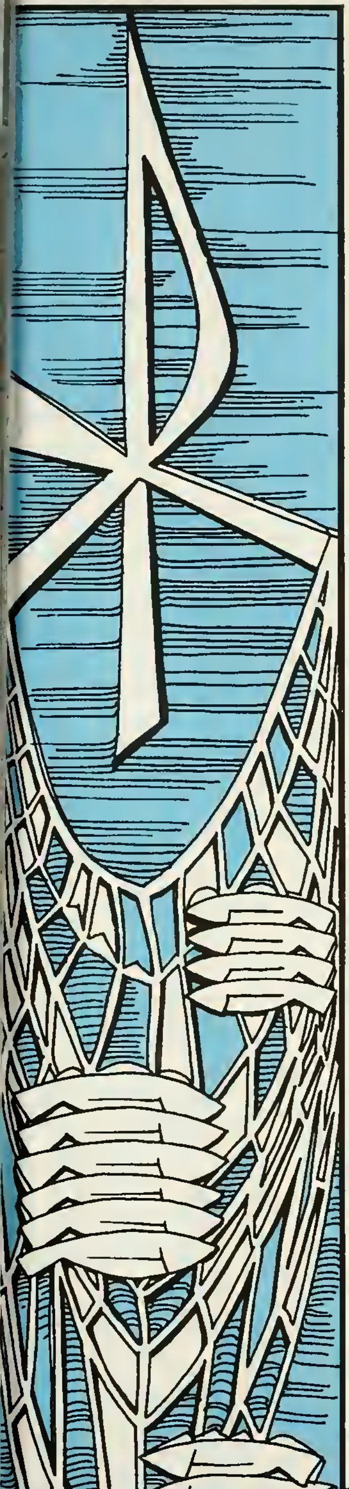
The conference would take place on an attractive university campus with lots of green space and access to all. No one would be allowed to wear a tie or a suit or high heels. Instead of briefcases, everyone would carry canvas bags. Instead of drinking from foam cups, we'd carry reusable cups from home. Instead of banquet meals, we'd eat simple cafeteria fare.

There would be recreation, with swimming, volleyball, and other activities for more than just the young folks. The only late-night events would be the kind you organize on your own.

There'd be lots of Bible study, singing, praying, maybe even some fasting. There'd be no queries, no resolutions, no reports, no printed handouts. There would still be nametags, hugs, and reunions.

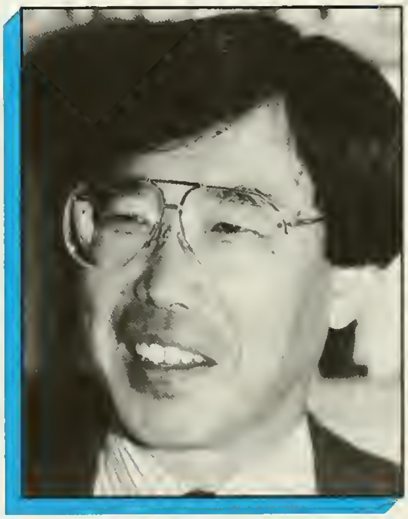
All together, it would be a restful, rejuvenating, unifying time (for all except those who get to organize it, I suppose).

A jubilee year implies rest, atonement, sanctification, celebration. It's time for the Brethren to take a rest from business, to experience forgiveness and repentance, to allow the Spirit to rejuvenate us, and to celebrate our life as followers of Jesus Christ. Let's do it at least every seven years, if not more often. At any rate, let's not wait 50 years.—WENDY CHAMBERLAIN MCFADDEN



THE CALL:

- ○ **To Christian Ministry**
- ○ **To Congregational Leadership**
- ○ **To Peacemaking & Service**
- ○ **To Provide Financial Support**
- ○ **To Study Scripture**
- ○ **To Encourage Others**
- ○ **To Upbuild the Church of the Brethren**



Fumitaka Matsuoka
Academic Dean
Bethany Theological Seminary

Dear Friends,

You can bury it as deep as a bone, but the thing you want more than anything is not to speak about the Word, but to receive it. Not to say the word of grace, but to hear God call your name. Young or old, East or West, North or South, rich or poor, that is the hunger of people at Bethany. Not so much to know, as to be known; not so much to find as to be found. Won't you join us in our life of obedience to God's call?

In God's Love,

Fumitaka Matsuoka

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One good Gift deserves another

At the heart of gift-giving at Christmas is the precious gift of God's only Son. As we embrace the Christ Child, we are drawn to share this gift of life and wholeness with others.

Brethren are invited now to share this gift of Christ in two new places: the Dominican Republic and Korea. In the Dominican Republic we join with Puerto Rican Brethren in planting new churches. In Korea we explore possibilities for church-planting and partnership in ministry.

This Christmas, support the Annual Conference call for the Church of the Brethren to move into new places. Give to fulfill your own calling, following the One who said, "As the Father has sent me, even so I send you." Give in remembrance of what God's special gift means to you.

Christmas/Achievement Offering
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